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Pausanias.

Description of Greece



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PAUSANIAS

III

PAUSANIAS DESCRIPTION OF GREECE

WITH AN ENGLISH TRANSLATION BY
W. H. S. JONES, LITT.D.

ST. CATHARINE'S COLLEGE, CAMBRIDGE

IN SIX VOLUMES

III

BOOKS VI—VIII (I—XXI)



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CONTENTS

	PAGE
BOOK VI.—ELIS II	1
BOOK VII.—ACHAIA	165
BOOK VIII.—ARCADIA	345

PAUSANIAS

DESCRIPTION OF GREECE

BOOK VI—ELIS II

ΠΑΥΣΑΝΙΟΥ
ΕΛΛΑΔΟΣ ΠΕΡΙΗΓΗΣΕΩΣ
ς'
ΗΛΙΑΚΩΝ Β

I. "Επεται δέ μοι τῷ λόγῳ τῷ ἐς τὰ ἀναθήματα τὸ μετὰ τοῦτο ἥδη ποιήσασθαι καὶ ἵππων ἀγωνιστῶν μνήμην καὶ ἀνδρῶν ἀθλητῶν τε καὶ ἴδιωτῶν ὁμοίως. τῶν δὲ νικησάντων Ὀλυμπίασιν οὐχ ἀπάντων εἰσὶν ἐστηκότες ἀνδριάντες, ἀλλὰ καὶ ἀποδειξάμενοι λαμπρὰ ἐς τὸν ἀγῶνα, οἱ δὲ καὶ ἐπὶ ἄλλοις ἔργοις, ὅμως οὐ τετυχήκασιν εἰκόνων τούτους ἐκέλευσεν ἀφεῖναι με ὁ λόγος, ὅτι οὐ κατάλογός ἐστιν ἀθλητῶν ὅπόσοις γεγόνασιν Ὀλυμπικαὶ νῖκαι, ἀναθημάτων δὲ ἄλλων τε καὶ εἰκόνων συγγραφή. οὐδὲ ὅπόσων ἐστήκασιν ἀνδριάντες, οὐδὲ τούτοις πᾶσιν ἐπέξειμι, ἐπιστάμενος ὅσοι τῷ παραλόγῳ τοῦ κλήρου καὶ οὐχ ὑπὸ ἴσχύος ἀνείλοντο ἥδη τὸν κότινον ὅπόσοις δὲ ἡ αὐτοῖς τι εἶχεν ἐς δόξαν ἡ καὶ τοῖς ἀνδριάσιν ὑπῆρχεν ἀμεινον ἐτέρων πεποιῆσθαι, τοσαῦτα καὶ αὐτὸς μνησθήσομαι.

PAUSANIAS
DESCRIPTION OF GREECE
BOOK VI
ELIS II

I. AFTER my description of the votive offerings I must now go on to mention the statues of race-horses and those of men, whether athletes or ordinary folk. Not all the Olympic victors have had their statues erected; some, in fact, who have distinguished themselves, either at the games or by other exploits, have had no statue. These I am forced to omit by the nature of my work, which is not a list of athletes who have won Olympic victories, but an account of statues and of votive offerings generally. I shall not even record all those whose statues have been set up, as I know how many have before now won the crown of wild olive not by strength but by the chance of the lot.¹ Those only will be mentioned who themselves gained some distinction, or whose statues happened to be better made than others.

¹ A competitor might be lucky, or unlucky, in the antagonists with whom he was paired for the various heats. He might even draw a bye, and so start fresher than his opponent.

PAUSANIAS: DESCRIPTION OF GREECE

- 3 "Εστιν ἐν δεξιᾷ τοῦ ναοῦ τῆς "Ηρας ἀνδρὸς εἰκὼν παλαιστοῦ, γένος δὲ ἦν Ἡλεῖος, Σύμμαχος Αἰσχύλου· παρὰ δὲ αὐτὸν ἐκ Φενεοῦ τῆς Ἀρκάδων Νεολαίδας Προξένου, πυγμῆς ἐν παισὶν ἀνηρημένος νίκην· ἐφεξῆς δὲ Ἀρχέδαμος Ξενίου, καταβαλὼν καὶ οὗτος παλαιστὰς παῖδας, γένος καὶ αὐτὸς Ἡλεῖος. τούτων τῶν κατειλεγμένων εἰργάσατο "Αλυπος τὰς εἰκόνας Σικυώνιος, Ναυ-
4 κύδους τοῦ Ἀργείου μαθητής. Κλεογένην δὲ Σιληνοῦ τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ φησὶν εἶναι τῶν ἐπιχωρίων, ἐκ δὲ ἀγέλης αὐτὸν οἰκείας ἵππῳ κρατῆσαι κέλητι. πλησίον δὲ τοῦ Κλεογένους Δεινόλοχός τε κεῖται Πύρρου καὶ Τρωίλος Ἀλκίνου. τούτοις γένος μὲν καὶ αὐτοῖς ἐστιν ἐξ "Ηλιδος, γεγόνασι δέ σφισιν οὐ κατὰ ταύτα αἱ νῖκαι· ἀλλὰ τῷ μὲν ἐλλανοδικεῖν τε ὄμοι καὶ ἵππων ὑπῆρξεν ἀνελέσθαι νίκας τῷ Τρωίλῳ τελείᾳ τε συνωρίδι καὶ πώλων ἄρματι—δλυμπιάδι δὲ ἐκράτει δευτέρᾳ πρὸς ταῖς ἔκατον, ἀπὸ
5 τούτου δὲ καὶ νόμος ἐγένετο Ἡλεῖοις μηδὲ ἵππους τοῦ λοιποῦ τῶν ἐλλανοδικούντων καθιέναι μηδένα —τούτου μὲν δὴ τὸν ἀνδριάντα ἐποίησε Λύσιππος· ἡ δὲ τοῦ Δεινολόχου μήτηρ εἶδεν ὅψιν ὀνείρατος ως ἔχοιτο τοῦ παιδὸς ἐν τοῖς κόλποις ἐστεφανωμένου, καὶ τοῦδε ἐνεκα ἐς τὸν ἀγῶνα ὁ Δεινόλοχος ἥσκήθη καὶ τοὺς παῖδας παρέθει τρέχων.
6 Σικυωνίου δὲ Κλέωνός ἐστιν ἡ εἰκὼν. ἐς δὲ τὴν Ἀρχιδάμου Κυνίσκαν, ἐς τὸ γένος τε αὐτῆς καὶ ἐπὶ ταῖς Ὀλυμπικαῖς νίκαις, πρότερον ἔτι ἐδήλωσα ἐν τοῖς λόγοις οἱ ἐς τοὺς βασιλέας τοὺς Λακεδαιμονίων ἔχουσι· πεποίηται δὲ ἐν Ὀλυμπίᾳ παρὰ τὸν ἀνδριάντα τοῦ Τρωίλου

On the right of the temple of Hera is the statue of a wrestler, Symmachus the son of Aeschylus. He was an Elean by birth. Beside him is Neolaïdas, son of Proxenus, from Pheneüs in Arcadia, who won a victory in the boys' boxing-match. Next comes Archedamus, son of Xenius, another Elean by birth, who like Symmachus overthrew wrestlers in the contest for boys. The statues of the athletes mentioned above were made by Alypus of Sicyon, pupil of Naucydes of Argos. The inscription on Cleogenes the son of Silenus declares that he was a native, and that he won a prize with a riding-horse from his own private stable. Hard by Cleogenes are set up Deinolochus, son of Pyrrhus, and Troïlus, son of Alcinoüs. These also were both Eleans by birth, though their victories were not the same. Troïlus, at the time that he was umpire, succeeded in winning victories in the chariot-races, one for a chariot drawn by a full-grown pair and another for a chariot drawn by foals. The date of his victories was the 372 B.C. hundred and second Festival. After this the Eleans passed a law that in future no umpire was to compete in the chariot-races. The statue of Troïlus was made by Lysippus. The mother of Deinolochus had a dream, in which she thought that the son she clasped in her bosom had a crown on his head. For this reason Deinolochus was trained to compete in the games and outran the boys. The artist was Cleon of Sicyon. As for Cynisca, daughter of Archidamus, her ancestry and Olympic victories, I have given an account thereof in my history of the Lacedaemonian kings.¹ By the side of the statue of Troïlus at Olympia has been made a basement of

¹ See Book III. ch. viii.

PAUSANIAS: DESCRIPTION OF GREECE

λίθου κρηπὶς καὶ ἄρμα τε ἵππων καὶ ἀνὴρ
ἡνίοχος καὶ αὐτῆς Κυνίσκας εἰκών, Ἀπελλοῦ
τέχνη, γέγραπται δὲ καὶ ἐπιγράμματα ἐς τὴν
7 Κυνίσκαν ἔχοντα. εἰσὶ δὲ Λακεδαιμόνιοι καὶ
ἔφεξῆς ἀνακείμενοι τῇ Κυνίσκᾳ, ἵππων νῖκαι
γεγόνασιν αὐτοῖς. Ἀνάξανδρος μὲν ἄρματι
ἀνηγορεύθη πρῶτος, τὸ δὲ ἐπίγραμμά φησι τὸ
ἐπ' αὐτῷ τοῦ πατρὸς τοῦ Ἀναξάνδρου πρότερον
ἔτι στεφανωθῆναι τὸν πατέρα πεντάθλῳ. οὗτος
μὲν δὴ ἔοικεν εὐχόμενος τῷ θεῷ, Πολυκλῆς δὲ
ἐπίκλησιν λαβὼν Πολύχαλκος τεθρίππῳ μὲν
καὶ οὗτος ἐκράτησεν, ἡ δὲ εἰκὼν ἐπὶ τῇ χειρὶ¹
ἔχει οἱ τῇ δεξιᾷ ταινίᾳ παρὰ δὲ αὐτῷ παιδία
δύο τὸ μὲν τροχὸν κατέχει, τὸ δὲ αἵτει τὴν
ταινίαν. ἐνίκησε δὲ ὁ Πολυκλῆς ἵπποις, ὡς τὸ
ἐπίγραμμα τὸ ἐπ' αὐτῷ λέγει, καὶ Πυθοῖ καὶ
Ισθμοῖ τε καὶ Νεμέᾳ.

II. Παγκρατιαστοῦ δὲ ἀνδρὸς τὸν μὲν ἀνδριάντα
εἰργάσατο Λύσιππος· ὁ δὲ ἀνὴρ οὗτος ἀνείλετο
ἐπὶ παγκρατίῳ νίκην τῶν ἄλλων τε Ἀκαρνάνων
καὶ τῶν ἐξ αὐτῆς Στράτου πρῶτος Ξενάρκης τε
ἐκαλεῖτο Φιλανδρίδου. Λακεδαιμόνιοι δὲ ἄρα
μετὰ τὴν ἐπιστρατείαν τοῦ Μήδου διετέθησαν
πάντων φιλοτιμότατα Ἐλλήνων πρὸς ἵππων
τροφάς. χωρὶς γὰρ ἡ ὅσους αὐτῶν κατέλεξα
ηδη, τοσοίδε ἄλλοι τῶν ἐκ Σπάρτης ἵπποτρόφων
μετὰ τὴν εἰκόνα ἀνάκεινται τοῦ Ἀκαρνάνος
ἀθλητοῦ, Ξενάρκης καὶ Λυκίνος Ἀρκεσίλαος τε
2 καὶ ὁ παῖς τοῦ Ἀρκεσιλάου Λίχας. Ξενάρκει
μὲν δὴ καὶ ἐν Δελφοῖς καὶ ἐν Ἀργεί τε ὑπῆρξε
καὶ ἐν Κορίνθῳ προσανελέσθαι νίκας. Λυκίνος
δὲ ἀγαγὼν ἐς Ὀλυμπίαν πώλους, καὶ οὐ δοκι-

6

stone, whereon are a chariot and horses, a charioteer, and a statue of Cynisca herself, made by Apelles; there are also inscriptions relating to Cynisca. Next to her also have been erected statues of Lacedaemonians. They gained victories in chariot-races. Anaxander was the first of his family to be proclaimed victor with a chariot, but the inscription on him declares that previously his paternal grandfather received the crown for the pentathlum. Anaxander is represented in an attitude of prayer to the god, while Polycles, who gained the surname of Polychalcus, likewise won a victory with a four-horse chariot, and his statue holds a ribbon in the right hand. Beside him are two children; one holds a wheel and the other is asking for the ribbon. Polycles, as the inscription on him says, also won the chariot-race at Pytho, the Isthmus and Nemea.

II. The statue of a pancratiast was made by Lysippus. The athlete was the first to win the pancratium not only from Stratus itself but from the whole of Acarnania, and his name was Xenarces the son of Philandrides. Now after the Persian invasion the Lacedaemonians became keener breeders of horses than any other Greeks. For beside those I have already mentioned, the following horse-breeders from Sparta have their statues set up after that of the Acarnanian athlete: Xenarces,¹ Lycinus, Arcesilaüs, and Lichas his son. Xenarces succeeded in winning other victories, at Delphi, at Argos and at Corinth. Lycinus brought foals to Olympia, and

¹ Xenarces has already appeared in the first sentence of this chapter as the name of the Acarnanian. The repetition of the name within a few lines suggests that in the first sentence the word Ξενάρκης has displaced some other name, now lost to us.

PAUSANIAS: DESCRIPTION OF GREECE

μασθέντος ἐνὸς ἐξ αὐτῶν, καθῆκεν ἐς τῶν ὑππων
 τὸν δρόμον τῶν τελείων τοὺς πώλους καὶ ἐνίκα
 δι' αὐτῶν, ἀνέθηκε δὲ καὶ¹ ἀνδριάντας δύο ἐς
 Ὀλυμπίαν, Μύρωνος τοῦ Ἀθηναίου ποιήματα.
 τῷ δὲ Ἀρκεσιλάῳ καὶ Λίχᾳ τῷ παιδί, τῷ μὲν
 αὐτῶν γεγόνασι δύο Ὀλυμπικαὶ νῖκαι, Λίχας δὲ
 εἰργομένων τηνικαῦτα τοῦ ἀγῶνος Λακεδαιμονίων
 καθῆκεν ἐπὶ ὄνόματι τοῦ Θηβαίων δήμου τὸ
 ἄρμα, τὸν δὲ ἡνίοχον νικήσαντα ἀνέδησεν αὐτὸς
 ταινίᾳ· καὶ ἐπὶ τούτῳ μαστιγοῦσιν αὐτὸν οἱ
 3 Ελλανοδίκαι, καὶ διὰ τὸν Λίχαν τοῦτον ἡ κατὰ
 Ἀγιν βασιλέα ἐπιστρατεία Λακεδαιμονίων
 ἐγένετο ἐπὶ Ἡλείους καὶ ἐντὸς τῆς Ἀλτεως
 μάχῃ. καταπαυσθέντος δὲ τοῦ πολέμου τὴν μὲν
 εἰκόνα ἐνταῦθα ἔστησε, τὰ δὲ Ἡλείων ἐς τοὺς
 ὀλυμπιονίκας γράμματα οὐ Λίχαν, Θηβαίων δὲ
 τὸν δῆμον ἔχει νενικηκότα.

4 Τοῦ δὲ Λίχα πλησίον μάντις ἔστηκεν Ἡλεῖος
 Θρασύβουλος Αἰνέου τῶν Ιαμιδῶν, δις καὶ
 Μαντινεῦσιν ἐμαντεύσατο ἐναντία Λακεδαιμονίων
 καὶ Ἀγιδος τοῦ Εύδαμίδου βασιλέως· ἀ δὴ καὶ
 ἐς πλέον ἐν τῷ λόγῳ τῷ ἐς Ἀρκάδας ἐπέξειμι.
 τοῦ Θρασυβούλου δὲ τῇ εἰκόνι γαλεώτης πρὸς τὸν
 ὅμον προσέρπων ἔστι τὸν δεξιόν, καὶ κύων
 ἰερεῖον δὴ παρ' αὐτῷ κεῖται διατετμημένος τε
 5 δίχα καὶ φαίνων τὸ ἥπαρ. μαντικὴ δὲ ἡ μὲν
 δι' ἐρίφων καὶ ἀρνῶν τε καὶ μόσχων ἐκ παλαιού
 δῆλη καθεστῶσά ἔστιν ἀνθρώποις, Κύπριοι δὲ
 τῷς καὶ ὑσὶν ἐπεξευρόντες ἔστι τοι μαντεύεσθαι,²

¹ It has been proposed to add Ἀρκεσίλαος after καὶ.

² The text is uncertain, though the meaning is clear. One MS. has εἰσὶ (erasing ἦσ). Καὶ ὑσὶν ἐπεξεῦρον ὡς ἔστι has been suggested.

when one of them was disqualified, entered his foals for the race for full-grown horses, winning with them. He also dedicated two statues at Olympia, works of Myron¹ the Athenian. As for Arcesilaüs and his son Lichas, the father won two Olympic victories; his son, because in his time the Lacedaemonians were excluded from the games, entered his chariot in the name of the Theban people, and with his own hands bound the victorious charioteer with a ribbon. For this offence he was scourged by the umpires, and on account of this Lichas the Lacedaemonians invaded Elis in the reign of King Agis, when a battle took place within the Altis. When the war was over Lichas set up the statue in this place, but the Elean records of Olympic victors give as the name of the victor, not Lichas, but the Theban people.

Near Lichas stands an Elean diviner, Thrasybulus, son of Aeneas of the Iamid family, who divined for the Mantineans in their struggle against the Lacedaemonians under Agis, son of Eudamidas, their king. I shall have more to say about this in my account of the Arcadians.² On the statue of Thrasybulus is a spotted lizard crawling towards his right shoulder, and by his side lies a dog, obviously a sacrificial victim, cut open and with his liver exposed. Divination by kids, lambs or calves has, we all know, been established among men from ancient times, and the Cyprians have even discovered how to practise the art by means of pigs; but no peoples are wont to

¹ Myron flourished about 460 B.C., and the race for foals was not introduced till 384 B.C. Hence, either the Greek text must be emended, or some other Myron, and not the earlier sculptor of that name, must be referred to here.

² See Book VIII. ch. x. § 5.

PAUSANIAS: DESCRIPTION OF GREECE

κυσὶ δὲ οὐδένες ἐπί γε μαντικῆς νομίζουσιν οὐδὲν χρήσθαι· ἔοικεν οὖν ἵδιαν τινὰ ὁ Θρασύβουλος ἐπὶ σπλάγχνων μαντικὴν κυνείων καταστήσασθαι. οἱ δ' Ἰαμίδαι καλούμενοι μάντεις γεγόνασιν ἀπὸ Ἰάμου· τὸν δὲ εἶναι παῖδα Ἀπόλλωνος καὶ λαβεῖν μαντικήν φησιν ἐν ἄσματι Πίνδαρος.

6 Παρὰ δὲ τοῦ Θρασυβούλου τὴν εἰκόνα Τιμοσθένης τε Ἡλεῖος ἔστηκε σταδίου νίκην ἐν παισὶν εἰληφὼς καὶ Μιλήσιος Ἀντίπατρος Κλεινοπάτρου παῖδας κατειργασμένος πύκτας. Συρακοσίων δὲ ἄνδρες, ἄγοντες ἐς Ὁλυμπίαν παρὰ Διονυσίου θυσίαν, τὸν πατέρα τοῦ Ἀντιπάτρου χρήμασιν ἀναπείθουσιν ἀναγορευθῆναι οἱ τὸν παῖδα ἐκ Συρακουσῶν Ἀντίπατρος δὲ ἐν οὐδενὶ τοῦ τυράννου τὰ δῶρα ἡγούμενος ἀνεῖπεν αὐτὸν Μιλήσιον καὶ ἀνέγραψε τῇ εἰκόνι ως γένος τε εἴη Μιλήσιος καὶ Ἰώνων ἀναθείη πρῶτος ἐς Ὁλυμπίαν εἰκόνα. τούτου μὲν δὴ Πολύκλειτος τὸν ἀνδριάντα εἰργάσατο, τὸν δὲ Τιμοσθένην Εὔτυχίδης Σικυώνιος παρὰ Λυσίππῳ δεδιδαγμένος· ὁ δὲ Εύτυχίδης οὗτος καὶ Σύροις τοῖς ἐπὶ Ὁρόντη Τύχης ἐποίησεν ἄγαλμα, μεγάλας παρὰ τῶν ἐπιχωρίων ἔχον τιμάς.

8 Ἐν δὲ τῇ Ἀλτει παρὰ τὸν τοῦ Τιμοσθένους ἀνδριάντα ἀνάκειται Τίμων καὶ ὁ παῖς τοῦ Τίμωνος Αἴσυπος, παιδίον ἐπὶ ἵππῳ καθήμενον· ἔστι γὰρ δὴ καὶ ἡ νίκη τῷ παιδὶ ἵππου κέλητος, ὁ Τίμων δὲ ἐπὶ ἄρματι ἀνηγορεύθη. τῷ δὲ Τίμωνι εἰργάσατο καὶ τῷ παιδὶ τὰς εἰκόνας Δαίδαλος Σικυώνιος, ὃς καὶ ἐπὶ τῇ Λακωνικῇ νίκῃ τὸ ἐν τῇ Ἀλτει τρόπαιον ἐποίησεν Ἡλείοις· 9 ἐπίγραμμα δὲ τὸ ἐπὶ τῷ Σαμίῳ πύκτῃ τὸν ἀνα-

make any use of dogs in divining. So Thrasybulus apparently established a method of divination peculiar to himself, by means of the entrails of dogs. The diviners called Iamidae are descended from Iamus, who, Pindar says in an ode,¹ was a son of Apollo and received the gift of divination from him.

By the statue of Thrasybulus stands Timosthenes of Elis, winner of the foot-race for boys, and Antipater of Miletus, son of Cleinopater, conqueror of the boy boxers. Men of Syracuse, who were bringing a sacrifice from Dionysius to Olympia, tried to bribe the father of Antipater to have his son proclaimed as a Syracusan. But Antipater, thinking naught of the tyrant's gifts, proclaimed himself a Milesian and wrote upon his statue that he was of Milesian descent and the first Ionian to dedicate his statue at Olympia. The artist who made this statue was Polycleitus, while that of Timosthenes was made by Eutychides of Sicyon, a pupil of Lysippus. This Eutychides made for the Syrians on the Orontes an image of Fortune, which is highly valued by the natives.

In the Altis by the side of Timosthenes are statues of Timon and of his son Aesypus, who is represented as a child seated on a horse. In fact the boy won the horse-race, while Timon was proclaimed victor in the chariot-race. The statues of Timon and of his son were made by Daedalus of Sicyon, who also made for the Eleans the trophy in the Altis commemorating the victory over the Spartans. The inscription on the Samian boxer says

¹ Pindar, *Olympians*, vi. 43 foll.

PAUSANIAS: DESCRIPTION OF GREECE

θέντα μὲν ὅτι ὁ παιδοτρίβης εἴη Μύκων καὶ ὅτι
 Σάμιοι τὰ ἐς ἀθλητὰς καὶ ἐπὶ ναυμαχίας εἰσὶν
 Ἰώνων ἄριστοι, τάδε μὲν λέγει τὸ ἐπίγραμμα,
 10 ἐς δὲ αὐτὸν τὸν πύκτην ἐσήμαινεν οὐδέν. παρὰ
 δὲ Μεσσήνιος Δαμίσκος, δις δύο γεγονὼς ἔτη καὶ
 δέκα ἐνίκησεν ἐν Ὀλυμπίᾳ. θαῦμα δὲ εἰπερ ἄλλο
 τι καὶ τόδε ἐποιησάμην· Μεσσηνίους γὰρ ἐκ Πελο-
 ποννήσου φεύγοντας ἐπέλιπεν ἡ περὶ τὸν ἀγῶνα
 τύχη τὸν Ὀλυμπικόν. ὅτι γὰρ μὴ Λεοντίσκος
 καὶ Σύμμαχος τῶν ἐπὶ πορθμῷ Μεσσηνίων,
 ἄλλος γε οὐδεὶς Μεσσήνιος οὔτε Σικελιώτης οὔτ'
 ἐκ Ναυπάκτου δῆλος ἐστιν Ὀλυμπίασιν ἀνηρη-
 μένος νίκην εἶναι δὲ οἱ Σικελιώται καὶ τούτους
 τῶν ἀρχαίων Ζαγκλαίων καὶ οὐ Μεσσηνίους
 11 φασί. συγκατῆλθε μέντοι Μεσσηνίοις ἐς Πελο-
 πόννησον καὶ ἡ περὶ τὸν ἀγῶνα τύχη τὸν
 Ὀλυμπικόν· ἐνιαυτῷ γὰρ ὕστερον τοῦ οἰκισμοῦ
 τοῦ Μεσσήνης ἀγόντων Ὀλύμπια Ἡλείων ἐνίκα
 στάδιον παῖδας ὁ Δαμίσκος οὗτος, καὶ οἱ καὶ
 πενταθλήσαντι ὕστερον ἐγέιοντο ἐν Νεμέᾳ τε
 νίκαι καὶ Ἰσθμοῖ.

III. Δαμίσκου δὲ ἐγγύτατα ἔστηκεν ἀνὴρ
 ὅστις δή, τὸ γὰρ ὄνομα οὐ λέγουσιν ἐπ' αὐτῷ,
 Πτολεμαίου δὲ ἀνάθημά ἔστι τοῦ Λάγου.
 Μακεδόνα δὲ αὐτὸν ὁ Πτολεμαῖος ἐν τῷ ἐπιγράμ-
 ματι ἐκάλεσε, βασιλεύων ὅμως Αἰγύπτου.
 Χαιρέα δὲ Σικυωνίῳ πύκτη παιδὶ ἐπίγραμμά
 ἔστιν ως νικήσειεν ἥλικίαν νέος καὶ ως πατρὸς
 εἴη Χαιρήμονος, γέγραπται δὲ καὶ ὁ τὸν ἀν-
 δριάντα εἰργασμένος Ἀστερίων Αἰσχύλου.
 2 μετὰ δὲ τὸν Χαιρέαν Μεσσήνιος τε παῖς Σόφιος
 καὶ ἀνὴρ Ἡλεῖος ἀνάκειται Στόμιος, καὶ τῷ

that his trainer Mycon dedicated the statue and that the Samians are best among the Ionians for athletes and at naval warfare; this is what the inscription says, but it tells us nothing at all about the boxer himself. Beside this is the Messenian Damiscus, who won an Olympic victory at the age of twelve. I was exceedingly surprised to learn that while the Messenians were in exile from the Peloponnesus, their luck at the Olympic games failed. For with the exception of Leontiscus and Symmachus, who came from Messene on the Strait, we know of no Messenian, either from Sicily or from Naupactus, who won a victory at Olympia. Even these two are said by the Sicilians to have been not Messenians but of old Zanclean blood. However, when the Messenians came back to the Peloponnesus their luck in the Olympic games came with them. For at the festival celebrated by the Eleans in the year after the settlement of Messene, the foot-race for boys was won by this Damiscus, who afterwards won in the pentathlum both at Nemea and at the Isthmus.

III. Nearest to Damiscus stands a statue of somebody; they do not give his name, but it was Ptolemy son of Lagus who set up the offering. In the inscription Ptolemy calls himself a Macedonian, though he was king of Egypt. On Chaereas of Sicyon, a boy boxer, is an inscription that he won a victory when a young man, and that his father was Chaeremon; the name of the artist who made the statue is also written, Asterion son of Aeschylus. After Chaereas are statues of a Messenian boy Sophius and of Stomius, a man of Elis. Sophius outran his boy competitors,

PAUSANIAS: DESCRIPTION OF GREECE

μὲν τοὺς συνθέοντας τῶν παιδων παρελθεῖν,
 Στομίφ δὲ πενταθλοῦντι ἐν Ὀλυμπίᾳ καὶ Νε-
 μείων τρεῖς ὑπῆρξεν ἀνελέσθαι νίκας. τὸ δὲ
 ἐπίγραμμα τὸ ἐπ' αὐτῷ καὶ τάδε ἐπιλέγει, τῆς
 ἵππου τε Ἡλείοις αὐτὸν ἡγούμενον ἀναστῆσαι
 τρόπαια καὶ ἄνδρα τοῖς πολεμίοις στρατηγοῦντα
 ἀποθανεῖν ὑπὸ τοῦ Στομίου, μονομαχήσαντά οἱ
 3 κατὰ πρόκλησιν· εἶναι δὲ αὐτὸν ἐκ Σικυῶνος
 οἱ Ἡλεῖοι φασι καὶ ἄρχειν Σικυωνίων, στρα-
 τεῦσαι δὲ ἐπὶ Σικυῶνα αὐτοὶ φιλίᾳ Θηβαίων
 ὁμοῦ τῇ ἐκ Βοιωτίας δυνάμει. φαίνοιτο ἀν οὖν
 ἡ ἐπὶ Σικυῶνα Ἡλείων καὶ Θηβαίων στρατεία
 γεγενῆσθαι μετὰ τὸ ἀτύχημα Λακεδαιμονίων
 τὸ ἐν Λεύκτροις.

4 Ἔφεξῆς δὲ ἀνάκειται μὲν πύκτης ἐκ Λεπρέου
 τοῦ Ἡλείων, Λάβαξ Εὔφρονος, ἀνάκειται δὲ
 καὶ ἔξ αὐτῆς Ἡλιδος παλαιστὴς ἀνὴρ Ἀριστό-
 δημος Θράσιδος· γεγόνασι δὲ αὐτῷ καὶ Πυθοῖ
 δύο νῖκαι, ἡ δὲ εἰκών ἐστι τοῦ Ἀριστοδήμου
 τέχνη Δαιδάλου τοῦ Σικυωνίου, μαθητοῦ καὶ
 5 παιδὸς¹ Πατροκλέους. "Ιππον δὲ Ἡλεῖον πυγμῆ
 παιδας κρατήσαντα ἐποίησε Δαμόκριτος Σικυ-
 ωνιος, ὃς ἐις πέμπτον διδάσκαλον ἀνήει τὸν
 Ἀττικὸν Κριτίαν· Πτόλιχος μὲν γὰρ ἔμαθεν ὁ
 Κορκυραῖος παρ' αὐτῷ Κριτίᾳ, Πτολίχου δὲ
 ἦν μαθητὴς Ἀμφίων, Πίσων δὲ ἀνὴρ ἐκ Καλαυ-
 ρείας ἐδιδάχθη παρ' Ἀμφίονι, ὁ δὲ παρὰ τῷ
 6 Πίσωνι Δαμόκριτος. Κρατῖνος δὲ ἔξ Αἰγείρας
 τῆς Ἀχαιῶν τότε ἐγένετο κάλλιστος τῶν ἐφ'
 ἑαυτοῦ καὶ σὺν τέχνῃ μάλιστα ἐπάλαισε, κατα-
 παλαίσαντι δὲ αὐτῷ τοὺς παιδας προσαναστῆσαι
 καὶ τὸν παιδοτρίβην ὑπὸ Ἡλείων ἐδόθη· τὸν

The King's Library

ELIS II, III. 2-6

and Stomius won a victory in the pentathlum at Olympia and three at the Nemean games. The inscription on his statue adds that, when commander of the Elean cavalry, he set up trophies and killed in single combat the general of the enemy, who had challenged him. The Eleans say that the dead general was a native of Sicyon in command of Sicyonian troops, and that they themselves with the force from Boeotia attacked Sicyon out of friendship to the Thebans. So the attack of the Eleans and Thebans against Sicyon apparently took place after the Lacedaemonian disaster at Leuctra.

Next stands the statue of a boxer from Lepreüs in Elis, whose name was Labax son of Euphron, and also that of Aristodemus, son of Thrasis, a boxer from Elis itself, who also won two victories at Pytho. The statue of Aristodemus is the work of Daedalus of Sicyon, the pupil and son of Patrocles. The statue of Hippus of Elis, who won the boys' boxing-match, was made by Damocritus of Sicyon, of the school of Attic Critias, being removed from him by four generations of teachers. For Critias himself taught Ptolichus of Corcyra, Amphion was the pupil of Ptolichus, and taught Pison of Calaureia, who was the teacher of Damocritus. Cratinus of Aegeira in Achaia was the most handsome man of his time and the most skilful wrestler, and when he won the wrestling-match for boys the Eleans allowed him to set up a statue of his trainer as well. The

¹ The MSS. have *πατρός*, which is evidently a repetition of the first two syllables of the next word.

PAUSANIAS: DESCRIPTION OF GREECE

δὲ ἀνδριάντα ἐποίησε Σικυώνιος Κάνθαρος,
Ἄλέξιδος μὲν πατρός, διδασκάλου δὲ ὁν
Εύτυχίδου.

- 7 Εὐπολέμου δὲ Ἡλείου τὴν μὲν εἰκόνα Σικυώνιος εἴργασται Δαιδαλος· τὸ δὲ ἐπίγραμμα τὸ ἐπ' αὐτῷ μηνύει σταδίου μὲν ἀνδρῶν Ὀλυμπίασι νίκην ἀνελέσθαι τὸν Εὐπόλεμον, εἶναι δὲ καὶ δύο Πυθικοὺς αὐτῷ πεντάθλου στεφάνους καὶ ἄλλον Νεμείων. λέγεται δὲ ἐπὶ τῷ Εὐπολέμῳ καὶ τάδε, ως ἐφεστήκοιεν τρεῖς ἐπὶ τῷ δρόμῳ [τῷ πέρατι] Ἐλλανοδίκαι, νικᾶν δὲ τῷ μὲν Εὐπολέμῳ δύο ἔξ αὐτῶν δοῖεν, ὁ τρίτος δὲ Ἀμβρακιώτη Λέοντι, καὶ ως χρημάτων καταδικάσαιτο ὁ Λέων ἐπὶ τῆς Ὀλυμπικῆς βουλῆς ἑκατέρου τῶν Ἐλλανοδικῶν οὐ νικᾶν τὸν Εὐπόλεμον ἔγνωσαν.
- 8 Οἰβώτα δὲ τὸν μὲν ἀνδριάντα Ἀχαιοὶ κατὰ πρόσταγμα ἀνέθεσαν τοῦ ἐν Δελφοῖς Ἀπόλλωνος ἐπὶ ὀλυμπιάδος ὁγδοηκοστῆς· ἡ δὲ τοῦ σταδίου νίκη τῷ Οἰβώτᾳ γέγονεν ὀλυμπιάδι ἕκτη. πῶς ἀν οὖν τὴν γε ἐν Πλαταιαῖς μάχην μεμαχημένος ὁ Οἰβώτας εἴη μετὰ Ἐλλήνων; πέμπτη γὰρ ἐπὶ τῇ ἑβδομηκοστῇ ὀλυμπιάδι τὸ πταῖσμα ἐγένετο τὸ ἐν Πλαταιαῖς Μαρδονίῳ καὶ Μήδοις. ἐμοὶ μὲν οὖν λέγειν μὲν τὰ ὑπὸ Ἐλλήνων λεγόμενα ἀνάγκη, πείθεσθαι δὲ πᾶσιν οὐκέτι ἀνάγκη. τὰ δὲ ἄλλα ὅποια τὰ συμβάντα ἦν ἐς τὸν Οἰβώταν, τῇ ἐς Ἀχαιοὺς προσέσται μοι συγγραφῆ.
- 9 Ἀντιόχου δὲ ἀνδριάντα ἐποίησε μὲν Νικόδαμος, γένος δὲ ὁ Ἀντιόχος ἦν ἐκ Λεπρέου· παγκρατίῳ δὲ ἄνδρας ἐν Ὀλυμπίᾳ μὲν ἐκράι

ELIS II, III. 6-9

statue was made by Cantharus of Sicyon, whose father was Alexis, while his teacher was Eutychides.

The statue of Eupolemus of Elis was made by Daedalus of Sicyon. The inscription on it informs us that Eupolemus won the foot-race for men at Olympia, and that he also received two Pythian crowns for the pentathlum and another at the Nemean games. It is also said of Eupolemus that three umpires stood on the course, of whom two gave their verdict in favour of Eupolemus and one declared the winner to be Leon the Ambraciot. Leon, they say, got the Olympic Council to fine each of the umpires who had decided in favour of Eupolemus.

The statue of Oebotas was set up by the Achaeans by the command of the Delphic Apollo in the eightieth Olympiad, but Oebotas won his victory in the foot-race at the sixth Festival. How, therefore, could Oebotas have taken part in the Greek victory at Plataea? For it was in the seventy-fifth Olympiad that the Persians under Mardonius suffered their disaster at Plataea. Now I am obliged to report the statements made by the Greeks, though I am not obliged to believe them all. The other incidents in the life of Oebotas I will add to my history of Achaia.¹

The statue of Antiochus was made by Nicodamus. A native of Lepreüs, Antiochus won once at Olympia the pancratium for men, and the pentathlum twice

¹ See Book VII. ch. xvii. § 6.

PAUSANIAS: DESCRIPTION OF GREECE

τησεν ἄπαξ, ἐν Ἰσθμῷ δὲ καὶ Νεμέᾳ δὶς πεντάθλῳ ἐν ἑκατέρῳ τῷ ἀγῶνι. οὐ γάρ τι 'Ισθμίων Λεπρεάταις δεῖμα ὕσπερ γε αὐτοῖς ἔστιν Ἡλείοις, ἐπεὶ "Τσμωνὶ γε τῷ Ἡλείῳ—πλησίον δὲ τοῦ Ἀντιόχου καὶ "Τσμων οὗτος ἔστηκε—τούτῳ τῷ ἀνδρὶ ἀθλήσαντι πένταθλον ἦ τε Ὀλυμπικὴ νίκη καὶ Νεμείων γέγονεν ἡ ἑτέρα, 'Ισθμίων δὲ δῆλα ὡς καὶ οὗτος κατὰ 10 ταῦτα Ἡλείοις τοῖς ἄλλοις εἴργετο. λέγεται δὲ παιδὶ ἔτι ὅντι τῷ "Τσμωνι κατασκῆψαι ῥεῦμα ἐς τὰ νεῦρα, καὶ αὐτὸν ἐπὶ τούτῳ μελετῆσαι πένταθλον, ἵνα δὴ ἐκ τῶν πόνων ὑγιής τε καὶ ἀνοσος ἀνὴρ εἴη· τῷ δὲ ἄρα τὸ μάθημα καὶ νίκας ἔμελλεν ἐπιφανεῖς οὕτω παρασκευάσειν. ὁ δὲ ἀνδριὰς αὐτῷ Κλέωνος μὲν ἔστιν 11 ἔργον, ἔχει δὲ ἀλτῆρας ἀρχαίονς. μετὰ δὲ "Τσμωνα παλαιστῆς πᾶντις ἐξ Ἡραίας ἀνάκειται τῆς Ἀρκάδων, Νικόστρατος Ξενοκλείδου· Παντίας δὲ αὐτῷ τὴν εἰκόνα ἐποίησεν, ὃς ἀπὸ 'Αριστοκλέους τοῦ Σικυωνίου καταριθμουμένῳ τοὺς διδαχθέντας ἔβδομος ἀπὸ τούτου ἦν¹ μαθητής.

Δίκων δὲ ὁ Καλλιβρότου πέντε μὲν Πυθοῖ δρόμου νίκας, τρεῖς δὲ ἀνείλετο 'Ισθμίων, τέσσαρας δὲ ἐν Νεμέᾳ, καὶ Ὀλυμπικὰς μίαν μὲν ἐν παισί, δύο δὲ ἄλλας ἀνδρῶν· καὶ οἱ καὶ ἀνδριάντες ἵσοι ταῖς νίκαις εἰσὶν ἐν Ὀλυμπίᾳ. παιδὶ μὲν δὴ ὅντι αὐτῷ Καυλωνιάτῃ, καθάπερ γε καὶ ἦν, ὑπῆρξεν ἀναγορευθῆναι· τὸ δὲ ἀπὸ τούτου Συρακούσιον αὐτὸν ἀνηγόρευσεν ἐπὶ 12 χρήμασι. Καυλωνία δὲ ἀπωκίσθη μὲν ἐς Ἰταλίαν ὑπὸ Ἀχαιῶν, οἰκιστὴς δὲ ἐγένετο

at the Isthmian games and twice at the Nemean. For the Lepreans are not afraid of the Isthmian games as the Eleans themselves are. For example, Hysmon of Elis, whose statue stands near that of Antiochus, competed successfully in the pentathlum both at Olympia and at Nemea, but clearly kept away, just like other Eleans, from the Isthmian games. It is said that when Hysmon was still a boy he was attacked by a flux in his muscles, and it was in order that by hard exercise he might be a healthy man free from disease that he practised the pentathlum. So his training was also to make him win famous victories in the games. His statue is the work of Cleon, and he holds jumping-weights of old pattern. After Hysmon comes the statue of a boy wrestler from Heraea in Arcadia, Nicostratus the son of Xenocleides. Pantias was the artist, and if you count the teachers you will find five between him and Aristocles of Sicyon.

Dicon, the son of Callibrotus, won five foot-races at Pytho, three at the Isthmian games, four at Nemea, one at Olympia in the race for boys besides two in the men's race. Statues of him have been set up at Olympia equal in number to the races he won. When he was a boy he was proclaimed a native of Caulonia, as in fact he was. But afterwards he was bribed to proclaim himself a Syracusan. Caulonia was a colony in Italy founded by Achaeans,

¹ ην is not in the MSS. but was added by Frazer.

PAUSANIAS: DESCRIPTION OF GREECE

αύτῆς Τύφων Αἰγιεύς· Πύρρου δὲ τοῦ Αἰακίδου καὶ Ταραντίνων ἐς τὸν πρὸς Ῥωμαίους πόλεμον καταστάντων ἄλλαι τε τῶν ἐν Ἰταλίᾳ πόλεων ἐγένοντο αἱ μὲν ὑπὸ Ῥωμαίων, αἱ δὲ ὑπὸ τῶν Ἡπειρωτῶν ἀνάστατοι, κατέλαβε δὲ ἐς ἄπαν ἐρημωθῆναι καὶ τὴν Καυλωνίαν ἀλοῦσαν ὑπὸ Καμπανᾶν, οἱ Ῥωμαίοις μεγίστη τοῦ συμμαχικοῦ μοῖρα ἦσαν.

13 Ἐπὶ δὲ τῷ Δίκωνι ἀνάκειται μὲν Ξενοφῶν Μενεφύλου παγκρατιαστῆς ἀνὴρ ἐξ Αἰγίου τῆς Ἀχαιῶν, ἀνάκειται δὲ Πυριλάμπης Ἐφέσιος λαβὼν δολίχου νίκην. τοῦ μὲν δὴ τὴν εἰκόνα ἐποίησεν Ὄλυμπος, Πυριλάμπει δὲ ὁμώνυμος καὶ ὁ πλάστης, γένος δὲ οὐ Σικυώνιος, ἀλλὰ ἐκ Μεσσήνης τῆς ὑπὸ τῇ Ἰθώμῃ.

14 Λύσανδρον δὲ τὸν Ἀριστοκρίτου Σπαρτιάτην ἀνέθεσαν ἐν Ὁλυμπίᾳ Σάμιοι, καὶ αὐτοῖς τὸ μὲν πρότερον τῶν ἐπιγραμμάτων ἐστὶν

ἐν πολυθαήτῳ τεμένει Διὸς ὑψιμέδοντος
ἔστηκ' ἀνθέντων δημοσίᾳ Σαμίων.

τοῦτο μὲν δὴ τοὺς τὸ ἀνάθημα ἀναθέντας μηνύει, τὸ δὲ ἐφεξῆς ἐς αὐτὸν ἐπαινός ἐστι Λύσανδρον.

ἀθάνατον πάτρᾳ καὶ Ἀριστοκρίτῳ κλέος
ἔργων,
Λύσανδρ', ἐκτελέσας δόξαν ἔχεις ἀρετᾶς.

15 δῆλοι οὖν εἰσιν οἵ τε Σάμιοι καὶ οἱ ἄλλοι Ἰωνεῖς, κατὰ τὸ λεγόμενον ὑπ' αὐτῶν Ἰώνων, τοὺς τοίχους τοὺς δύο ἐπαλείφοντες. Ἀλκιβιάδου μέν γε τριήρεσιν Ἀθηναίων περὶ Ἰωνίαν ἴσχύοντος

and its founder was Typhon of Aegium. When Pyrrhus son of Aeacides and the Tarentines were at war with the Romans, several cities in Italy were destroyed, either by the Romans or by the Epeirots, and these included Caulonia, whose fate it was to be utterly laid waste, having been taken by the Campanians, who formed the largest contingent of allies on the Roman side.

Close to Dicon is a statue of Xenophon, the son of Menephylus, a pancratiast of Aegium in Achaia, and likewise one of Pyrilampes of Ephesus after winning the long foot-race. Olympus made the statue of Xenophon; that of Pyrilampes was made by a sculptor of the same name, a native, not of Sicyon, but of Messene beneath Ithome.

A statue of Lysander, son of Aristocritus, a Spartan, was dedicated in Olympia by the Samians, and the first of their inscriptions runs:—

In the much-seen precinct of Zeus, ruler on high,

I stand, dedicated at public expense by the Samians.

So this inscription informs us who dedicated the statue; the next is in praise of Lysander himself:—

Deathless glory by thy achievements, for fatherland and for Aristocritus,

Lysander, hast thou won, and art famed for valour.

So plainly “the Samians and the rest of the Ionians,” as the Ionians themselves phrase it, painted both the walls. For when Alcibiades had a strong fleet of Athenian triremes along the coast of Ionia, most

PAUSANIAS: DESCRIPTION OF GREECE

έθεράπευνον αὐτὸν Ἰώνων οἱ πολλοί, καὶ εἰκὼν
 Ἀλκιβιάδου χαλκῆ παρὰ τῇ "Ηρᾳ¹ Σαμίων
 ἐστὶν ἀνάθημα· ως δὲ ἐν Αἴγας ποταμοῖς
 ἔάλωσαν αἱ ναῦς αἱ Ἀττικαί, Σάμιοι μὲν ἐς
 Ὀλυμπίαν τὸν Λύσανδρον, Ἐφέσιοι δὲ ἐς τὸ
 ἱερὸν ἀνετίθεσαν τῆς Ἀρτέμιδος Λύσανδρόν τε
 αὐτὸν καὶ Ἐτεόνικον καὶ Φάρακα καὶ ἄλλους
 Σπαρτιατῶν ἥκιστα ἐς γε τὸ Ἑλληνικὸν γνωρί-

16 μους. μεταπεσόντων δὲ αὐθις τῶν πραγμάτων
 καὶ Κόνωνος κεκρατηκότος τῇ ναυμαχίᾳ περὶ
 Κνίδου καὶ ὅρος τὸ Δώριον ὄνομαζόμενον, οὕτω
 μετεβάλλοντο οἱ "Ιωνεῖς, καὶ Κόνωνα ἀνακεί-
 μενον χαλκοῦν καὶ Τιμόθεον ἐν Σάμῳ τε ἐστιν
 ἵδεῖν παρὰ τῇ "Ηρᾳ καὶ ώσαύτως ἐν Ἐφέσῳ
 παρὰ τῇ Ἐφεσίᾳ θεῷ. ταῦτα μέν ἐστιν ἔχοντα
 οὕτω τὸν ἀεὶ χρόνον, καὶ "Ιωσιν ώσαύτως οἱ
 πάντες ἀνθρωποι θεραπεύονται τὰ ὑπερέχοντα
 τῇ ἴσχυί.

IV. Ἐχεται δὲ τοῦ Λυσάνδρου τῆς εἰκόνος
 Ἐφέσιος τε πύκτης τοὺς ἐλθόντας κρατήσας
 τῶν παιδῶν—ὄνομα δέ οἱ ἦν Ἀθήναιος—καὶ
 Σικυώνιος Σώστρατος παγκρατιαστὴς ἀνήρ,
 ἐπίκλησις δὲ ἦν Ἀκροχερσίτης αὐτῷ· παρα-
 λαμβανόμενος γὰρ ἄκρων τοῦ ἀνταγωνιζομένου
 τῶν χειρῶν ἔκλα, καὶ οὐ πρότερον ἀνίει πρὶν
 2 ἡ αἰσθοίτο ἀπαγορεύσαντος. γεγόνασι δὲ αὐτῷ
 Νεμείων μὲν νῦκαι καὶ Ἰσθμίων ἀναμίξ δυόδεκα,
 Ὀλυμπίασι δὲ καὶ Πυθοῖ, τῇ μὲν δύο, τρεῖς
 δὲ ἐν Ὀλυμπίᾳ. τὴν τετάρτην δὲ ὀλυμπιάδα
 ἐπὶ ταῖς ἑκατόν—πρώτην γὰρ δὴ ἐνίκησεν ὁ
 Σώστρατος ταύτην—οὐκ ἀναγράφουσιν οἱ Ἡλεῖοι,

¹ Before Σαμίων the MSS. have τῇ.

of the Ionians paid court to him, and there is a bronze statue of Alcibiades dedicated by the Samians in the temple of Hera. But when the Attic ships were captured at Aegospotami, the Samians set up a statue of Lysander at Olympia, and the Ephesians set up in the sanctuary of Artemis not only a statue of Lysander himself but also statues of Eteonicus, Pharax and other Spartans quite unknown to the Greek world generally. But when fortune changed again, and Conon had won the naval action off Cnidus and the mountain called Dorium, the Ionians likewise changed their views, and there are to be seen statues in bronze of Conon and of Timotheus both in the sanctuary of Hera in Samos and also in the sanctuary of the Ephesian goddess at Ephesus. It is always the same; the Ionians merely follow the example of all the world in paying court to strength.

IV. Next to the statue of Lysander is an Ephesian boxer who beat the other boys, his competitors—his name was Athenaeus,—and also a man of Sicyon who was a pancratiast, Sostratus surnamed Acrochersites. For he used to grip his antagonist by the fingers¹ and bend them, and would not let go until he saw that his opponent had given in. He won at the Nemean and Isthmian games combined twelve victories, three victories at Olympia and two at Pytho. The hundred and fourth Festival, when Sostratus won his first victory, is not reckoned by the Eleans, because the

¹ In Greek *ai ἄκραι χεῖρες*. Hence Acrochersites, “the fingerer.”

PAUSANIAS: DESCRIPTION OF GREECE

- διότι μὴ αὐτοὶ τὸν ἀγῶνα ἀλλὰ Πισαῖοι καὶ
 3 Ἀρκάδες ἔθεσαν ἀντ' αὐτῶν. παρὰ δὲ τὸν Σώστρατον παλαιστὴς ἀνὴρ πεποίηται Λεοντίσκος, ἐκ Σικελίας τε ὃν γένος καὶ ἀπὸ τῆς ἐν τῷ πορθμῷ Μεσσήνης· στεφανωθῆναι δὲ ὑπὸ τε Ἀμφικτυόνων καὶ δὶς ὑπὸ Ἡλείων, εἶναι δὲ αὐτῷ λέγεται τὴν πάλην καθὰ δὴ καὶ τὸ παγκράτιον τῷ Σικυωνίῳ Σωστράτῳ· καὶ γὰρ τὸν Λεοντίσκον καταβαλεῖν μὲν οὐκ ἐπίστασθαι τοὺς παλαιόντας, νικᾶν δὲ αὐτὸν κλῶντα τοὺς δακτύλους.
- 4 τὸν δὲ ἀνδριάντα Πυθαγόρας ἐποίησεν ὁ Ρηγίνος, εἴπερ τις καὶ ἄλλος ἀγαθὸς τὰ ἐς πλαστικήν. διδαχθῆναι δὲ παρὰ Κλεάρχῳ φασὶν αὐτόν, Ρηγίνῳ μὲν καὶ αὐτῷ, μαθητῇ δὲ Εὔχειρον· τὸν δὲ Εὔχειρον εἶναι Κορίνθιον, φοιτῆσαι δὲ ὡς Συάδραν τε καὶ Χάρταν Σπαρτιάτας.
- 5 ‘Ο δὲ παῖς ὁ ἀναδούμενος ταιρίᾳ τὴν κεφαλὴν ἐπεισήχθω μοι καὶ οὗτος ἐς τὸν λόγον Φειδίου τε ἔνεκα καὶ τῆς ἐς τὰ ἀγάλματα τοῦ Φειδίου σοφίας, ἐπεὶ ἄλλως γε οὐκ ἵσμεν ὅτου τὴν εἰκόνα ὁ Φειδίας ἐποίησε. Σάτυρος δὲ Ἡλεῖος Λυσιάνακτος πατρός, γένους δὲ τοῦ Ιαμιδῶν, ἐν Νεμέᾳ πεντάκις ἐνίκησε πυκτεύων καὶ Πυθοῖ τε δὶς καὶ δὶς ἐν Ολυμπίᾳ· τέχνη δὲ Αθηναίου Σιλανίωνος ὁ ἀνδριάς ἐστι. πλάστης δὲ ἄλλος τῶν Αττικῶν Πολυκλῆς, Σταδιέως μαθητὴς Αθηναίου, πεποίηκε παῖδα Εφέσιον παγκρατιαστήν, Αμύνταν Ελλανίκον.
- 6 Χίλωνι δὲ Αχαιῷ Πατρεῖ δύο μὲν Ολυμπικαὶ νίκαι πάλης ἀνδρῶν, μία δὲ ἐγένετο ἐν Δελφοῖς, τέσσαρες δὲ ἐν Ισθμῷ καὶ Νεμείων τρεῖς· ἐτάφη δὲ ὑπὸ τοῦ κοινοῦ τῶν Αχαιῶν, καὶ οἱ καὶ τοῦ

games were held by the Pisans and Arcadians and not by themselves. Beside Sostratus is a statue of Leontiscus, a man wrestler, a native of Sicily from Messene on the Strait. He was crowned, they say, by the Amphictyons and twice by the Eleans, and his mode of wrestling was similar to the pancratium of Sostratus the Sicyonian. For they say that Leontiscus did not know how to throw his opponents, but won by bending their fingers. The statue was made by Pythagoras of Rhegium, an excellent sculptor if ever there was one. They say that he studied under Clearchus, who was likewise a native of Rhegium, and a pupil of Eucheirus. Eucheirus, it is said, was a Corinthian, and attended the school of Syadras and Chartas, men of Sparta.

The boy who is binding his head with a fillet must be mentioned in my account because of Pheidias and his great skill as a sculptor, but we do not know whose portrait the statue is that Pheidias made. Satyrus of Elis, son of Lysianax, of the clan of the Iamidae, won five victories at Nemea for boxing, two at Pytho, and two at Olympia. The artist who made the statue was Silanion, an Athenian. Polycles, another sculptor of the Attic school, a pupil of Stadieus the Athenian, has made the statue of an Ephesian boy pancratiast, Amyntas the son of Hellanicus.

Chilon, an Achaeans of Patrae, won two prizes for men wrestlers at Olympia, one at Delphi, four at the Isthmus and three at the Nemean games. He was buried at the public expense by the Achaeans,

PAUSANIAS: DESCRIPTION OF GREECE

βίου συνέπεσεν ἐν¹ πολέμῳ τὴν τελευτὴν γε-
νέσθαι. μαρτυρεῖ δέ μοι καὶ τὸ ἐπίγραμμα τὸ
ἐν Ὀλυμπίᾳ.

μουνοπάλης νικῶ δἰς Ὀλύμπια Πύθιά τ'
ἄνδρας,

τρὶς Νεμέᾳ, τετράκις δ' Ἰσθμῷ ἐν ἀγχιάλῳ,
Χίλων² Χίλωνος Πατρεύς, ὃν λαὸς Ἀχαιῶν
ἐν πολέμῳ φθίμενον θάψ' ἀρετῆς ἔνεκεν.

7 τὸ μὲν δὴ ἐπίγραμμα ἐπὶ τοσοῦτο ἐδήλωσεν·
εἰ δὲ Λυσίππου τοῦ ποιήσαντος τὴν εἰκόνα
τεκμαιρόμενον τῇ ἡλικίᾳ συμβαλέσθαι δεῖ με
τὸν πόλεμον ἔνθα ὁ Χίλων ἔπεσεν, ἥτοι ἐς
Χαιρώνειαν Ἀχαιοῖς τοῖς πᾶσιν ὅμοῦ στρα-
τεύσασθαι ἦ ἴδιᾳ κατ' ἀρετήν τε καὶ τόλμαν
Ἀχαιῶν μόνος Ἀντιπάτρου μοι καὶ Μακεδόνων
ἔναντία ἀγωνίσασθαι περὶ Λαμίαν φαίνεται τὴν
ἐν Θεσσαλίᾳ.

8 Ἐφεξῆς δὲ τοῦ Χίλωνος δύο ἀνάκεινται· τῷ
μὲν Μολπίων ἐστὶν ὄνομα, στεφανωθῆναι δὲ τὸ
ἐπίγραμμά φησιν αὐτὸν ὑπὸ Ἡλείων· τὸν δὲ
ἔτερον, ὅτῳ μηδέν ἐστιν ἐπίγραμμα, μνημονεύ-
ουσιν ως Ἀριστοτέλης ἐστὶν ὁ ἐκ τῶν Θρακίων
Σταγείρων, καὶ αὐτὸν ἥτοι μαθητὴς ἦ καὶ στρα-
τιωτικὸς ἀνέθηκεν ἀνὴρ ἄτε παρὰ Ἀντιπάτρῳ
καὶ πρότερον ἵσχύσαντα παρὰ Ἀλεξάνδρῳ.
Σωδάμας δὲ ἐξ Ἀσσοῦ τῆς ἐν τῇ Τρῳάδι,
9 κειμένης δὲ ὑπὸ τῇ Ἰδῃ, πρῶτος Αἰολέων τῶν
ταύτη στάδιον Ὀλυμπίασιν ἐνίκησεν ἐν παισίν.

¹ *ἐν* is not in the MSS.

² The MSS. have *χίλων* *δε* *πατρεὺς* *ῶν* *λαὸς*. The text is Porson's.

ELIS II, iv. 6-9

and his fate it was to lose his life on the field of battle. My statement is borne out by the inscription at Olympia:—

In wrestling only I alone conquered twice the
men at Olympia and at Pytho,
Thrice at Nemea, and four times at the Isthmus
near the sea;
Chilon of Patrae, son of Chilon, whom the
Achaean folk
Buried for my valour when I died in battle.

Thus much is plain from the inscription. But the date of Lysippus, who made the statue, leads me to infer about the war in which Chilon fell, that plainly either he marched to Chaeroneia with the whole of the Achaeans, or else his personal courage and daring ^{338 B.C.} led him alone of the Achaeans to fight against the Macedonians under Antipater at the battle of Lamia ^{323 B.C.} in Thessaly.

Next to Chilon two statues have been set up. One is that of a man named Molpion, who, says the inscription, was crowned by the Eleans. The other statue bears no inscription, but tradition says that it represents Aristotle from Stageira in Thrace, and that it was set up either by a pupil or else by some soldier aware of Aristotle's influence with Antipater and at an earlier date with Alexander. Sodamas from Assos in the Troad, a city at the foot of Ida, was the first of the Aeolians in this district to win at Olympia the foot-race for boys. By the

PAUSANIAS: DESCRIPTION OF GREECE

παρὰ δὲ Σωδάμαν Ἀρχίδαμος ἐστηκεν ὁ Ἀγησιλάου, Λακεδαιμονίων βασιλεὺς. πρὸ δὲ τοῦ Ἀρχιδάμου τούτου βασιλέως εἰκόνα οὐδενὸς ἔν γε τῇ ὑπερορίᾳ Λακεδαιμονίους ἀναθέντας εὗρισκον· Ἀρχιδάμου δὲ ἄλλων τε καὶ τῆς τελευτῆς ἐμοὶ δοκεῖν ἔνεκα ἀνδριάντα ἐς Ὁλυμπίαν ἀπέστειλαν, ὅτι ἐν βαρβάρῳ τε ἐπέλαβεν αὐτὸν τὸ χρεὼν καὶ βασιλέων μόνος τῶν ἐν
 10 Σπάρτη δῆλός ἐστιν ἀμαρτῶν τάφου. ταῦτα μὲν δὴ καὶ ἐν τοῖς Σπαρτιατικοῖς λόγοις ἐς πλέον ἡμῖν δεδήλωται· Εὐάνθει δὲ Κυζικηνῷ γεγόνασι πυγμῆς νῖκαι, μία μὲν ἐν ἀνδράσιν Ὁλυμπική, Νεμείων δὲ ἐν παισὶ καὶ Ἰσθμίων. πεποίηται δὲ παρὰ τὸν Εὐάνθην ἀνήρ τε ἵπποτρόφος καὶ τὸ ἄρμα, ἀναβεβηκυῖα δὲ ἐπὶ τὸ ἄρμα παῖς παρθένος· ὅνομα μὲν Λάμπος τῷ ἀνδρὶ, πατρὶς δὲ ἦν αὐτῷ νεωτάτη τῶν ἐν Μακεδονίᾳ πόλεων, καλουμένη δὲ ἀπὸ τοῦ
 11 οίκιστοῦ Φιλίππου τοῦ Ἀμύντου. Κυνίσκῳ δὲ τῷ ἐκ Μαντινείας πύκτῃ παιδὶ ἐποίησε Πολύκλειτος τὴν εἰκόνα. Ἐργοτέλης δὲ ο Φιλάνορος δολίχου δύο ἐν Ὁλυμπίᾳ νίκας, τοσαύτας δὲ ἄλλας Πυθοῖ καὶ ἐν Ἰσθμῷ τε καὶ Νεμείων ἀνηρημένος, οὐχ Ἰμεραῖος εἶναι τὸ ἐξ ἀρχῆς, καθάπερ γε τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ φησι, Κρῆς δὲ εἶναι λέγεται Κνώσσιος· ἐκπεσὼν δὲ ὑπὸ στασιωτῶν ἐκ Κνωσσοῦ καὶ ἐς Ἰμέραν ἀφικόμενος πολιτείας τ' ἔτυχε καὶ πολλὰ εὔρετο ἄλλα ἐς τιμήν. ἔμελλεν οὖν ὡς τὸ εἰκὸς Ἰμεραῖος ἐν τοῖς ἀγῶσιν ἀναγορευθῆσεσθαι.

V. Ο δὲ ἐπὶ τῷ βάθρῳ τῷ ὑψηλῷ Λυσίππου
 28

side of Sodamas stands Archidamus, son of Agesilaus, king of the Lacedaemonians. Before this Archidamus no king, so far as I could learn, had his statue set up by the Lacedaemonians, at least outside the boundaries of the country. They sent the statue of Archidamus to Olympia chiefly, in my opinion, on account of his death, because he met his end in a foreign land, and is the only king in Sparta who is known to have missed burial. I have spoken at greater length on this matter in my account of Sparta.¹ Euanthes of Cyzicus won prizes for boxing, one among the men at Olympia, and also among the boys at the Nemean and at the Isthmian games. By the side of Euanthes is the statue of a horse-breeder and his chariot; mounted on the chariot is a young maid. The man's name is Lampus, and his native city was the last to be founded in Macedonia, named after its founder Philip, son of Amyntas. The statue of Cyniscus, the boy boxer from Mantinea, was made by Polycleitus. Ergoteles, the son of Philanor, won two victories in the long foot-race at Olympia, and two at Pytho, the Isthmus and Nemea. The inscription on the statue states that he came originally from Himera; but it is said that this is incorrect, and that he was a Cretan from Cnossus. Expelled from Cnossus by a political party he came to Himera, was given citizenship and won many honours besides. It was accordingly natural for him to be proclaimed at the games as a native of Himera.

V. The statue on the high pedestal is the work

¹ See Book III. ch. x. § 5.

PAUSANIAS: DESCRIPTION OF GREECE

- μέν ἔστιν ἔργον, μέγιστος δὲ ἀπάντων ἐγένετο ἀνθρώπων πλὴν τῶν ἡρώων καλουμένων καὶ εἰ δή τι ἄλλο ἦν πρὸ τῶν ἡρώων θυητὸν γένος· ἀνθρώπων δὲ τῶν καθ' ἡμᾶς οὗτος ἔστιν ὁ
- 2 μέγιστος Πουλυδάμας Νικίου. Σκοτοῦσσα δὲ ἡ τοῦ Πουλυδάμαντας πατρὶς οὐκ ὥκεῖτο ἔτι ἐφ' ἡμῶν· Ἀλέξανδρος γὰρ τὴν πόλιν ὁ Φεραίων τυραννήσας κατέλαβεν ἐν σπουδαῖς, καὶ Σκοτουσσαίων τούς τε ἐς τὸ θέατρον συνειλεγμένους —ἔτυχε γάρ σφισι καὶ ἐκκλησίᾳ τηνικαῦτα οὖσα —τούτους τε ἀπαντας κατηκόντισε, πελτασταῖς ἐν κύκλῳ περισχὼν καὶ τοξόταις, καὶ τὸ ἄλλο ὅσον ἐν ἡλικίᾳ κατεφόνευσε, γυναικας δὲ ἀπέδοτο καὶ παιδας, μισθὸν εἶναι τὰ χρήματα τοῖς ξένοις.
- 3 αὕτη Σκοτουσσαίους ἡ σύμφορὰ Φρασικλείδου μὲν Ἀθήνησιν ἐγένετο ἄρχοντος, δευτέρᾳ δὲ ὀλυμπιάδι ἐπὶ ταῖς ἑκατόν, ἦν Δάμων Θούριος ἐνίκα τὸ δεύτερον, ταύτης ἔτει δευτέρῳ τῆς ὀλυμπιάδος. καὶ ὀλίγον τε ἔμενε τὸ διαφυγὸν τῶν Σκοτουσσαίων καὶ αὐθις ὑπὸ ἀσθενείας ἐξέλιπον καὶ οὗτοι τὴν πόλιν, ὅτε καὶ τοῖς πᾶσιν "Ἐλλησι προσπταῖσαι δεύτερα ἐν τῷ πρὸς Μακεδόνας πολέμῳ παρεσκεύασεν ὁ δαίμων.
- 4 Παγκρατίου μὲν δὴ καὶ ἄλλοις ἥδη γεγόνασιν ἐπιφανεῖς νῦν καὶ Πουλυδάμαντι δὲ τάδε ἄλλοια παρὰ τοὺς ἐπὶ τῷ παγκρατίῳ στεφάνους ὑπάρχοντά ἔστιν. ἡ ὀρεινὴ τῆς Θράκης, ἡ ἔνδον Νέστου ποταμοῦ τοῦ ῥέοντος διὰ τῆς Ἀβδηριτῶν, καὶ ἄλλα θηρία, ἐν δὲ αὐτοῖς παρέχεται καὶ λέοντας, οἱ καὶ τῷ στρατῷ ποτε ἐπιθέμενοι τῷ Ξέρξου τὰς ἀγούσας καμῆλους τὰ σιτία ἐλυμῆ-
5 ναντο. οὗτοι πολλάκις οἱ λέοντες καὶ ἐς τὴν

of Lysippus, and it represents the tallest of all men except those called heroes and any other mortal race that may have existed before the heroes. But this man, Pulydamas the son of Nicias, is the tallest of our own era. Scotussa, the native city of Pulydamas, has now no inhabitants, for Alexander the tyrant of Pherae seized it in time of truce. It happened that an assembly of the citizens was being held, and those who were assembled in the theatre the tyrant surrounded with targeteers and archers, and shot them all down; all the other grown men he massacred, selling the women and children as slaves in order to pay his mercenaries. This disaster befell Scotussa when Phrasicleides ^{371 B.C.} was archon at Athens, in the hundred and second Olympiad, when Damon of Thurii was victor for the second time, and in the second year of this Olympiad. The people that escaped remained but for a while, for later they too were forced by their destitution to leave the city, when Heaven brought a second calamity in the war with Macedonia.

Others have won glorious victories in the pancratium, but Pulydamas, besides his prizes for the pancratium, has to his credit the following exploits of a different kind. The mountainous part of Thrace, on this side the river Nestus, which runs through the land of Abdera, breeds among other wild beasts lions, which once attacked the army of Xerxes, and mauled the camels carrying his supplies. These lions often roam right into the land around Mount

PAUSANIAS: DESCRIPTION OF GREECE

περὶ τὸν Ὀλυμπὸν πλανῶνται χώραν· τούτου δὲ τοῦ ὄρους ἡ μὲν ἐσ Μακεδονίαν πλευρά, ἡ δὲ ἐπὶ Θεσσαλοὺς καὶ τὸν ποταμὸν τέτραπται τὸν Πηνειόν· ἐνταῦθα ὁ Πουλυδάμας λέοντα ἐν τῷ Ὀλύμπῳ, μέγα καὶ ἀλκιμον θηρίον, κατειργάσατο οὐδενὶ ἐσκευασμένος ὅπλω. προήχθη δὲ ἐσ τὸ τόλμημα φιλοτιμίᾳ πρὸς τὰ Ἡρακλέους ἔργα, ὅτι καὶ Ἡρακλέα ἔχει λόγος κρατῆσαι 6 τοῦ ἐν Νεμέᾳ λέοντος. ἔτερον δὲ ἐπὶ τούτῳ θαῦμα ὑπελίπετο ὁ Πουλυδάμας ἐσ μυήμην· ἐσ ἀγέλην ἐσελθὼν βοῶν τὸν μέγιστον καὶ ἀγριώτατον ταῦρον λαβὼν τοῦ ἔτερου τῶν ὅπισθεν ποδῶν τὰς χηλὰς κατεῖχεν ἄκρας, καὶ πηδῶντα καὶ ἐπειγόμενον οὐκ ἀνίει, πρὶν γε δὴ ὁ ταῦρος ὀψέ ποτε καὶ ἐσ ἄπαν ἀφικόμενος βίας ἀπέφυγεν ἀφεὶς ταύτη τῷ Πουλυδάμαντι τὰς χηλάς. λέγεται δὲ καὶ ως ἄνδρα ἡνίοχον ἐλαύνοντα σπουδῇ τὸ ἄρμα ἐπέσχε τοῦ πρόσω. λαβόμενος γὰρ τὴν ἔτέρᾳ τῶν χειρῶν ὅπισθε τοῦ ἄρματος, ὁμοῦ καὶ τοὺς ἵππους πεδήσας καὶ τὸν ἡνίοχον 7 εἰχε. Δαρεῖος δὲ Ἀρταξέρξου παῖς νόθος, ὃς ὁμοῦ τῷ Περσῶν δῆμῳ Σόγδιον καταπαύσας παῖδα Ἀρταξέρξου γυνήσιον ἔσχεν ἀντ' ἐκείνου τὴν ἀρχήν, οὗτος ως ἐβασίλευσεν ὁ Δαρεῖος— ἐπινθάνετο γὰρ τοῦ Πουλυδάμαντος τὰ ἔργα—, πέμπων ἀγγέλους ὑπισχνούμενος δῶρα ἀνέπεισεν αὐτὸν ἐσ Σοῦσά τε καὶ ἐσ ὅψιν ἀφικέσθαι τὴν αὐτὸν. ἐνθα δὴ κατὰ πρόκλησιν Περσῶν ἄνδρας τῶν καλουμένων ἀθανάτων ἀριθμὸν τρεῖς ἀθρόους οἱ μονομαχήσαντας ἀπέκτεινεν. ἔργων δὲ τῶν κατειλεγμένων οἱ τὰ μὲν ἐπὶ τῷ βάθρῳ τοῦ ἀνδριάντος ἐν Ὀλυμπίᾳ, τὰ δὲ καὶ δηλούμενά

Olympus, one side of which is turned towards Macedonia, and the other towards Thessaly and the river Peneius. Here on Mount Olympus Pulydamas slew a lion, a huge and powerful beast, without the help of any weapon. To this exploit he was impelled by an ambition to rival the labours of Heracles, because Heracles also, legend says, overthrew the lion at Nemea. In addition to this, Pulydamas is remembered for another wonderful performance. He went among a herd of cattle and seized the biggest and fiercest bull by one of its hind feet, holding fast the hoof in spite of the bull's leaps and struggles, until at last it put forth all its strength and escaped, leaving the hoof in the grasp of Pulydamas. It is also said of him that he stopped a charioteer who was driving his chariot onwards at a great speed. Seizing with one hand the back of the chariot he kept a tight hold on both horses and driver. Dareius, the bastard son of Artaxerxes, who with the support of the Persian common people put down Sogdius, the legitimate son of Artaxerxes, and ascended the throne in his stead, learning when he was king of the exploits of Pulydamas, sent messengers with the promise of gifts and persuaded him to come before his presence at Susa. There he challenged three of the Persians called Immortals to fight him—one against three—and killed them. Of his exploits enumerated, some are represented on the pedestal of the statue at Olympia, and others are set forth in the inscription.

PAUSANIAS: DESCRIPTION OF GREECE

- 8 ἔστιν ὑπὸ τοῦ ἐπιγράμματος. ἔμελλε δὲ ἄρα τὸ ὑπὸ Ὁμήρου προθεσπισθὲν ἄλλους τε τῶν φρονησάντων ἐπὶ ίσχύι καὶ Πουλυδάμαντα ἐπιλήψεσθαι, καὶ ὑπὸ τῆς αὐτοῦ ρώμης ἔμελλεν ἀπολεῖσθαι καὶ οὗτος. ἐς σπήλαιον γὰρ οἵ τε ἄλλοι τῶν συμποτῶν καὶ ὁ Πουλυδάμας ἐσῆλθεν ὥρᾳ θέρους, καὶ πως οὐ κατά τινα ἀγαθὸν δαίμονα ἡ κορυφὴ τηνικαῦτα τοῦ σπηλαίου κατερρήγνυτο, καὶ δῆλα ἦν ὡς αὐτίκα ἐμπεσεῖσθαι καὶ χρόνον οὐκ ἐπὶ πολὺν ἔμελλεν ἀνθέξειν.
- 9 γενομένης δὲ αἰσθήσεως τοῦ ἐπιόντος κακοῦ καὶ τρεπομένων ἐς φυγὴν τῶν λοιπῶν παρέστη καταμεῖναι τῷ Πουλυδάμαντι, καὶ ἀνέσχε τὰς χεῖρας ὡς ἐπιπίπτοντι ἀνθέξων τῷ σπηλαίῳ καὶ οὐ βιασθησόμενος ὑπὸ τοῦ ὅρους. VI. Τούτῳ μὲν ἐνταῦθα ἐγέιτο ἡ τελευτή· ἐν δὲ Ὁλυμπίᾳ παρὰ τοῦ Πουλυδάμαντος τὸν ἀνδριάντα δύο τε ἐκ τῆς Ἀρκάδων καὶ Ἀττικὸς ὁ τρίτος ἔστηκεν ἀθλητής. τὸν μὲν δὴ Μαντινέα Πρωτόλαον Διαλκοῦς πυγμῆ παῖδας κρατήσαντα ὁ Ρηγῖνος Πυθαγόρας, Ναρυκίδαν δὲ τὸν Δαμαρέτου παλαιστὴν ἄνδρα ἐκ Φιγαλίας Σικυώνιος Δαίδαλος, Καλλίᾳ δὲ Ἀθηναίῳ παγκρατιαστῇ τὸν ἀνδριάντα ἀνήρ Ἀθηναῖος Μίκων ἐποίησεν ὁ ζωγράφος. Νικοδάμου δὲ ἔργον τοῦ Μαιναλίου παγκρατιαστής ἔστιν ἐκ Μαινάλου, δύο νίκας ἐν ἀνδράσιν ἀνελόμενος, Ἀνδροσθένης Λοχαίου.
- 2 ἐπὶ δὲ τούτοις Εὔκλῆς ἀνάκειται Καλλιάνακτος, γένος μὲν Ῥόδιος, οἴκου δὲ τοῦ Διαγοριδῶν θυγατρὸς γὰρ Διαγόρου παῖς ἦν, ἐν δὲ ἀνδράσι πυγμῆς ἔσχεν Ὁλυμπικὴν νίκην. τούτου μὲν δὴ ἡ εἰκὼν Ναυκύδους ἔστὶν ἔργον· Πολύκλειτος δὲ

But after all, the prophecy of Homer¹ respecting those who glory in their strength was to be fulfilled also in the case of Pulydamas, and he too was fated to perish through his own might. For Pulydamas entered a cave with the rest of his boon companions. It was summer-time, and, as ill-luck would have it, the roof of the cave began to crack. It was obvious that it would quickly fall in, and could not hold out much longer. Realising the disaster that was coming, the others turned and ran away; but Pulydamas resolved to remain, holding up his hands in the belief that he could prevent the falling in of the cave and would not be crushed by the mountain. Here Pulydamas met his end.

VI. Beside the statue of Pulydamas at Olympia stand two Arcadians and one Attic athlete. The statue of the Mantinean, Protolaüs the son of Dialces, who won the boxing-match for boys, was made by Pythagoras of Rhegium; that of Narycidas, son of Damaretus, a wrestler from Phigalia, was made by Daedalus of Sicyon; that of the Athenian Callias, a pancratiast, is by the Athenian painter Micon. Nicodamus the Maenalian made the statue of the Maenalian pancratiast Androsthenes, the son of Lochaeüs, who won two victories among the men. By these is set up a statue of Eucles, son of Callianax, a native of Rhodes and of the family of the Diagoridae. For he was the son of the daughter of Diagoras, and won an Olympic victory in the boxing-match for men. His statue is by Naucydes.

¹ *Iliad*, vi. 407.

PAUSANIAS: DESCRIPTION OF GREECE

'Αργεῖος, οὐχ ὁ τῆς "Ηρας τὸ ἄγαλμα ποιήσας,
μαθητὴς δὲ Ναυκύδους, παλαιστὴν παῖδα εἰργά-
σατο Θηβαῖον Ἀγήνορα. ἀνετέθη δὲ ἡ εἰκὼν
ὑπὸ τοῦ Φωκέων κοινοῦ· Θεόπομπος γὰρ ὁ πατὴρ
τοῦ Ἀγήνορος πρόξενος τοῦ ἔθνους ἦν αὐτῶν.

3 Νικόδαμος δὲ ὁ πλάστης ὁ ἐκ Μαινάλου Δαμο-
ξενίδαν ἄνδρα πύκτην ἐποίησεν ἐκ Μαινάλου.
ἐστηκε δὲ καὶ Λαστρατίδα παιδὸς εἰκὼν Ἡλείου,
πάλης ἀνελομένου στέφανον· ἐγένετο δὲ αὐτῷ
καὶ Νεμείων ἐν τε παισὶ καὶ ἀγενείων ἑτέρα
νίκη. Παραβάλλοντι δὲ τῷ Λαστρατίδα πατρὶ¹
ὑπῆρξε μὲν διαύλου παρελθεῖν δρόμῳ, ὑπελίπετο
δὲ καὶ ἐς τοὺς ἐπειτα φιλοτιμίαν, τῶν νικησάντων
Ολυμπίασι τὰ ὄνόματα ἀναγράψας ἐν τῷ γυμ-
νασίῳ τῷ ἐν Ὁλυμπίᾳ.

4 Τὰ μὲν δὴ ἐς τούτους εἶχεν οὕτω· τὰ δὲ ἐς
Εὔθυμον τὸν πύκτην, οὐ με εἰκὸς ὑπερβαίνειν
ἥν τὰ ἐς τὰς νίκας αὐτῷ καὶ τὰ ἐς δόξαν ὑπάρ-
χοντα τὴν ἄλλην. γένος μὲν δὴ ἥν ὁ Εὔθυμος
ἐκ τῶν ἐν Ἰταλίᾳ Λοκρῶν, οὐ χώραν τὴν πρὸς
τῷ Ζεφυρίῳ τῇ ἄκρᾳ νέμονται, πατρὸς δὲ ἐκαλεῖτο
Ἀστυκλέους· εἶναι δὲ αὐτὸν οὐ τούτου, ποταμοῦ
δὲ οἱ ἐπιχώριοι τοῦ Καικίνου φασίν, ὃς τὴν
Λοκρίδα καὶ Ῥηγίνην ὁρίζων τὸ ἐς τοὺς τέττι-
γας παρέχεται θαῦμα. οἱ μὲν γὰρ τέττιγες οἱ
ἐντὸς τῆς Λοκρίδος ἄχρι τοῦ Καικίνου κατὰ τὰ
αὐτὰ τοῖς ἄλλοις τέττιξιν ἄδουσι· διαβάντων δὲ
τὸν Καικίνην οὐδεμίαν ἔτι οἱ ἐν τῇ Ῥηγίνῃ
5 τέττιγες ἀφιᾶσι¹ φωνήν. τούτου μὲν δὴ παῖδα
εἶναι λέγεται τὸν Εὔθυμον· ἀνελομένῳ δέ οἱ
πυγμῆς ἐν Ὁλυμπίᾳ νίκην τετάρτη πρὸς ταῖς

¹ Here the MSS. have τὴν which Porson deleted.

Polycleitus of Argos, not the artist who made the image of Hera, but a pupil of Naucydes, made the statue of a boy wrestler, Agenor of Thebes. The statue was dedicated by the Phocian Commonwealth, for Theopompus, the father of Agenor, was a state friend¹ of their nation. Nicodamus, the sculptor from Maenalus, made the statue of the boxer Damoxenidas of Maenalus. There stands also the statue of the Elean boy Lastratidas, who won the crown for wrestling. He won a victory at Nemea also among the boys, and another among the beardless striplings. Paraballon, the father of Lastratidas, was first in the double foot-race, and he left to those coming after an object of ambition, by writing up in the gymnasium at Olympia the names of those who won Olympic victories.

So much for these. But it would not be right for me to pass over the boxer Euthymus, his victories and his other glories. Euthymus was by birth one of the Italian Locrians, who dwell in the region near the headland called the West Point, and he was called son of Astycles. Local legend, however, makes him the son, not of this man, but of the river Caecinus, which divides Locris from the land of Rhegium and produces the marvel of the grasshoppers. For the grasshoppers within Locris as far as the Caecinus sing just like others, but across the Caecinus in the territory of Rhegium they do not utter a sound. This river then, according to tradition, was the father of Euthymus, who, though he won the prize for boxing at the seventy-fourth Olympic 484 B.C.

¹ *Proxenos*: that is, he was a Theban who had under his care the interests of Phocians in Thebes.

PAUSANIAS: DESCRIPTION OF GREECE

έβδομήκοντα ὀλυμπιάδι οὐ κατὰ τὰ αὐτὰ ἐς τὴν
 ἐπιοῦσαν ὀλυμπιάδα ἔμελλε χωρίσειν· Θεαγένης
 γὰρ ὁ Θάσιος ὀλυμπιάδι ἐθέλων τῇ αὐτῇ πυγμῆς
 τε ἀνελέσθαι καὶ παγκρατίου νίκας ὑπερεβάλετο
 πυκτεύων τὸν Εὔθυμον, οὐ μὴν οὐδὲ ὁ Θεαγένης
 ἐπὶ τῷ παγκρατίῳ λαβεῖν ἐδυνήθη τὸν κότινον
 ἄτε προκατεργασθεὶς τῇ μάχῃ πρὸς τὸν Εὔ-
 6 θυμον. ἐπὶ τούτῳ δὲ ἐπιβάλλουσιν οἱ Ἑλλανο-
 δίκαι τῷ Θεαγένει τάλαντον μὲν ἰερὰν ἐς τὸν
 θεὸν ζημίαν, τάλαντον δὲ βλάβης τῆς ἐς
 Εὔθυμον, ὅτι ἐπηρείᾳ τῇ ἐς ἐκείνον ἐδόκει σφίσιν
 ἐπανελέσθαι τὸ ἀγώνισμα τῆς πυγμῆς· τούτων
 ἔνεκα καταδικάζουσιν αὐτὸν ἐκτίσαι καὶ ἴδιᾳ τῷ
 Εὐθύμῳ χρήμata. ἔκτη δὲ ὀλυμπιάδι ἐπὶ ταῖς
 ἐβδομήκοντα τὸ μὲν τῷ θεῷ τοῦ ἀργυρίου γινό-
 μενον ἔξετισεν ὁ Θεαγένης, * *¹ καὶ ἀμειβόμενος
 αὐτὸν οὐκ ἐσῆλθεν ἐπὶ τὴν πυγμήν· καὶ ἐπ'
 ἐκείνης τε αὐτῆς καὶ ἐπὶ τῆς μετ' ἐκείνην ὀλυμ-
 πιάδος τὸν ἐπὶ πυγμῇ στέφανον ἀνείλετο ὁ
 Εὔθυμος. οὐ δέ οἱ ἀνδριὰς τέχνη τέ ἐστι
 Πυθαγόρου καὶ θέας ἐς τὰ μάλιστα ἄξιος.
 7 ἐπανήκων δὲ ἐς Ἰταλίαν τότε δὴ ἐμαχέσατο
 πρὸς τὸν "Ηρω· τὰ δὲ ἐς αὐτὸν εἶχεν οὕτως.
 Ὁδυσσέα πλανώμενον μετὰ ἄλωσιν τὴν Ἰλίου
 κατενεχθῆναι φασιν ὑπὸ ἀνέμων ἐς τε ἄλλας
 τῶν ἐν Ἰταλίᾳ καὶ Σικελίᾳ πόλεων, ἀφικέσθαι
 δὲ καὶ ἐς Τεμέσταν ὁμοῦ ναυσί· μεθυσθέντα οὖν
 ἐνταῦθα ἔια τῶν ναυτῶν παρθένον βιάσασθαι
 καὶ ὑπὸ τῶν ἐπιχωρίων ἀντὶ τούτου καταλευσ-
 8 θῆναι τοῦ ἀδικῆματος. Ὁδυσσέα μὲν δὴ ἐν
 οὐδενὶ λόγῳ θέμενον αὐτοῦ τὴν ἀπώλειαν ἀπο-
 πλέοντα οἴχεσθαι, τοῦ καταλευσθέντος δὲ

Festival, was not to be so successful at the next. For Theagenes of Thasos, wishing to win the prizes for boxing and for the pancratium at the same Festival, overcame Euthymus at boxing, though he had not the strength to gain the wild olive in the pancratium, because he was already exhausted in his fight with Euthymus. Thereupon the umpires fined Theagenes a talent, to be sacred to the god, and a talent for the harm done to Euthymus, holding that it was merely to spite him that he entered for the boxing competition. For this reason they condemned him to pay an extra fine privately to Euthymus. At the seventy-sixth Festival Theagenes paid in full the money owed to the god, . . . and as compensation to Euthymus did not enter for the boxing-match. At this Festival, and also at the next following, Euthymus won the crown for boxing. His statue is the handiwork of Pythagoras, and is very well worth seeing. On his return to Italy Euthymus fought against the Hero, the story about whom is as follows. Odysseus, so they say, in his wanderings after the capture of Troy was carried down by gales to various cities of Italy and Sicily, and among them he came with his ships to Temesa. Here one of his sailors got drunk and violated a maiden, for which offence he was stoned to death by the natives. Now Odysseus, it is said, cared nothing about his loss and sailed away. But the ghost of the stoned man

¹ There is probably a gap in the text here.

PAUSANIAS: DESCRIPTION OF GREECE

- ἀνθρώπου τὸν δαίμονα οὐδένα ἀνιέναι καιρὸν
 ἀποκτείνοντά τε ὁμοίως τοὺς ἐν τῇ Τεμέσῃ
 καὶ ἐπεξερχόμενον ἐπὶ πᾶσαν ἡλικίαν, ἐσ δὲ ἡ
 Πυθία τὸ παράπαν ἐξ Ἰταλίας ὡρμημένους
 φεύγειν Τεμέσαν μὲν ἐκλιπεῖν οὐκ εἴσα, τὸν δὲ
 Ἡρω σφᾶς ἐκέλευσεν ίλάσκεσθαι τέμενός τε
 ἀποτεμομένους οἰκοδομήσασθαι ναόν, διδόναι δὲ
 κατὰ ἔτος αὐτῷ γυναικα τῶν ἐν Τεμέσῃ παρθένων
 9 τὴν καλλίστην. τοῖς μὲν δὴ τὰ ὑπὸ τοῦ θεοῦ
 προστεταγμένα ὑπουργοῦσι δεῖμα ἀπὸ τοῦ δαί-
 μονος ἐσ τἄλλα ἦν οὐδέν. Εὔθυμος δὲ—ἀφίκετο
 γὰρ ἐσ τὴν Τεμέσαν, καὶ πως τηνικαῦτα τὸ ἔθος
 ἐποιεῖτο τῷ δαίμονι—πυνθάνεται τὰ παρόντα
 σφίσι, καὶ ἐσελθεῖν τε ἐπεθύμησεν ἐσ τὸν ναὸν
 καὶ τὴν παρθένον ἐσελθὼν θεάσασθαι. ως δὲ
 εἶδε, τὰ μὲν πρῶτα ἐσ οἰκτον, δεύτερα δὲ ἀφίκετο
 καὶ ἐσ ἔρωτα αὐτῆς· καὶ ἡ παῖς τε συνοικήσειν
 κατώμνυτο αὐτῷ σώσαντι αὐτὴν καὶ ὁ Εὔθυμος
 ἐνεσκευασμένος ἔμενε τὴν ἔφοδον τοῦ δαίμονος.
 10 ἐνίκα τε δὴ τῇ μάχῃ καὶ—ἐξηλαύνετο γὰρ ἐκ
 τῆς γῆς—ὁ Ἡρως ἀφανίζεται τε καταδὺς ἐσ
 θάλασσαν καὶ γάμος τε ἐπιφανῆς Εὔθύμῳ καὶ
 ἀνθρώποις τοῖς ἐνταῦθα ἐλευθερίᾳ τοῦ λοιποῦ
 σφισιν ἦν ἀπὸ τοῦ δαίμονος. ἥκουσα δὲ καὶ τοιόνδε
 ἔτι ἐσ τὸν Εὔθυμον, ως γήρως τε ἐπὶ μακρότατον
 ἀφίκοιτο καὶ ως ἀποθανεῖν ἐκφυγὼν αὐθις ἔτερόν
 τινα ἐξ ἀνθρώπων ἀπέλθοι τρόπον· οἰκεῖσθαι δὲ
 τὴν Τεμέσαν καὶ ἐσ ἔμε ἀνδρὸς ἥκουσα πλεύ-
 11 σαντος κατὰ ἐμπορίαν. τόδε μὲν ἥκουσα, γραφῇ
 δὲ τοιάδε ἐπιτυχὼν οἶδα· ἦν δὲ αὕτη γραφῆς
 μίμημα ἀρχαίας. νεανίσκος Σύβαρις καὶ Κά-
 λαβρός τε ποταμὸς καὶ Λύκα πηγή, πρὸς δὲ

never ceased killing without distinction the people of Temesa, attacking both old and young, until, when the inhabitants had resolved to flee from Italy for good, the Pythian priestess forbade them to leave Temesa, and ordered them to propitiate the Hero, setting him a sanctuary apart and building a temple, and to give him every year as wife the fairest maiden in Temesa. So they performed the commands of the god and suffered no more terrors from the ghost. But Euthymus happened to come to Temesa just at the time when the ghost was being propitiated in the usual way; learning what was going on he had a strong desire to enter the temple, and not only to enter it but also to look at the maiden. When he saw her he first felt pity and afterwards love for her. The girl swore to marry him if he saved her, and so Euthymus with his armour on awaited the onslaught of the ghost. He won the fight, and the Hero was driven out of the land and disappeared, sinking into the depth of the sea. Euthymus had a distinguished wedding, and the inhabitants were freed from the ghost for ever. I heard another story also about Euthymus, how that he reached extreme old age, and escaping again from death departed from among men in another way. Temesa is still inhabited, as I heard from a man who sailed there as a merchant. This I heard, and I also saw by chance a picture dealing with the subject. It was a copy of an ancient picture. There were a stripling, Sybaris, a river, Calabrus, and a spring, Lyca. Besides, there

PAUSANIAS: DESCRIPTION OF GREECE

ηρῷόν τε καὶ Τεμέστα ἥν ἡ πόλις, ἐν δέ σφισι καὶ δαιμῶν ὄντινα ἔξεβαλεν ὁ Εὔθυμος, χρόαν τε δεινῶς μέλας καὶ τὸ εἶδος ἅπαν ἐς τὰ μάλιστα φοβερός, λύκου δὲ ἀμπίσχετο δέρμα ἐσθῆτα· ἐτίθετο δὲ καὶ ὄνομα Λύκαν τὰ ἐπὶ τῇ γραφῇ γράμματα.

VII. Ταῦτα μὲν δὴ ἐς τοσοῦτο εἰρήσθω· μετὰ δὲ τὸν ἀνδριάντα τοῦ Εὐθύμου Πύθαρχός τε ἐστηκεὶ Μαντινεὺς σταδιοδόρομος καὶ πύκτης Ἡλεῖος Χαρμίδης, λαβόντες νίκας ἐπὶ παισί. Θεασάμενος δὲ καὶ τούτους ἐπὶ τῶν Ῥοδίων ἀθλητῶν ἀφίξῃ τὰς εἰκόνας, Διαγόραν καὶ τὸ ἐκείνου γένος· οἱ δὲ συνεχεῖς τε ἀλλήλοις καὶ ἐν κόσμῳ τοιῷδε ἀνέκειντο, Ἀκουσίλαος μὲν λαβὼν πυγμῆς ἐν ἀνδράσι στέφανον, Δωριέως δὲ ὁ νεώτατος παγκρατίῳ νικήσας δλυμπιάσιν ἐφεξῆς τρισί. πρότερον δὲ ἔτι τοῦ Δωριέως ἐκράτησε καὶ Δαμάγητος τοὺς ἐσελθόντας ἐς τὸ 2 παγκράτιον. οὗτοι μὲν ἀδελφοί τέ εἰσι καὶ Διαγόρου παῖδες, ἐπὶ δὲ αὐτοῖς κεῖται καὶ ὁ Διαγόρας, πυγμῆς ἐν ἀνδράσιν ἀνελόμενος νίκην· τοῦ Διαγόρου δὲ τὴν εἰκόνα Μεγαρεὺς εἰργάσατο Καλλικλῆς Θεοκόσμου τοῦ ποιήσαντος τὸ ἄγαλμα ἐν Μεγάροις τοῦ Διός. Διαγόρου δὲ καὶ οἱ τῶν θυγατέρων παῖδες πύξ τε ἥσκησαν καὶ ἔσχον Ὁλυμπικὰς νίκας, ἐν μὲν ἀνδράσιν Εύκλῆς Καλλιάνακτός τε ὅν καὶ Καλλιπατείρας τῆς Διαγόρου, Πεισίροδος δὲ ἐν παισίν, ὃν ἡ μήτηρ ἀνδρὸς ἐπιθεμένη γυμναστοῦ σχῆμα ἐπὶ τῶν 3 Ὁλυμπίων αὐτὴ τὸν ἀγῶνα ἥγαγεν· οὗτος δὲ ὁ Πεισίροδος καὶ ἐν τῇ Ἀλτει παρὰ τῆς μητρὸς τὸν πατέρα ἐστηκεὶ. Διαγόραν δὲ καὶ ὄμοῦ τοῖς

were a hero-shrine and the city of Temesa, and in the midst was the ghost that Euthymus cast out. Horribly black in colour, and exceedingly dreadful in all his appearance, he had a wolf's skin thrown round him as a garment. The letters on the picture gave his name as Lycas.

VII. So much for the story of Euthymus. After his statue stands a runner in the foot-race, Pytharchus of Mantinea, and a boxer, Charmides of Elis, both of whom won prizes in the contests for boys. When you have looked at these also you will reach the statues of the Rhodian athletes, Diagoras and his family. These were dedicated one after the other in the following order. Acusilaiis, who received a crown for boxing in the men's class; Dorieus, the youngest, who won the pancratium at Olympia on three successive occasions. Even before Dorieus, Damagetus beat all those who had entered for the pancratium. These were brothers, being sons of Diagoras, and by them is set up also a statue of Diagoras himself, who won a victory for boxing in the men's class. The statue of Diagoras was made by the Megarian Callicles, the son of the Theocosmus who made the image of Zeus at Megara. The sons too of the daughters of Diagoras practised boxing and won Olympic victories: in the men's class Eucles, son of Callianax and Callipateira, daughter of Diagoras; in the boys' class Peisirodus, whose mother dressed herself as a man and a trainer, and took her son herself to the Olympic games. This Peisirodus is one of the statues in the Altis, and stands by the father of his mother. The story goes that Diagoras came to Olympia in the company of

PAUSANIAS: DESCRIPTION OF GREECE

παισὶν Ἀκουσιλάῳ καὶ Δαμαγήτῳ λέγουσιν ἐς
 Ὄλυμπίαν ἐλθεῖν· νικήσαντες δὲ οἱ νεανίσκοι
 διὰ τῆς πανηγύρεως τὸν πατέρα ἔφερον βαλλό-
 μενόν τε ὑπὸ τῶν Ἑλλήνων ἀνθεσι καὶ εὐδαιμονα
 ἐπὶ τοῖς παισὶ καλούμενον. γένος δὲ ὁ Διαγόρας
 τὸ ἐξ ἀρχῆς Μεσσήνιος πρὸς γυναικῶν ἦν καὶ
 4 ἀπὸ τῆς Ἀριστομένους ἐγεγόνει θυγατρός. Δωριεῖ
 δὲ τῷ Διαγόρου παρὲξ ἡ¹ Ὄλυμπίασιν Ἰσθμίων
 μὲν γεγόνασιν ὀκτὼ νῦν, Νεμείων δὲ ἀποδέουσαι
 μιᾶς ἐς τὰς ὀκτώ· λέγεται δὲ καὶ ὡς Πύθια
 ἀνέλοιτο ἀκονιτί. ἀνηγορεύοντο δὲ οὗτος τε καὶ
 ὁ Πεισίροδος Θούριοι, διωχθέντες ὑπὸ τῶν ἀντι-
 στασιωτῶν ἐκ τῆς Ῥόδου καὶ ἐς Ἰταλίαν παρὰ
 Θουρίους ἀπελθόντες. χρόνῳ δὲ ὕστερον κατῆλ-
 θεν ὁ Δωριεὺς ἐς Ῥόδον· καὶ φανερώτατα δὴ
 ἀπάντων ἀνὴρ εἰς φρονήσας οὗτος τὰ Λακεδαι-
 μονίων φαίνεται, ὥστε καὶ ἐναυμάχησεν ἐναντία
 Ἀθηναίων ναυσὶν οἰκείαις, ἐς δὲ τριήρων ἀλοὺς
 5 Ἀττικῶν ἀνήχθη ζῶν παρὰ Ἀθηναίους. οἱ δὲ
 Ἀθηναῖοι πρὶν μὲν ἡ Δωριέα παρὰ σφᾶς ἀναχ-
 θῆναι θυμῷ τε ἐς αὐτὸν καὶ ἀπειλαῖς ἔχρωντο·
 ὡς δὲ ἐς ἐκκλησίαν συνελθόντες ἄνδρα οὕτω
 μέγαν καὶ δόξης ἐς τοσοῦτο ἥκουντα ἐθεάσαντο
 ἐν σχήματι αἰχμαλώτου, μεταπίπτει σφίσιν ἐς
 αὐτὸν ἡ γυνώμη καὶ ἀπελθεῖν ἀφιᾶσιν οὐδὲ ἔργον
 οὐδὲν ἄχαρι ἔργαζονται, παρόν σφισι πολλά τε
 6 καὶ σὺν τῷ δικαίῳ δρᾶσαι. τὰ δὲ ἐς τοῦ
 Δωριέως τὴν τελευτὴν ἔστιν ἐν τῇ συγγραφῇ
 τῇ Ἀτθίδι Ἀνδροτίωνι εἰρημένα, εἴναι μὲν τη-
 νικαῦτα ἐν Καύνῳ τὸ βασιλέως ναυτικὸν καὶ
 Κόνωνα ἐπ' αὐτῷ στρατηγόν, Ῥοδίων δὲ τὸν

¹ παρὲξ ἡ Bekker for MSS. παρεξῆς.

his sons Acusilaüs and Damagetus. The youths on defeating their father proceeded to carry him through the crowd, while the Greeks pelted him with flowers and congratulated him on his sons. The family of Diagoras was originally, through the female line, Messenian, as he was descended from the daughter of Aristomenes. Dorieus, son of Diagoras, besides his Olympian victories, won eight at the Isthmian and seven at the Nemean games. He is also said to have won a Pythian victory without a contest. He and Peisirodus were proclaimed by the herald as of Thurii, for they had been pursued by their political enemies from Rhodes to Thurii in Italy. Dorieus subsequently returned to Rhodes. Of all men he most obviously showed his friendship with Sparta, for he actually fought against the Athenians with his own ships, until he was taken prisoner by Attic men-of-war and brought alive to Athens. Before he was brought to them the Athenians were wroth with Dorieus and used threats against him; but when they met in the assembly and beheld a man so great and famous in the guise of a prisoner, their feeling towards him changed, and they let him go away without doing him any hurt, and that though they might with justice have punished him severely. The death of Dorieus is told by Androtion in his Attic history. He says that the great King's fleet was then at Caunus, with Conon in command, who persuaded the Rhodian people to leave the

PAUSANIAS: DESCRIPTION OF GREECE

δῆμον πεισθέντα ὑπὸ τοῦ Κόνωνος ἀπὸ Λακεδαιμονίων μεταβαλέσθαι σφᾶς ἐς τὴν βασιλέως καὶ Ἀθηναίων συμμαχίαν, Δωριέα δὲ ἀποδημεῖν μὲν τότε ἐκ Ρόδου περὶ τὰ ἐντὸς¹ Πελοποννήσου χωρία, συλληφθέντα δὲ ὑπὸ ἀνδρῶν Λακεδαιμονίων αὐτὸν καὶ ἀναχθέντα ἐς Σπάρτην ἀδικεῖν τε ὑπὸ Λακεδαιμονίων καταγνωσθῆναι καὶ ἐπι-
7 βληθῆναι οἱ θάνατον ζημίαν. εἰ δὲ τὸν δύντα εἶπεν Ἀνδροτίων λόγου, ἐθέλειν μοι φαίνεται Λακεδαιμονίους ἐς τὸ ἵσον ἔτι Ἀθηναίοις καταστῆσαι, ὅτι καὶ Ἀθηναίοις ἐς Θράσυλλον καὶ τοὺς ἐν Ἀργινούσαις ὁμοῦ τῷ Θρασύλλῳ στρατηγῆσαντας προπετείας ἐστὶν ἔγκλημα.

Διαγόρας μὲν δὴ καὶ τὸ ἀπ' αὐτοῦ γένος δόξης
8 ἐς τοσοῦτο ἀφίκοντο· ἐγένοντο δὲ καὶ Ἀλκαινέτῳ τῷ Θεάντου Λεπρεάτῃ καὶ αὐτῷ καὶ τοῖς παισὶν Ὁλυμπικαὶ νῖκαι. αὐτὸς μέν γε πυκτεύων ὁ Ἀλκαίνετος ἐν τε ἀνδράσι καὶ πρότερον ἔτι ἐπεκράτησεν ἐν παισίν· Ἐλλάνικον δὲ τὸν Ἀλκαινέτου καὶ Θέαντον ἐπὶ πυγμῇ παίδων ἀναγορευθῆναι τὸν μὲν ἐνάτη πρὸς ταῖς ὄγδοή-
κοντα δλυμπιάδι, τὸν δὲ τῇ ἐφεξῆς ταύτῃ συνέβη τὸν Θέαντον· καὶ σφισιν ἀνδριάντες ἅπασιν ἐν
9 Ὁλυμπίᾳ κεῖνται. ἐπὶ δὲ τοῦ Ἀλκαινέτου τοῖς νιοῖς Γνάθων τε Διπαιεὺς τῆς Μαιναλέων χώρας καὶ Λυκῖνος ἐστηκεν Ἡλεῖος· κρατῆσαι δὲ Ὁλυμ-
πίασι πυγμῇ παῖδας ὑπῆρξε καὶ τούτοις. Γνάθωνα δὲ καὶ ἐς τὰ μάλιστα, ὅτε ἐνίκησεν, εἶναι νέον τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ φησί· Καλλικλέους
10 δὲ τοῦ Μεγαρέως ποίημα ὁ ἀνδριάς ἐστιν. ἀνὴρ δὲ ἐκ Στυμφίλου Δρομεὺς ὄνομα, καὶ δὴ καὶ

¹ ἐκτὸς MSS. : ἐντὸς Dindorf.

Lacedaemonian alliance and to join the great King and the Athenians. Dorieus, he goes on to say, was at the time away from home in the interior of the Peloponnesus, and having been caught by some Lacedaemonians he was brought to Sparta, convicted of treachery by the Lacedaemonians and sentenced to death. If Androtion tells the truth, he appears to me to wish to put the Lacedaemonians on a level with the Athenians, because they too are open to the charge of precipitous action in their treatment of Thrasyllus and his fellow admirals at the battle of 406 B.C. Arginusae.

Such was the fame won by Diagoras and his family. Alcaenetus too, son of Theantus, a Leprean, himself and his sons won Olympian victories. Alcaenetus was successful in the boxing contest for men, as at an earlier date he had been in the contest for boys. His sons, Hellanicus and Theantus, were proclaimed winners of the boys' boxing-match, Hellanicus at the eighty-ninth Festival and Theantus 424 B.C. at the next. All have their statues set up at Olympia. Next to the sons of Alcaenetus stand Gnathon, a Maenalian of Dipaea, and Lucinus of Elis. These too succeeded in beating the boys at boxing at Olympia. The inscription on his statue says that Gnathon was very young indeed when he won his victory. The artist who made the statue was Callicles of Megara. A man from Stymphalus, by name Dromeus (*Runner*), proved true to it in the

PAUSANIAS: DESCRIPTION OF GREECE

ἔργον τοῦτο ἐπὶ δολίχῳ παρεσχημένος, δύο μὲν
ἔσχεν ἐν Ὀλυμπίᾳ νίκας, τοσάντας δὲ ἄλλας
Πυθοῖς καὶ Ἰσθμίων τε τρεῖς καὶ ἐν Νεμέᾳ πέντε.
λέγεται δὲ ὡς καὶ κρέας ἐσθίειν ἐπινοήσειε· τέως
δὲ τοῖς ἀθληταῖς σιτία τυρὸν ἐκ τῶν ταλάρων
εἶναι. τούτου μὲν δὴ Πυθαγόρας τὴν εἰκόνα, τὴν
δὲ ἐφεξῆς ταύτῃ, πένταθλον Ἡλεῖον Πυθοκλέα,
Πολύκλειτός ἐστιν εἰργασμένος.

VIII. Σωκράτους δὲ Πελληνέως δρόμου νίκην
ἐν παισὶν εἰληφότος καὶ Ἡλείου Ἀμέρτου κατα-
παλαίσαντος ἐν Ὀλυμπίᾳ παῖδας, καταπαλαί-
σαντος δὲ καὶ Πυθοῖς τοὺς ἐλθόντας τῶν ἀνδρῶν,
τοῦ μὲν τὸν ποιήσαντα τὴν εἰκόνα οὐ λέγουσι,
τὴν δὲ τοῦ Ἀμέρτου Φράδμων ἐποίησεν Ἀργεῖος.
Εὔανορίδᾳ δὲ Ἡλείῳ πάλης ἐν παισὶν ὑπῆρξεν
ἐν τε Ὀλυμπίᾳ καὶ Νεμείων νίκη· γενόμενος δὲ
Ἐλλανοδίκης ἔγραψε καὶ οὗτος τὰ ὄνόματα ἐν
Ὀλυμπίᾳ τῶν νενικηκότων.

2 'Εσ δὲ πύκτην ἄνδρα, γένος μὲν Ἀρκάδα ἐκ
Παρρασίων, Δάμαρχον δὲ ὄνομα, οὐ μοι πιστὰ
ἥν πέρα γε τῆς ἐν Ὀλυμπίᾳ νίκης όπόσα
ἄλλα ἀνδρῶν ἀλαζόνων ἐστὶν εἰρημένα, ώς ἐξ
ἀνθρώπου μεταβάλοι τὸ εἶδος ἐς λύκον ἐπὶ τῇ
θυσίᾳ τοῦ Λυκαίου Διός, καὶ ὡς ὑστερον τούτων
ἔτει δεκάτῳ γένοιτο αὖθις ἀνθρωπος. οὐ μὴν
οὐδὲ ὑπὸ τῶν Ἀρκάδων λέγεσθαι μοι τοῦτο
ἐφαίνετο ἐς αὐτόν, ἐλέγετο γὰρ ἀν καὶ ὑπὸ τοῦ
ἐπιγράμματος τοῦ ἐν Ὀλυμπίᾳ ἔχει γὰρ δὴ
οὕτως·

*vīos Δινύτα Δάμαρχος τάνδ' ἀνέθηκεν
εἰκόν' ἀπ' Ἀρκαδίας Παρράσιος γενεύν.*

long race, for he won two victories at Olympia, two at Pytho, three at the Isthmus and five at Nemea. He is said to have also conceived the idea of a flesh diet; up to this time athletes had fed on cheese from the basket. The statue of this athlete is by Pythagoras; the one next to it, representing Pythocles, a pentathlete of Elis, was made by Polycleitus.

VIII. Socrates of Pellene won the boys' race, and Amertes of Elis the wrestlers' match for boys at Olympia, besides beating all competitors in the men's wrestling match at Pytho. It is not said who made the statue of Socrates, but that of Amertes is from the hand of Phradmon of Argos. Euanoridas of Elis won the boys' wrestling-match both at Olympia and at Nemea. When he was made an umpire he joined the ranks of those who have recorded at Olympia the names of the victors.

As to the boxer, by name Damarchus, an Arcadian of Parrhasia, I cannot believe (except, of course, his Olympic victory) what romancers say about him, how he changed his shape into that of a wolf at the sacrifice of Lycaean (*Wolf*) Zeus, and how nine years after he became a man again. Nor do I think that the Arcadians either record this of him, otherwise it would have been recorded as well in the inscription at Olympia, which runs:—

This statue was dedicated by Damarchus, son
of Dinytas,
A Parrhasian by birth from Arcadia.

PAUSANIAS: DESCRIPTION OF GREECE

- 3 τοῦτο μὲν δὴ ἐσ τοσοῦτο πεποίηται. Εὐβώτας δὲ ὁ Κυρηναῖος, ἄτε τὴν ἐσομένην οἱ δρόμου νίκην ἐν Ὀλυμπίᾳ παρὰ τοῦ μαντείου τοῦ ἐν Λιβύῃ προπεπυσμένος, τὴν τε εἰκόνα ἐπεποίητο πρότερον καὶ ἐπὶ ἡμέρας τῆς αὐτῆς ἀνηγορεύθη τε νικήσας καὶ ἀνέθηκε τὴν εἰκόνα. λέγεται δὲ ώς κρατήσειε καὶ ἄρματι ἐπὶ ὀλυμπιάδος ταύτης ἡ λόγῳ τῷ Ἡλείων ἐστὶ κίβδηλος τῶν ἀγωνοθετησάντων Ἀρκάδων ἔνεκα.
- 4 Κλεωναίω δὲ Τιμάνθει παγκρατίου λαβόντι ἐν ἀνδράσι στέφανον καὶ Τροιζηνίω Βαύκιδι παλαιστὰς καταβαλόντι ἄνδρας, τῷ μὲν τοῦ Ἀθηναίου Μύρωνος, Βαύκιδι δὲ Ναυκύδους ἐστὶν ὁ ἀνδριὰς ἔργον. τῷ δὲ Τιμάνθει τὸ τέλος τοῦ βίου συμβῆναι φασιν ἐπὶ αἵτια τοιάδε. πεπαῦσθαι μὲν ἀθλοῦντα, ἀποπειρᾶσθαι δὲ ὅμως αὐτὸν ἔτι τῆς ἴσχύος, τόξον μέγα ἐπὶ ἑκάστης τείνοντα τῆς ἡμέρας, ἀποδημῆσαι τε δὴ αὐτὸν καὶ ἐπὶ τῷ τόξῳ τηνικαῦτα ἐκλειφθῆναι οἱ τὴν μελέτην· ώς δὲ ἐπανήκων οὐχ οἶός τε ἔτι τεῖναι τὸ τόξον ἐγίνετο, πῦρ ἀνακαύσας ἀφίησι ζῶντα ἐσ τὴν πυρὰν αὐτόν. ὅπόσα δὲ ἥδη τοιαῦτα ἐγένετο ἐν ἀνθρώποις ἡ καὶ ὕστερον ποτε ἐσται, μανία μᾶλλον ἡ ἀνδρία νομίζοιτο ἀν κατά γε ἐμὴν γνώμην.
- 5 Μετὰ δὲ τὸν Βαύκιδά εἰσιν ἀθλητῶν Ἀρκάδων εἰκονεις, Εὐθυμένης τε ἐξ αὐτῆς Μαινάλου, νίκας τὴν μὲν ἀνδρῶν πάλης, τὴν δὲ ἔτι πρότερον ἐν παισὶν εἰληφώς, καὶ Ἀζὰν ἐκ Πελλάνας Φίλιππος κρατήσας πυγμῆ παιᾶς, καὶ Κριτόδαμος ἐκ Κλείτορος, ἐπὶ πυγμῆ καὶ οὗτος ἀναγορευθεὶς παιδῶν τὰς δέ σφισιν εἰκόνας, τὴν μὲν ἐν παισὶ

Here the inscription ends. Eubotas of Cyrene, when the Libyan oracle foretold to him his coming Olympic victory for running, had his portrait statue made beforehand, and so was proclaimed victor and dedicated the statue on the same day. He is also said to have won the chariot-race at that Festival which, according to the account of the Eleans, was not genuine because the Arcadians presided at it.

The statue of Timanthes of Cleonae, who won the crown in the paneratium for men, was made by Myron of Athens, but Naucydes made that of Baucis of Troezen, who overthrew the men wrestlers. Timanthes, they say, met his end through the following cause. On retiring from athletics he continued to test his strength by drawing a great bow every day. His practice with the bow was interrupted during a period when he was away from home. On his return, finding that he was no longer able to bend the bow, he lit a fire and threw himself alive on to it. In my view all such deeds, whether they have already occurred among men or will take place hereafter, ought to be regarded as acts of madness rather than of courage.

After Baucis are statues of Arcadian athletes: Euthymenes from Maenalus itself, who won the men's and previously the boys' wrestling-match; Philip, an Azanian from Pellana, who beat the boys at boxing, and Critodamus from Cleitor, who like Philip was proclaimed victor in the boys' boxing-

PAUSANIAS: DESCRIPTION OF GREECE

τοῦ Εύθυμένους "Αλυπος, τὴν δὲ τοῦ Δαμοκρίτου Κλέων, Φιλίππου δὲ τοῦ Ἀξάνος Μύρων τὴν εἰκόνα ἐποίησε. τὰ δὲ ἐς Πρόμαχον τὸν Δρύωνος παγκρατιαστὴν Πελληνέα προσέσται μοι καὶ 6 ταῦτα τῷ ἐς Ἀχαιοὺς λόγῳ. Προμάχου δὲ οὐ πόρρω Τιμασίθεος ἀνάκειται γένος Δελφός, Ἀγελάδα μὲν ἔργον τοῦ Ἀργείου, παγκρατίου δὲ δύο μὲν ἐν Ὁλυμπίᾳ νίκας, τρεῖς δὲ ἀνηρημένος Πυθοῖ. καὶ αὐτῷ καὶ ἐν πολέμοις ἐστὶν ἔργα τῇ τε τόλμῃ λαμπρὰ καὶ οὐκ ἀποδέοντα τῇ εὐτυχίᾳ, πλὴν γε δὴ τοῦ τελευταίου· τοῦτο δὲ αὐτῷ θάνατον τὸ ἔγχείρημα ἦνεγκεν. Ἰσαγόρᾳ γὰρ τῷ Ἀθηναίῳ τὴν ἀκρόπολιν τὴν Ἀθηναίων καταλαβόντι ἐπὶ τυραννίδι μετασχὼν τοῦ ἔργου καὶ ὁ Τιμασίθεος—ἐγένετο γὰρ τῶν ἐγκαταληφθέντων ἐν τῇ ἀκροπόλει—θάνατον ζημίαν εὗρετο τοῦ ἀδικήματος παρὰ Ἀθηναίων.

IX. Θεογνήτῳ δὲ Αἰγινήτῃ πάλης μὲν στέφανον λαβεῖν ὑπῆρξεν ἐν παισί, τὸν δὲ ἀνδριάντα οἱ Πτολιχοὶ ἐποίησεν Αἰγινήτης. διδάσκαλοι δὲ ἐγεγόνεσαν Πτολίχω μὲν Συννοῶν ὁ πατήρ, ἐκείνω δὲ Ἀριστοκλῆς Σικυώνιος, ἀδελφός τε Κανάχου καὶ οὐ πολὺ τὰ ἐς δόξαν ἐλασσούμενος. ἐφ' ὅτῳ δὲ ὁ Θεόγνητος πίτυος τῆς γ' ἡμέρου καὶ ροιᾶς φέρει καρπόν, ἐμοὶ μὲν οὐχ οἴλα τε ἦν συμβαλέσθαι, τάχα δ' ἀν Αἰγινήταις 2 τισὶν ἐπιχώριος ἐς αὐτὰ ἀν εἶη λόγος. μετὰ δὲ τὴν εἰκόνα τοῦ ἀνδρὸς ὃν Ἡλεῖοί φασιν οὐ γραφῆναι μετὰ τῶν ἄλλων, ὅτι ἐπὶ κάλπης ἀνηγορεύθη δρόμῳ, μετὰ τούτου τὴν εἰκόνα Ξενοκλῆς τε Μαινάλιος ἐστηκε παλαιστὰς καταβαλὼν παῖδας καὶ Ἀλκετος Ἀλκίνου κρατήσας πυγμῆ

match. The statue of Euthymenes for his victory over the boys was made by Alypus; the statue of Damocritus was made by Cleon, and that of Philip the Azanian by Myron. The story of Promachus, son of Dryon, a pancratiast of Pellene, will be included in my account of the Achaeans.¹ Not far from Promachus is set up the statue of Timasitheüs, a Delphian by birth, the work of Ageladas of Argos. This athlete won in the pancratium two victories at Olympia and three at Pytho. His achievements in war too are distinguished by their daring and by the good luck which attended all but the last, which caused his death. For when Isagoras the Athenian captured the Acropolis of the Athenians with a view to setting up a tyranny, Timasitheüs took part in the affair, and, on being taken prisoner on the Acropolis, was put to death by the Athenians for his sin against them.

IX. Theognetus of Aegina succeeded in winning the crown for the boys' wrestling-match, and Ptolichus of Aegina made his statue. Ptolichus was a pupil of his father Synnoön, and he of Aristocles the Sicyonian, a brother of Canachus and almost as famous an artist. Why Theognetus carries a cone of the cultivated pine and a pomegranate I could not conjecture; perhaps some of the Aeginetans may have a local story about it. After the statue of the man who the Eleans say had not his name recorded with the others because he was proclaimed winner of the trotting-race, stand Xenocles of Maenalus, who overthrew the boys at wrestling, and Alcetus, son of Alcinoüs, victor in the

¹ See Book VII. chap. xxvii. § 5.

PAUSANIAS: DESCRIPTION OF GREECE

παῖδας, Ἀρκὰς καὶ οὗτος ἐκ Κλείτορος· καὶ τοῦ μὲν Κλέων, Ξενοκλέους δὲ τὸν ἀνδριάντα Πολύ-
 3 κλειτός ἐστιν εἰργασμένος. Ἀριστεὺς δὲ Ἀργεῖος
 δολίχου μὲν νίκην ἔσχεν αὐτός, πάλης δὲ ὁ πατὴρ
 τοῦ Ἀριστέως Χείμων· ἐστήκασι μὲν δὴ ἐγγὺς
 ἀλλήλων, ἐποίησε δὲ τὸν μὲν Παντίας Χῖος παρὰ
 τῷ πατρὶ δεδιδαγμένος Σωστράτῳ, αἱ δὲ εἰκόνες
 τοῦ Χείμωνος ἔργον ἐστὶν ἐμοὶ δοκεῖν τῶν δοκι-
 μωτάτων Ναυκύδους, ἡ τε ἐν Ὁλυμπίᾳ καὶ ἡ
 ἐς τὸ ἱερὸν τῆς Εἰρήνης τὸ ἐν Ρώμῃ κομισθεῖσα
 ἐξ Ἀργους. λέγεται δὲ ὡς Ταυροσθένην κατα-
 παλαίσειεν ὁ Χείμων τὸν Αἴγινήτην καὶ ὡς
 Ταυροσθένης τῇ ὀλυμπιάδι τῇ ἐφεξῆς καταβάλοι
 τοὺς ἐσελθόντας ἐς τὴν πάλην καὶ ὡς ἐοικὸς
 Ταυροσθένει φάσμα ἐπ' ἐκείνης τῆς ἡμέρας ἐν
 4 Αἴγινῃ φανὲν ἀπαγγείλειε τὴν νίκην. Φίλλην
 δὲ Ἡλείον κρατήσαντα παῖδας πάλῃ Σπαρτιάτης
 Κρατῖνος ἐποίησε.

Τὰ δὲ ἐς τὸ ἄρμα τὸ Γέλωνος οὐ κατὰ ταῦτα
 δοξάζειν ἐμοί τε παρίστατο καὶ τοῖς πρότερον
 ἡ ἐγὼ τὰ ἐς αὐτὸν εἰρηκόσιν, οἱ Γέλωνος τοῦ ἐν
 Σικελίᾳ τυραννήσαντός φασιν ἀνάθημα εἶναι τὸ
 ἄρμα. ἐπίγραμμα μὲν δὴ ἐστιν αὐτῷ Γέλωνα
 Δεινομένους ἀναθεῖναι Γελῶν, καὶ ὁ χρόνος
 τούτῳ Γέλωνι ἐστι τῆς νίκης τρίτη πρὸς τὰς
 5 ἐβδομήκοντα ὀλυμπιάδας· Γέλων δὲ ὁ Σικελίας
 τυραννήσας Συρακούσας ἔσχεν Τβριλίδου μὲν
 Ἀθήνησιν ἄρχοντος, δευτέρῳ δὲ ἔτει τῆς δευτέρας
 καὶ ἐβδομηκοστῆς ὀλυμπιάδος, ἦν Τισικράτης
 ἐνίκα Κροτωνιάτης στάδιον. δῆλα οὖν ὡς Συρα-
 κούσιον ἥδη καὶ οὐ Γελῶν ἀναγορεύειν αὐτὸν
 ἔμελλεν· ἀλλὰ γὰρ ἴδιώτης εἴη ἂν τις ὁ Γέλων

boys' boxing-match, who also was an Arcadian from Cleitor. Cleon made the statue of Alceus; that of Xenocles is by Polycleitus. Aristeus of Argos himself won a victory in the long-race, while his father Cheimon won the wrestling-match. They stand near to each other, the statue of Aristeus being by Pantias of Chios, the pupil of his father Sostratus. Besides the statue of Cheimon at Olympia there is another in the temple of Peace at Rome, brought there from Argos. Both are in my opinion among the most glorious works of Naucydes. It is also told how Cheimon overthrew at wrestling Taurosthenes of Aegina, how Taurosthenes at the next Festival overthrew all who entered for the wrestling-match, and how a wraith like Taurosthenes appeared on that day in Aegina and announced the victory. The statue of Philles of Elis, who won the boys' wrestling-match, was made by the Spartan Cratinus.

As regards the chariot of Gelon, I did not come to the same opinion about it as my predecessors, who hold that the chariot is an offering of the Gelon who became tyrant in Sicily. Now there is an inscription on the chariot that it was dedicated by Gelon of Gela, son of Deinomenes, and the date of the victory of this Gelon is the seventy-third Festival. But the 488 B.C. Gelon who was tyrant of Sicily took possession of Syracuse when Hybrilides was archon at Athens, in the second year of the seventy-second Olympiad, 491 B.C. when Tisicrates of Croton won the foot-race. Plainly, therefore, he would have announced himself as of Syracuse, not Gela. The fact is that this Gelon must be a private person, of the same name

PAUSANIAS: DESCRIPTION OF GREECE

οὗτος, πατρός τε ὁμωνύμου τῷ τυράννῳ καὶ αὐτὸς ὁμώνυμος. Γλαυκίας δὲ Αἰγινήτης τό τε ἄρμα καὶ αὐτῷ τῷ Γέλωνι ἐποίησε τὴν εἰκόνα.

6 Τῇ δὲ ὀλυμπιάδι τῇ πρὸ ταύτης Κλεομήδην φασὶν Ἀστυπαλαιέα ώς Ἰκκῷ πυκτεύων ἀνδρὶ Ἐπιδαυρίῳ τὸν Ἰκκον ἀποκτείνειεν ἐν τῇ μάχῃ, καταγνωσθεὶς δὲ ὑπὸ τῶν Ἐλλανοδικῶν ἄδικα εἰργάσθαι καὶ ἀφηρημένος τὴν νίκην ἔκφρων ἐγένετο ὑπὸ τῆς λύπης καὶ ἀνέστρεψε μὲν ἐς Ἀστυπάλαιαν, διδασκαλείῳ δ' ἐπιστὰς ἐνταῦθα ὅσον ἔξήκοντα ἀριθμὸν παιδῶν ἀνατρέπει τὸν 7 κίονα ὃς τὸν ὄροφον ἀνεῖχεν. ἐμπεσόντος δὲ τοῦ ὄροφου τοῖς παισί, καταλιθούμενος ὑπὸ τῶν ἀστῶν κατέφυγεν ἐς Ἀθηνᾶς ἱερόν· ἐσβάντος δὲ ἐς κιβωτὸν κειμένην ἐν τῷ ἱερῷ καὶ ἐφελκυσαμένου τὸ ἐπίθημα, κάματον ἐς ἀνωφελὲς οἱ Ἀστυπαλαιεῖς ἔκαμνον ἀνοίγειν τὴν κιβωτὸν πειρώμενοι. τέλος δὲ τὰ ξύλα τῆς κιβωτοῦ καταρρήξαντες, ώς οὔτε ζῶντα Κλεομήδην οὔτε τεθνεῶτα εὑρισκον, ἀποστέλλοντες ἄνδρας ἐς Δελφοὺς ἐρησομένους ὅποια ἐς Κλεομήδην τὰ 8 συμβάντα ἦν. τούτοις χρῆσαι τὴν Πυθίαν φασίν.

ὕστατος ἡρώων Κλεομήδης Ἀστυπαλαιεύς,
δν θυσίαις τιμᾶ<θ> ἄ>τε¹ μηκέτι θυητὸν ἐόντα.

9 Κλεομήδει μὲν οὖν Ἀστυπαλαιεῖς ἀπὸ τούτου τιμᾶς ώς ἥρωι νέμουσι· παρὰ δὲ τοῦ Γέλωνος τὸ ἄρμα ἀνάκειται Φίλων, τέχνη τοῦ Αἰγινήτου

¹ The letters in brackets are not in the MSS., but were added by Porson.

as the tyrant, whose father had the same name as the tyrant's father. It was Glaucias of Aegina who made both the chariot and the portrait-statue of Gelon.

At the Festival previous to this it is said that Cleomedes of Astypalaea killed Iccus of Epidaurus during a boxing-match. On being convicted by the umpires of foul play and being deprived of the prize he became mad through grief and returned to Astypalaea. Attacking a school there of about sixty children he pulled down the pillar which held up the roof. This fell upon the children, and Cleomedes, pelted with stones by the citizens, took refuge in the sanctuary of Athena. He entered a chest standing in the sanctuary and drew down the lid. The Astypalaean toiled in vain in their attempts to open the chest. At last, however, they broke open the boards of the chest, but found no Cleomedes, either alive or dead. So they sent envoys to Delphi to ask what had happened to Cleomedes. The response given by the Pythian priestess was, they say, as follows :—

Last of heroes is Cleomedes of Astypalaea ;
Honour him with sacrifices as being no longer
a mortal.

So from this time have the Astypalaean paid honours to Cleomedes as to a hero. By the side of the chariot of Gelon is dedicated a statue of Philon, the work of the Aeginetan Glaucias. About this Philon

PAUSANIAS: DESCRIPTION OF GREECE

Γλαυκίου. τούτῳ τῷ Φίλωνι Σιμωνίδης ὁ Λεω-
πρέπους ἐλεγεῖον δεξιώτατον ἐποίησε·

πατρὶς μὲν Κόρκυρα, Φίλων δ' ὄνομ'. εἰμὶ δὲ
Γλαύκου

νίος καὶ νικῶ πὺξ δύ δύ δύ λυμπιάδας.

ἀνάκειται καὶ Μαντινεὺς Ἀγαμήτωρ, κρατήσας
πυγμῆ παῖδας.

X. Ἐπὶ δὲ τοῖς κατειλεγμένοις ἔστηκεν ὁ
Καρύστιος Γλαύκος· εἶναι δέ φασιν ἐξ Ἀνθη-
δόνος τῆς Βοιωτῶν τὸ ἄνωθεν αὐτὸν γένος ἀπὸ
Γλαύκου τοῦ ἐν θαλάσσῃ δαίμονος. πατρὸς δὲ
οὗτος ὁ Καρύστιος ἦν Δημύλου, καὶ γῆν φασιν
αὐτὸν κατ' ἀρχὰς ἐργάζεσθαι· ἐκπεσοῦσαν δὲ
ἐκ τοῦ ἀρότρου τὴν ὕννην πρὸς τὸ ἀροτρον
καθήρμοσε τῇ χειρὶ ἀντὶ σφύρας χρώμενος,
2 καὶ πως ἐθεάσατο ὁ Δημύλος τὸ ὑπὸ τοῦ παιδὸς
ποιούμενον καὶ ἐπὶ τούτῳ πυκτεύσοντα ἐς
Ὀλυμπίαν αὐτὸν ἀνήγαγεν. ἔνθα δὴ ὁ Γλαύκος
ἄτε οὐκ ἐμπείρως ἔχων τῆς μάχης ἐτιτρώσκετο
ὑπὸ τῶν ἀνταγωνιζομένων, καὶ ἡνίκα πρὸς τὸν
λειπόμενον ἐξ αὐτῶν ἐπύκτευεν, ἀπαγορεύειν
ὑπὸ πλήθους τῶν τραυμάτων ἐνομίζετο· καὶ οἱ
τὸν πατέρα βοῆσαι φασιν “ὦ παῖ, τὴν ἀπ'
ἀρότρου.” οὕτω γε δὴ βιαιοτέραν ἐς τὸν
ἀνταγωνιζόμενον ἐνεγκὼν τὴν πληγὴν αὐτίκα
3 εἶχε τὴν νίκην. στεφάνους δὲ λέγεται καὶ
ἄλλους Πύθια μὲν δὶς λαβεῖν, Νεμείων δὲ καὶ
Ισθμίων ὀκτάκις ἐν ἑκατέρῳ ἀγῶνι. τοῦ Γλαύ-
κου δὲ τὴν εἰκόνα ἀνέθηκε μὲν ὁ παῖς αὐτοῦ,
Γλαυκίας δὲ Αἰγινήτης ἐποίησε· σκιαμαχοῦντος
δὲ ὁ ἀνδριὰς παρέχεται σχῆμα, ὅτι ὁ Γλαύκος

Simonides the son of Leoprepes composed a very neat elegiac couplet:—

My fatherland is Coreyra, and my name is
Philon; I am
The son of Glaucus, and I won two Olympic
victories for boxing.

There is also a statue of Agametor of Mantinea, who beat the boys at boxing.

X. Next to those that I have enumerated stands Glaucus of Carystus. Legend has it that he was by birth from Anthedon in Boeotia, being descended from Glaucus the sea-deity. This Carystian was a son of Demylus, and they say that to begin with he worked as a farmer. The ploughshare one day fell out of the plough, and he fitted it into its place, using his hand as a hammer; Demylus happened to be a spectator of his son's performance, and thereupon brought him to Olympia to box. There Glaucus, inexperienced in boxing, was wounded by his antagonists, and when he was boxing with the last of them he was thought to be fainting from the number of his wounds. Then they say that his father called out to him, "Son, the plough touch." So he dealt his opponent a more violent blow which forthwith brought him the victory. He is said to have won other crowns besides, two at Pytho, eight at the Nemean and eight at the Isthmian games. The statue of Glaucus was set up by his son, while Glaucias of Aegina made it. The statue represents a figure sparring, as Glaucus was the best exponent

PAUSANIAS: DESCRIPTION OF GREECE

ἥν ἐπιτηδειότατος τῶν κατ' αὐτὸν χειρονομῆσαι πεφυκώς. ἀποθανόντα δὲ οἱ Καρύστιοι ταφῆναι φασιν αὐτὸν ἐν νήσῳ καλουμένῃ Γλαύκου καὶ ἐς ἡμᾶς ἔτι.

4 Δαμαρέτῳ δὲ Ἡραιεῖ νίῳ τε τοῦ Δαμαρέτου καὶ νίωνῷ δύο ἐν Ὀλυμπίᾳ γεγόνασιν ἑκάστῳ νīκαι, Δαμαρέτῳ μὲν πέμπτῃ ἐπὶ ταῖς ἔξηκοντα ὄλυμπιάδι, ὅτε ἐνομίσθη πρῶτον ὁ τοῦ ὄπλίτου δρόμος, καὶ ὡσαύτως τῇ ἐφεξῆς—πεποίηται ὁ ἀνδριὰς ἀσπίδα τε κατὰ τὰ αὐτὰ ἔχων τοῖς ἐφ' ἥμῶν καὶ κράνος ἐπὶ τῇ κεφαλῇ καὶ κυνημῖδας ἐπὶ τοῖς ποσί· ταῦτα μὲν δὴ ἀνὰ χρόνον ὑπό τε Ἡλείων καὶ ὑπὸ Ἑλλήνων τῶν ἄλλων ἀφηρέθη τοῦ δρόμου—, Θεοπόμπῳ δὲ τῷ Δαμαρέτου καὶ αὖθις ἐκείνου παιδὶ ὄμωνύμῳ τῷ μὲν ἐπὶ¹ πεντάθλῳ, Θεοπόμπῳ δὲ τῷ δευτέρῳ πάλης 5 ἐγένοντο αἱ νīκαι. τὴν δὲ εἰκόνα Θεοπόμπου μὲν τοῦ παλαιίσαντος τὸν ποιήσαντα οὐκ ἴσμεν, τὰς δὲ τοῦ πατρὸς αὐτοῦ καὶ τοῦ πάππου φησὶ τὸ ἐπίγραμμα Εὔτελίδα τε εἶναι καὶ Χρυσοθέμιδος Ἀργείων· οὐ μὴν παρ' ὅτῳ γε ἐδιδάχθησαν δεδήλωκεν, ἔχει γὰρ δὴ οὕτως.

Εὔτελίδας καὶ Χρυσόθεμις τάδε ἔργα τέλεσσαν
‘Αργεῖοι, τέχναν εἰδότες ἐκ προτέρων.

“Ικκος δὲ ὁ Νικολαΐδα Ταραντῖνος τόν τε Ὀλυμπικὸν στέφανον ἔσχεν ἐπὶ πεντάθλῳ καὶ ὕστερον γυμναστὴς ἄριστος λέγεται τῶν ἐφ' 6 αὐτοῦ γενέσθαι· μετὰ δὲ Ἰκκον καταπαλαίσας παῖδας Παντάρκης ἔστηκεν Ἡλεῖος ὁ ἐρώμενος

¹ τῷ μὲν ἐπὶ added by Schubart.

of the art of all his contemporaries. When he died the Carystians, they say, buried him in the island still called the island of Glaucus.

Damaretus of Heraea, his son and his grandson, each won two victories at Olympia. Those of Damaretus were gained at the sixty-fifth Festival 520 B.C. (at which the race in full armour was instituted) and also at the one succeeding. His statue shows him, not only carrying the shield that modern competitors have, but also wearing a helmet on his head and greaves on his legs. In course of time the helmet and greaves were taken from the armour of competitors by both the Eleans and the Greeks generally. Theopompus, son of Damaretus, won his victories in the pentathlum, and his son Theopompus the second, named after his father, won his in the wrestling-match. Who made the statue of Theopompus the wrestler we do not know, but those of his father and grandfather are said by the inscription to be by Eutelidas and Chrysothemis, who were Argives. It does not, however, declare the name of their teacher, but runs as follows: —

Eutelidas and Chrysothemis made these works,
Argives, who learnt their art from those who
lived before.

Iccus the son of Nicolaïdas of Tarentum won the Olympic crown in the pentathlum, and afterwards is said to have become the best trainer of his day. After Iccus stands Pantarces the Elean,

PAUSANIAS: DESCRIPTION OF GREECE

Φειδίου. ἐπὶ δὲ τῷ Παντάρκει Κλεοσθένους
 ἐστὶν ἄρμα ἀνδρὸς Ἐπιδαμνίου· τοῦτο ἔργον
 μέν ἐστιν Ἀγελάδα, ἐστηκε δὲ ὅπισθεν τοῦ
 Διὸς τοῦ ἀπὸ τῆς μάχης τῆς Πλαταιᾶσιν
 ἀνατεθέντος ὑπὸ Ἑλλήνων. ἐνίκα μὲν δὴ τὴν
 ἔκτην ὀλυμπιάδα καὶ ἔξηκοστὴν ὁ Κλεοσθένης,
 ἀνέθηκε δὲ ὥμοῦ τοῖς ἵπποις αὐτοῦ τε εἰκόνα
⁷ καὶ τὸν ἡνίοχον. ἐπιγέγραπται δὲ καὶ τῶν
 ἵππων τὰ ὄνόματα Φοῖνιξ καὶ Κόραξ, ἑκατέ-
 ρωθεν δὲ οἱ παρὰ τὸ ζυγόν, κατὰ μὲν τὰ δεξιὰ
 Κνακίας, ἐν δὲ τῇ ἀριστερᾷ Σάμος· καὶ ἐλεγεῖον
 τόδε ἐστὶν ἐπὶ τῷ ἄρματι.

Κλεοσθένης μ' ἀνέθηκεν ὁ Πόντιος ἐξ Ἐπι-
 δάμνου,
 νικήσας ἵπποις καλὸν ἀγῶνα Διός.

8 τῶν δὲ ἵπποτροφησάντων ἐν Ἑλλησι πρῶτος ἐς
 Ὁλυμπίαν εἰκόνα ἀνέθηκεν ὁ Κλεοσθένης οὗτος.
 τὰ γὰρ Μιλτιάδου τοῦ Ἀθηναίου καὶ Εὐαγόρου
 τοῦ Λάκωνος ἀναθήματα, τοῦ μὲν ἄρματά ἐστιν,
 οὐ μὴν καὶ αὐτὸς ἐπὶ τοῖς ἄρμασιν Εὐαγόρας·
 τὰ Μιλτιάδου δέ, ὅποια ἐς Ὁλυμπίαν ἀνέθηκεν,
 ἐτέρωθι δὴ δηλώσω τοῦ λόγου. Ἐπιδάμνιοι δὲ
 χώραν μὲν ἥνπερ καὶ ἐξ ἀρχῆς, πόλιν δὲ οὐ τὴν
 ἀρχαίαν ἐπὶ ἡμῶν ἔχουσιν, ἐκείνης δὲ ἀφεστη-
 κυῖαν ὀλίγον· ὄνομα δὲ τῇ πόλει τῇ νῦν Δυρρά-
 χιον ἀπὸ τοῦ οἰκιστοῦ.

9 Λυκίνον δὲ Ἡραιέα καὶ Ἐπικράδιον Μαντινέα
 καὶ Τέλλωνα Ὁρεσθάσιον καὶ Ἡλεῖον Ἀγιάδαν
 ἐν παισὶν ἀνελομένους νίκας, Λυκίνον μὲν δρό-
 μου, τοὺς δὲ ἐπ' αὐτῷ κατειλεγμένους πυγμῆς,

ELIS II, x. 6-9

beloved of Pheidias, who beat the boys at wrestling. Next to Pantarces is the chariot of Cleosthenes, a man of Epidamnus. This is the work of Ageladas, and it stands behind the Zeus dedicated by the Greeks from the spoil of the battle of Plataea. Cleosthenes' victory occurred at the sixty-sixth Festival, and together with the statues of his horses he dedicated a statue of himself and one of his charioteer. There are inscribed the names of the horses, Phoenix and Corax, and on either side are the horses by the yoke, on the right Cnacias, on the left Samus. This inscription in elegiac verse is on the chariot:—

Cleosthenes, son of Pontis, a native of Epidamnus,
dedicated me

After winning with his horses a victory in the
glorious games of Zeus.

This Cleosthenes was the first of those who bred horses in Greece to dedicate his statue at Olympia. For the offering of Evagoras the Laconian consists of the chariot without a figure of Evagoras himself; the offerings of Miltiades the Athenian, which he dedicated at Olympia, I will describe in another part of my story.¹ The Epidamnians occupy the same territory to-day as they did at first, but the modern city is not the ancient one, being at a short distance from it. The modern city is called Dyrrhachium from its founder.

Lycinus of Heraea, Epicradius of Mantinea, Tellon of Oresthas, and Agiadas of Elis won victories in boys' matches; Lycinus for running, the rest of them for boxing. The artist who made the statue

¹ See Chap. xix. § 6 of this book.

PAUSANIAS: DESCRIPTION OF GREECE

Ἐπικράδιον μὲν καὶ Ἀγιάδαιν, τὸν μὲν αὐτῶν Πτόλιχος Αἰγινήτης ἐποίησε, τὸν δὲ Ἀγιάδαιν Σήραμβος, γένος καὶ οὗτος Αἰγινήτης· Λυκίνου δέ ἔστιν ὁ ἀνδριὰς Κλέωνος τέχνη· τὸν δὲ Τέλλωνα ὅστις εἰργάσατο, οὐ μνημονεύουσιν.

XI. Ἐφεξῆς τούτων ἀναθήματά ἔστιν Ἡλείων, Φίλιππος ὁ Ἀμύντου καὶ Ἀλέξανδρος ὁ Φιλίππου καὶ Σέλευκός τε καὶ Ἀντίγονος· τοῖς μὲν δὴ ἐφ' ἵππων, Ἀντιγόνῳ δὲ ἀνήρ πεζός ἔστιν ἡ εἰκών.

- 2 Τῶν δὲ βασιλέων τῶν εἰρημένων ἔστηκεν οὐ πόρρω Θεαγένης ὁ Τιμοσθένους Θάσιος· Θάσιοι δὲ οὐ Τιμοσθένους παῖδα εἶναι Θεαγένην φασίν, ἀλλὰ ιερᾶσθαι μὲν Ἡρακλεῖ τὸν Τιμοσθένην Θασίῳ, τοῦ Θεαγένους δὲ τῇ μητρὶ Ἡρακλέους συγγενέσθαι φάσμα ἐοικὸς Τιμοσθένει. ἔνατόν τε δὴ ἔτος εἶναι τῷ παιδὶ καὶ αὐτὸν ἀπὸ τῶν διδασκάλων φασὶν ἐς τὴν οἰκίαν ἐρχόμενον ἄγαλμα ὃτου δὴ θεῶν ἀνακείμενον ἐν τῇ ἀγορᾷ χαλκοῦν—χαίρειν γὰρ τῷ ἄγαλματι αὐτόν—, ἀνασπάσαι τε δὴ τὸ ἄγαλμα καὶ ἐπὶ τὸν ἔτερον
- 3 τῶν ὕμων ἀναθέμενον ἐνεγκεῖν παρ' αὐτόν. ἔχόντων δὲ ὀργὴν ἐς αὐτὸν ἐπὶ τῷ πεποιημένῳ τῶν πολιτῶν, ἀνήρ τις αὐτῶν δόκιμος καὶ ἡλικίᾳ προήκων ἀποκτεῖναι μὲν σφᾶς τὸν παῖδα οὐκ ἐᾶ, ἐκείνον δὲ ἐκέλευσεν ἐκ τῆς οἰκίας αὐθις κομίσαι τὸ ἄγαλμα ἐς τὴν ἀγοράν· ως δὲ ἥνεγκε, μέγα αὐτίκα ἦν κλέος τοῦ παιδὸς ἐπὶ ίσχύνι, καὶ τὸ ἔργον
- 4 ἀνὰ πᾶσαν ἐβεβόητο τὴν Ἑλλάδα. ὅσα μὲν δὴ ἔργων τῶν Θεαγένους ἐς τὸν ἄγωνα ἥκει τὸν Ὀλυμπικόν, προεδήλωσεν ὁ λόγος ἥδη μοι τὰ δοκιμώτατα ἐξ αὐτῶν, Εὔθυμον τε ως κατε-

of Epicradius was Ptolichus of Aegina; that of Agiadas was made by Serambus, also a native of Aegina. The statue of Lycinus is the work of Cleon. Who made the statue of Tellon is not related.

XI. Next to these are offerings of Eleans, representing Philip the son of Amyntas, Alexander the son of Philip, Seleucus and Antigonus. Antigonus is on foot; the rest are on horseback.

Not far from the kings mentioned stands a Thasian, Theagenes the son of Timosthenes. The Thasians say that Timosthenes was not the father of Theagenes, but a priest of the Thasian Heracles, a phantom of whom in the likeness of Timosthenes had intercourse with the mother of Theagenes. In his ninth year, they say, as he was going home from school, he was attracted by a bronze image of some god or other in the market-place; so he caught up the image, placed it on one of his shoulders and carried it home. The citizens were enraged at what he had done, but one of them, a respected man of advanced years, bade them not to kill the lad, and ordered him to carry the image from his home back again to the market-place. This he did, and at once became famous for his strength, his feat being noised abroad throughout Greece. The achievements of Theagenes at the Olympian games have already—the most famous of them—been described¹ in my story, how he beat Euthymus the boxer, and how he was fined by the

¹ Chap. vi. § 5 of this book.

PAUSANIAS: DESCRIPTION OF GREECE

μαχέσατο τὸν πύκτην καὶ ὡς ὑπὸ Ἡλείων
 ἐπεβλήθη τῷ Θεαγένει ζημία. τότε μὲν δὴ τοῦ
 παγκρατίου τὴν νίκην ἀνὴρ ἐκ Μαντινείας
 Δρομεὺς ὅνομα πρώτος ὃν ἵσμεν ἀκονιτὶ λέγεται
 λαβεῖν· τὴν δὲ ὀλυμπιάδα τὴν ἐπὶ ταύτῃ
 5 παγκρατιάζων ὁ Θεαγένης ἐκράτει. γεγόνασι
 δὲ αὐτῷ καὶ Πυθοῖ νῖκαι τρεῖς, αὗται μὲν ἐπὶ
 πυγμῆ, Νεμείων δὲ ἐννέα καὶ Ἰσθμίων δέκα
 παγκρατίου τε ἀναμίξ καὶ πυγμῆς. ἐν Φθίᾳ
 δὲ τῇ Θεσσαλῶν πυγμῆς μὲν ἡ παγκρατίου
 παρῆκε τὴν σπουδήν, ἐφρόντιζε δὲ ὅπως καὶ
 ἐπὶ δρόμῳ ἐμφανὴς ἐν Ἑλλησιν εἴη, καὶ τοὺς
 ἐσελθόντας ἐς τὸν δόλιχον ἐκράτησεν· ἦν δέ οἱ
 πρὸς Ἀχιλλέα ἐμοὶ δοκεῖν τὸ φιλοτίμημα, ἐν
 πατρίδι τοῦ ὡκίστου τῶν καλουμένων ἡρώων
 ἀνελέσθαι δρόμου νίκην. τοὺς δὲ σύμπαντας
 στεφάνους τετρακοσίους τε ἔσχε καὶ χιλίους.
 6 ὡς δὲ ἀπῆλθεν ἔξ ἀνθρώπων, ἀνὴρ τῶν τις
 ἀπηχθημένων ζῶντι αὐτῷ παρεγίνετο ἀνὰ πᾶσαν
 νύκτα ἐπὶ τοῦ Θεαγένους τὴν εἰκόνα καὶ ἐμασ-
 τίγου τὸν χαλκὸν ἄτε αὐτῷ Θεαγένει λυμαινό-
 μενος· καὶ τὸν μὲν ὁ ἀνδριὰς ἐμπεσὼν ὕβρεως
 παύει, τοῦ ἀνθρώπου δὲ τοῦ ἀποθανόντος οἱ
 παῖδες τῇ εἰκόνῃ ἐπεξήσαν φόνου. καὶ οἱ Θάσιοι
 καταποντοῦσι τὴν εἰκόνα ἐπακολουθήσαντες
 γνώμῃ τῇ Δράκοντος, δις Ἀθηναίοις θεσμοὺς
 γράψας φονικοὺς ὑπερώρισε καὶ τὰ ἄψυχα, εἴγε
 ἐμπεσόν τι ἔξ αὐτῶν ἀποκτείνειεν ἀνθρωπον.
 7 ἀνὰ χρόνον δέ, ὡς τοῖς Θασίοις οὐδένα ἀπεδίδουν
 καρπὸν ἡ γῆ, θεωροὺς ἀποστέλλουσιν ἐς Δελφούς,
 καὶ αὐτοῖς ἔχρησεν ὁ θεὸς καταδέχεσθαι τοὺς
 δεδιωγμένους. καὶ οἱ μὲν ἐπὶ τῷ λόγῳ τούτῳ

Eleans. On this occasion the pancratium, it is said, was for the first time on record won without a contest, the victor being Dromeus of Mantinea. At the Festival following this, Theagenes was the winner in the pancratium. He also won three victories at Pytho. These were for boxing, while nine prizes at Nemea and ten at the Isthmus were won in some cases for the pancratium and in others for boxing. At Phthia in Thessaly he gave up training for boxing and the pancratium. He devoted himself to winning fame among the Greeks for his running also, and beat those who entered for the long race. His ambition was, I think, to rival Achilles by winning a prize for running in the fatherland of the swiftest of those who are called heroes. The total number of crowns that he won was one thousand four hundred. When he departed this life, one of those who were his enemies while he lived came every night to the statue of Theagenes and flogged the bronze as though he were ill-treating Theagenes himself. The statue put an end to the outrage by falling on him, but the sons of the dead man prosecuted the statue for murder. So the Thasians dropped the statue to the bottom of the sea, adopting the principle of Draco, who, when he framed for the Athenians laws to deal with homicide, inflicted banishment even on lifeless things, should one of them fall and kill a man. But in course of time, when the earth yielded no crop to the Thasians, they sent envoys to Delphi, and the god instructed them to receive back the exiles. At this command they received them back, but their

PAUSANIAS: DESCRIPTION OF GREECE

καταδεχθέντες οὐδὲν τῆς ἀκαρπίας παρείχοντο
ἴαμα· δεύτερα οὖν ἐπὶ τὴν Πυθίαν ἔρχονται,
λέγοντες ώς καὶ ποιήσασιν αὐτοῖς τὰ χρησθέντα
διαμένοι τὸ ἐκ τῶν θεῶν μήνιμα. ἐνταῦθα
ἀπεκρίνατό σφισιν ἡ Πυθία.

Θεαγένην δ' ἄμνηστον ἀφήκατε τὸν μέγαν
ὑμέων.

ἀπορούντων δὲ αὐτῶν ὅποιά μηχανῆ τοῦ Θεα-
γένους τὴν εἰκόνα ἀνασώσωνται, φασὶν ἀλιέας
ἀναχθέντας ἐς τὸ πέλαγος ἐπὶ ἵχθύων θήραν
περισχεῖν τῷ δικτύῳ τὴν εἰκόνα καὶ ἀνενεγκεῖν
αὐθις ἐς τὴν γῆν. Θάσιοι δὲ ἀναθέντες, ἐνθα
καὶ ἐξ ἀρχῆς ἔκειτο, νομίζουσιν ἄτε θεῷ θύειν.
πολλαχοῦ δὲ καὶ ἐτέρωθι ἐν τε "Ελλησιν οἶδα
καὶ παρὰ βαρβάροις ἀγάλματα ἰδρυμένα Θεα-
γένους καὶ νοσήματά τε αὐτὸν ἴώμενον καὶ
ἔχοντα παρὰ τῶν ἐπιχωρίων τιμάς. ὁ δὲ ἀν-
δριὰς τοῦ Θεαγένους ἐστὶν ἐν τῇ "Αλτει, τέχνη
τοῦ Αἰγινήτου Γλαυκίου.

XII. Πλησίον δὲ ἄρμα τέ ἐστι χαλκοῦν καὶ
ἀνὴρ ἀναβεβηκὼς ἐπ' αὐτό, κέλητες δὲ ἵπποι
παρὰ τὸ ἄρμα εἰς ἑκατέρωθεν ἔστηκε καὶ ἐπὶ¹
τῶν ἵππων καθέζονται παῖδες. ὑπομνήματα δὲ
ἐπὶ νίκαις Ὀλυμπικαῖς ἐστιν Ἱέρωνος τοῦ
Δεινομένους τυραννήσαντος Συρακουσίων μετὰ
τὸν ἀδελφὸν Γέλωνα. τὰ δὲ ἀναθήματα οὐχ
Ἱέρων ἀπέστειλεν, ἀλλ' ὁ μὲν ἀποδυὺς τῷ θεῷ
Δεινομένης ἐστὶν ὁ Ἱέρωνος, ἔργα δὲ τὸ μὲν
Ὀνάτα τοῦ Αἰγινήτου τὸ ἄρμα, Καλάμιδος δὲ
οἱ ἵπποι τε οἱ ἑκατέρωθεν καὶ ἐπ' αὐτῶν εἰσιν
οἱ παῖδες.

restoration brought no remedy of the famine. So for the second time they went to the Pythian priestess, saying that although they had obeyed her instructions the wrath of the gods still abode with them. Whereupon the Pythian priestess replied to them :—

But you have forgotten your great Theagenes. And when they could not think of a contrivance to recover the statue of Theagenes, fishermen, they say, after putting out to sea for a catch of fish caught the statue in their net and brought it back to land. The Thasians set it up in its original position, and are wont to sacrifice to him as to a god. There are many other places that I know of, both among Greeks and among barbarians, where images of Theagenes have been set up, who cures diseases and receives honours from the natives. The statue of Theagenes is in the Altis, being the work of Glaucias of Aegina.

XII. Hard by is a bronze chariot with a man mounted upon it; race-horses, one on each side, stand beside the chariot, and on the horses are seated boys. They are memorials of Olympic victories won by Hiero the son of Deinomenes, who was tyrant of Syracuse after his brother Gelo. But the offerings were not sent by Hiero; it was Hiero's son Deinomenes who gave them to the god, Onatas the Aeginetan who made the chariot, and Calamis who made the horses on either side and the boys on them.

PAUSANIAS: DESCRIPTION OF GREECE

2 Παρὰ δὲ τοῦ Ἱέρωνος τὸ ἄρμα ἀνήρ ἐστιν
 ὁμώνυμός τε τῷ Δεινομένους καὶ ἐν Συρακούσαις
 καὶ οὗτος τυραννήσας, Ἱέρων δὲ ἐκαλεῖτο
 Ἱεροκλέους· μετὰ δὲ τὴν Ἀγαθοκλέους τοῦ
 πρότερον τυραννήσαντος τελευτὴν Συρακουσίοις
 αὐθις ἀναπεφύκει τύραννος ὁ Ἱέρων οὗτος, τὴν
 δὲ ἀρχὴν ἔσχεν¹ ἔτει δευτέρῳ τῆς ἔκτης ὀλυμ-
 πιάδος ἐπὶ ταῖς εἴκοσι καὶ ἑκατόν, ἦν Κυρηναῖος
 3 στάδιον ἐνίκησεν Ἰδαῖος. οὗτος ὁ Ἱέρων ξενίαν
 πρὸς Πύρρον τὸν Αἰακίδου καὶ ὁμοῦ τῇ ξενίᾳ
 καὶ ἐπιγαμίαν ἐποιήσατο, Γέλωνι τῷ παιδὶ
 Νηρηίδα ἀγαγόμενος τὴν Πύρρου. Ρωμαίων δὲ
 περὶ Σικελίας ἐς τὸν πρὸς Καρχηδονίους πόλεμον
 καταστάντων εἶχον μὲν οἱ Καρχηδόνιοι τῆς
 νήσου πλέον ἡ ἥμισυ, Ἱέρωνι δὲ συνιόντων
 μὲν ἄρτι ἐς τὸν πόλεμον ἐλέσθαι τὰ Καρχηδο-
 νίων ἥρεσε, μετὰ δὲ οὐ πολὺ δυνάμει τε εἶναι
 νομίζων τὰ Ρωμαίων ἔχυρώτερα καὶ βεβαιότερα
 4 ἄμα ἐς φιλίαν μετεβάλετο ὡς τούτους. τοῦ δέ
 οἱ βίου συνέβη γενέσθαι τὴν τελευτὴν ὑπὸ²
 Δεινομένους, γένος μὲν Συρακουσίου, δυσμενέσ-
 τατα δὲ ἀνδρὸς ἐς τυραννίδα ἔχοντος, ὃς καὶ
 ὕστερον τούτων Ἰπποκράτει τῷ ἀδελφῷ τῷ
 Ἐπικύδους ἐξ Ἐρβηστοῦ παρεληλυθότι ἄρτι ἐς
 Συρακούσας καὶ ἐς τὸ πλῆθος ποιεῖσθαι λόγους
 ἀρχομένῳ ἐπέδραμεν ὡς ἀποκτενῶν τὸν Ἰππο-
 κράτην· τοῦ δέ οἱ ἀντιστάντος, κρατήσαντες τῶν
 δορυφόρων ἄλλοι διαφθείρουσι τὸν Δεινομένην.
 τοὺς ἀνδριάντας δὲ τοῦ Ἱέρωνος ἐν Ὁλυμπίᾳ,
 ἐφ' ἵππου τὸν ἔτερον, τὸν δὲ αὐτῶν πεζόν,
 ἀνέθεσαν μὲν τοῦ Ἱέρωνος οἱ παιδεῖς, ἐποίησε
 δὲ Μίκων Νικηράτου Συοακούσιος.

By the chariot of Hiero is a man of the same name as the son of Deinomenes. He too was tyrant of Syracuse, and was called Hiero the son of Hierocles. After the death of Agathocles, a former tyrant, tyranny again sprung up at Syracuse in the person of this Hiero, who came to power in the second year of the hundred and twenty-sixth Olympiad, at which Festival Idaeus of Cyrene won the foot-race.^{275 B.C.} This Hiero made an alliance with Pyrrhus the son of Aeacides, sealing it by the marriage of Gelo his son and Nereis the daughter of Pyrrhus. When the Romans went to war with Carthage for the possession of Sicily, the Carthaginians held more than half the island, and Hiero sided with them at the beginning of the war. Shortly after, however, he changed over to the Romans, thinking that they were stronger, and firmer and more reliable friends. He met his end at the hands of Deinomenes, a Syracusan by birth and an inveterate enemy of tyranny, who afterwards, when Hippocrates the brother of Epicydes had just come from Erbessus to Syracuse and was beginning to harangue the multitude, rushed at him with intent to kill him. But Hippocrates withstood him, and certain of the bodyguard overpowered and slew Deinomenes. The statues of Hiero at Olympia, one on horseback and the other on foot, were dedicated by the sons of Hiero, the artist being Micon, a Syracusan, the son of Niceratus.

¹ εἰχεν MSS. : οὐχεν Frazer.

PAUSANIAS: DESCRIPTION OF GREECE

5 Μετὰ δὲ τοῦ Ἱέρωνος τὰς εἰκόνας Ἀρεὺς ὁ
 Ἀκροτάτου Λακεδαιμονίων βασιλεὺς καὶ Ἀρατος
 ἔστηκεν ὁ Κλεινίου, καὶ αὐθις ἀναβεβηκώς ἐστιν
 Ἀρεὺς ἵππον. ἀνάθημα δὲ ὁ μὲν Κορινθίων ὁ
 6 Ἀρατος, Ἀρεὺς δὲ Ἡλείων ἐστί· καὶ μοι τοῦ
 λόγου τὰ πρότερα οὕτε τῶν ἐς Ἀρατον οὔτε
 τῶν ἐς Ἀρέα ἀμνημόνως ἔσχεν, Ἀρατος δὲ καὶ
 ἄρματι ἀνηγορεύθη νικῶν ἐν Ὀλυμπίᾳ. Τίμωνι
 δὲ τῷ Αἰσύπου¹ καθέντι ἐς Ὀλυμπίαν ἵππους
 ἀνδρὶ Ἡλείῳ * * ἐστι τοῦτο χαλκοῦν, ἐπ'
 αὐτὸν ἀναβέβηκε παρθένος, ἐμοὶ δοκεῖν Νίκη.
 Κάλλωνα δὲ τὸν Ἀρμοδίου καὶ τὸν Μοσχίωνος
 Ἰππόμαχον, γένος τε Ἡλείους καὶ πυγμῆ κρα-
 τήσαντας ἐν παισί, τὸν μὲν αὐτῶν ἐποίησε
 Δάιππος, Ἰππομάχου δὲ ὅστις μὲν τὸν ἀνδριάντα
 εἰργάσατο οὐκ ἴσμεν, καταμαχέσασθαι δὲ τρεῖς
 φασιν ἀνταγωνιστὰς αὐτὸν οὕτε πληγὴν ἀποδεξά-
 7 μενον οὕτε τι τρωθέντα τοῦ σώματος. Θεόχρησ-
 τον δὲ Κυρηναῖον ἵπποτροφήσαντα κατὰ τὸ ἐπι-
 χώριον τοῖς Λίβυσι καὶ αὐτὸν τε ἐν Ὀλυμπίᾳ
 καὶ ἔτι πρότερον τὸν ὁμώνυμόν τε αὐτῷ καὶ
 τοῦ πατρὸς πατέρα, τούτους μὲν ἐνταῦθα ἵππων
 νίκας, ἐν δὲ Ἰσθμῷ τοῦ Θεοχρήστου λαβεῖν τὸν
 πατέρα, τὸ ἐπίγραμμα δηλοῖ τὸ ἐπὶ τῷ ἄρματι.
 8 Ἀγήσαρχον δὲ τὸν Αίμοστράτου Τριταιέα
 κρατῆσαι μὲν πύκτας ἄνδρας ἐν Ὀλυμπίᾳ καὶ
 Νεμέα τε καὶ Πυθοῖ καὶ ἐν Ἰσθμῷ μαρτυρεῖ
 τὸ ἐλεγεῖον, Ἀρκάδας δὲ τοὺς Τριταιεῖς εἶναι
 τοῦ ἐλεγείου λέγοντος οὐκ² ἀληθεύοντα εὑρισκον.
 πόλεων γὰρ τῶν ἐν Ἀρκαδίᾳ ταῖς μὲν ἐπειλημ-

¹ So Krause. The MSS. have Αἰγύπτου.

² οὐκ is not in the MSS.

After the likenesses of Hiero stand Areus the Lacedaemonian king, the son of Acrotatus, and Aratus the son of Cleinias, with another statue of Areus on horseback. The statue of Aratus was dedicated by the Corinthians, that of Areus by the people of Elis. I have already given some account of both Aratus and Areus,¹ and Aratus was also proclaimed at Olympia as victor in the chariot race. Timon, an Elean, the son of Aesypus, entered a four-horse chariot for the Olympic races . . . this is of bronze, and on it is mounted a maiden, who, in my opinion, is Victory. Callon the son of Harmodius and Hippomachus the son of Moschion, Elean by race, were victors in the boys' boxing-match. The statue of Callon was made by Daippus; who made that of Hippomachus I do not know, but it is said that he overcame three antagonists without receiving a blow or any physical injury. Theochrestus of Cyrene bred horses after the traditional Libyan manner; he himself and before him his paternal grandfather of the same name won victories at Olympia with the four-horse chariot, while the father of Theochrestus won a victory at the Isthmus. So declares the inscription on the chariot. The elegiac verses bear witness that Agesarchus of Triteia, the son of Haemostratus, won the boxing-match for men at Olympia, Nemea, Pytho and the Isthmus; they also declare that the Tritaeans are Arcadians, but I found this statement to be untrue. For the founders of the Arcadian cities that attained to fame

¹ Book II. chap. viii. § 2 foll., and III. vi. § 2 foll.

PAUSANIAS: DESCRIPTION OF GREECE

μέναις δόξης ούδε τὰ ἐς τοὺς οἰκιστάς ἔστιν
ἄγνωστα, τὰς δὲ ἑξ ἀρχῆς τε ὑπὸ ἀσθενείας
ἀφανεστέρας καὶ δι' αὐτὸν ἀνοικισθείσας ἐς
Μεγάλην πόλιν, οὐ περιέχει σφᾶς γενόμενον
9 τότε ὑπὸ τοῦ Ἀρκάδων κοινοῦ δόγμα; οὐδέ
τινα ἔστιν ἐν "Ελλησι Τρίτειαν πόλιν ἄλλην
γε ἡ τὴν Ἀχαιῶν εὑρεῖν. τηνικαῦτα γοῦν ἐς
Ἀρκάδας ἥγοιτο ἂν τις συντελέσαι τοὺς Τρι-
ταιεῖς, καθὰ καὶ νῦν ἔτι Ἀρκάδων αὐτῶν εἰσιν
οἱ ἐς τὸ Ἀργολικὸν τελοῦντες. τοῦ Ἀγησάρχου
δέ ἔστιν ἡ εἰκὼν τέχνη τῶν Πολυκλέους παίδων.
τούτων μὲν δὴ ποιησόμεθα μνήμην καὶ ἐν τοῖς
ὑστέροις τοῦ λόγου.

XIII. Ἀστύλος δὲ Κροτωνιάτης Πυθαγόρου
μέν ἔστιν ἔργον, τρεῖς δὲ ἐφεξῆς Ὁλυμπίασι
σταδίου τε καὶ διαύλου νίκας ἔσχεν. ὅτι δὲ
ἐν δύο ταῖς ὑστέραις ἐς χάριν τὴν ἱέρωνος τοῦ
Δεινομένους ἀνηγόρευσεν αὐτὸν Συρακούσιον,
τούτων ἔνεκα οἱ Κροτωνιάται τὴν οἰκίαν αὐτοῦ
δεσμωτήριον εἶναι κατέγνωσαν καὶ τὴν εἰκόνα
καθεῖλον παρὰ τῇ "Ηρᾳ τῇ Λακινίᾳ κειμένην.

2 Ἀνάκειται δὲ ἐν Ὁλυμπίᾳ καὶ στήλη λέγουσα
τοῦ Λακεδαιμονίου Χιόνιδος τὰς νίκας. εὐηθείας
μὲν δὴ μετέχουσι καὶ ὅσοι Χίονιν αὐτὸν ἀνα-
θεῖναι τὴν στήλην, ἀλλ' οὐ Λακεδαιμονίων
ἥγηνται τὸ δημόσιον ἔστω γὰρ δήπου, ώς ἐν
τῇ στήλῃ, οὐκ εἶναι πω τοῦ ὅπλου τὸν δρόμον·
πῶς ἀν οὖν ἐπίσταιτο ὁ Χίονις εἰ αὐθίς ποτε
προσνομοθετήσουσιν Ἡλεῖοι; τούτων δὲ ἔτι ἐς
πλέον ἥκουσιν εὐηθείας οἱ τὸν ἔστηκότα ἀν-
δριάντα παρὰ τῇ στήλῃ φασὶν εἰκόνα εἶναι
Χιόνιδος, ἔργον ὅντα τοῦ Ἀθηναίου Μύρωνος.

have well-known histories ; while those that had all along been obscure because of their weakness were surely absorbed for this very reason into Megalopolis, being included in the decree then made by the Arcadian confederacy ; no other city Triteia, except the one in Achaia, is to be found in Greece. However, one may assume that at the time of the inscription the Tritaeans were reckoned as Arcadians, just as nowadays too certain of the Arcadians themselves are reckoned as Argives. The statue of Agesarchus is the work of the sons of Polycles, of whom we shall give some account later on.¹

XIII. The statue of Astylus of Crotona is the work of Pythagoras ; this athlete won three successive victories at Olympia, in the short race and in the double race. But because on the two latter occasions he proclaimed himself a Syracusan, in order to please Hiero the son of Deinomenes, the people of Crotona for this condemned his house to be a prison, and pulled down his statue set up by the temple of Lacinian Hera.

There is also set up in Olympia a slab recording the victories of Chionis the Lacedaemonian. They show simplicity who have supposed that Chionis himself dedicated the slab, and not the Lacedaemonian people. Let us assume that, as the slab says, the race in armour had not yet been introduced ; how could Chionis know whether the Eleans would at some future time add it to the list of events ? But those are simpler still who say that the statue standing by the slab is a portrait of Chionis, it being the work of the Athenian Myron.

¹ See Book X. chap. xxxiv. § 8.

PAUSANIAS: DESCRIPTION OF GREECE

3 Έοικότα δὲ Χιόνιδι τὰ ἐς δόξαν καὶ ἀνὴρ
 Λύκιος παρέσχετο Ἐρμογένης Ξάνθιος, ὃς τὸν
 κότινον ἐν τρισὶν ὀλυμπιάσιν ἀνείλετο ὁκτάκις
 ἐπίκλησίν τε ἔσχεν "Ιππος ὑπὸ Ἐλλήνων· ποιή-
 σαιο δ' ἀν καὶ Πολίτην ἐν μεγάλῳ θαύματι. ὁ
 Πολίτης δ' ἦν οὗτος ἐκ Κεράμου τῆς ἐν τῇ
 Καρίᾳ, ἀνέφηνε δὲ ἀρετὴν ποδῶν ἐν Ὁλυμπίᾳ
 πᾶσαν· ἀπὸ γὰρ τοῦ μηκίστου καὶ διαρκεστάτου δι'
 δλιγίστου δὴ καιροῦ μεθηρμόσατο ἐπὶ τὸ βραχύ-
 τατον ὄμοῦ καὶ ὥκιστον, καὶ δολίχου τε ἐν ἡμέρᾳ
 τῇ αὐτῇ καὶ παραυτίκα σταδίου λαβὼν νίκην
 4 προσέθηκε διαύλου σφίσι τὴν τρίτην. Πολίτης
 μὲν δὴ ἐπὶ τῆς δευτέρας . . . καὶ τέσσαρας, ὡς
 ἀν ἔκαστοι συνταχθῶσιν ὑπὸ τοῦ κλήρου, καὶ
 οὐκ ἀθρόους ἀφιᾶσιν ἐς τὸν δρόμον· οἱ δ' ἀν
 ἐν ἕκαστῃ τάξει κρατήσωσιν, ὑπὲρ αὐτῶν αὐθις
 θέουσι τῶν ἀθλων· καὶ οὕτω σταδίου δύο ὁ
 στεφανούμενος ἀναιρήσεται νίκας. τὰ μέντοι
 ἐπιφανέστατα ἐς δρόμον Λεωνίδᾳ Ῥοδίῳ ἐστίν·
 ἐπὶ γὰρ τέσσαρας ὀλυμπιάδας ἀκμάζων τε τῇ
 ὡκύτητι ἀντήρκεσε, καὶ γεγόνασιν αὐτῷ δρόμου
 νίκαι δύο ἀριθμὸν καὶ δέκα.

5 Χιόνιδος δὲ οὐ πόρρω τῆς ἐν Ὁλυμπίᾳ στήλης
 Σκαῖος ἔστηκεν ὁ Δούριος Σάμιος, κρατήσας
 πυγμῆ παιδας· τέχνη δὲ ἡ εἰκὼν ἔστι μὲν Ἰππίου
 τοῦ . . . τὸ δὲ ἐπίγραμμα δηλοῖ τὸ ἐπ' αὐτῷ,
 νικῆσαι Σκαῖον ἡνίκα ὁ Σαμίων δῆμος ἔφευγεν
 ἐκ τῆς νήσου, τὸν δὲ καιρὸν . . . ἐπὶ τὰ οἰκεῖα
 6 τὸν δῆμον. παρὰ δὲ τὸν τύραννον Δίαλλος ὁ
 Πόλλιδος ἀνάκειται, γένος μὲν Σμυρναῖος, Ἰώνων
 δὲ πρῶτος λαβεῖν ἐν Ὁλυμπίᾳ φησὶν οὗτος ὁ
 Δίαλλος παγκρατίου στέφανον ἐν παισίν. Θερσί-

Similar in renown to Chionis was Hermogenes of Xanthus, a Lydian, who won the wild olive eight times at three Olympic festivals, and was surnamed Horse by the Greeks. Polites also you will consider a great marvel. This Polites was from Ceramus in Caria, and showed at Olympia every excellence in running. For from the longest race, demanding the greatest stamina, he changed, after the shortest interval, to the shortest and quickest, and after winning a victory in the long race and immediately afterwards in the short race, he added on the same day a third victory in the double course. Polites then in the second . . . and four, as they are grouped together by lot, and they do not start them all together for the race. The victors in each heat run again for the prize. So he who is crowned in the foot-race will be victorious twice. However, the most famous runner was Leonidas of Rhodes. He maintained his speed at its prime for four Olympiads, and won twelve victories for running.

Not far from the slab of Chionis at Olympia stands Scaeus, the son of Duris, a Samian, victor in the boys' boxing-match. The statue is the work of Hippias, the son of . . . and the inscription on it states that Scaeus won his victory at the time when the people of Samos were in exile from the island, but the occasion . . . the people to their own. By the side of the tyrant is a statue of Diallus the son of Pollis, a Smyrnean by descent, and this Diallus declares that he was the first Ionian to receive at Olympia a crown for the boys' pancratium. There

PAUSANIAS: DESCRIPTION OF GREECE

λοχον δὲ Κορκυραῖον καὶ Ἀριστίωνα Θεοφίλους
 Ἐπιδαύριον, τὸν μὲν ἀνδρῶν πυγμῆς, Θερσίλοχον
 δὲ λαβόντα ἐν παισὶ στέφανον, Πολύκλειτος
 7 ἐποίησε σφᾶς ὁ Ἀργεῖος. Βύκελος δέ, δις Σικυω-
 νίων πρῶτος πὺξ ἐκράτησεν ἐν παισίν, ἔστιν
 ἔργον Σικυωνίου Κανάχου παρὰ τῷ Ἀργείῳ
 Πολυκλείτῳ διδαχθέντος. παρὰ δὲ τὸν Βύκελον
 ὅπλίτης ἀνὴρ ἐπίκλησιν Λίβυς Μνασέας Κυρη-
 ναῖος ἔστηκε· Πυθαγόρας δὲ ὁ Ῥηγῖνος ἐποίησε
 τὴν εἰκόνα. Κυζικηνῷ δὲ Ἀγεμάχῳ τῶν ἐκ τῆς
 Ἀσιανῆς ἡπείρου . . . γενέσθαι ἐν Ἀργει τὸ
 8 ἐπίγραμμα τὸ ἐπ' αὐτῷ μηνύει. Νάξου δὲ οἰκισ-
 θείσης ποτὲ ἐν Σικελίᾳ ὑπὸ Χαλκιδέων τῶν ἐπὶ
 Εύριπῳ, τῆς πόλεως μὲν οὐδὲ ἐρείπια ἐλείπετο
 ἐς ήμᾶς ἔτι, ὄνομα δὲ καὶ ἐς τοὺς ἐπειτα εἶναι
 τῆς Νάξου Τίσανδρος ὁ Κλεοκρίτου μάλιστα
 αἰτίαν ἔχέτω· τετράκις γὰρ δὴ ἐν ἀνδράσι κατε-
 μαχέσατο ὁ Τίσανδρος πύκτας ἐν Ὁλυμπίᾳ,
 τοσαῦται δὲ καὶ Πυθοῖ γεγόνασιν αὐτῷ νίκαι,
 Κορινθίοις δὲ οὐκ ἦν πω τηνικαῦτα οὐδὲ Ἀργείοις
 ἐς ἄπαντας ὑπομνήματα τοὺς Νέμεια καὶ Ἰσθμια
 νικήσαντας.

9 Ἡ δὲ ἵππος ἡ τοῦ Κορινθίου Φειδώλα ὄνομα
 μὲν, ώς οἱ Κορίνθιοι μνημονεύουσιν, ἔχει Αὔρα,
 τὸν δὲ ἀναβάτην ἔτι ἀρχομένου τοῦ δρόμου συνέ-
 πεσεν ἀποβαλεῖν αὐτήν· καὶ οὐδέν τι ἥσσον
 θέουσα ἐν κόσμῳ περί τε τὴν νύσσαν ἐπέστρεφε,
 καὶ ἐπεὶ τῆς σάλπιγγος ἥκουσεν, ἐπετάχυνεν ἐς
 πλέον τὸν δρόμον, φθάνει τε δὴ ἐπὶ τοὺς Ἑλλανο-
 δίκας ἀφικομένη καὶ νικῶσα ἔγνω καὶ παύεται
 τοῦ δρόμου. Ἡλεῖοι δὲ ἀνηγόρευσαν ἐπὶ τῇ
 νίκῃ τὸν Φειδώλαν καὶ ἀναθεῖναι οἱ τὴν ἵππον

are statues of Thersilochus of Corcyra and of Aristion of Epidaurus, the son of Theophiles, made by Polycleitus the Argive; Aristion won a crown for the men's boxing, Thersilochus for the boys'. Bycelus, the first Sicyonian to win the boys' boxing-match, had his statue made by Canachus of Sicyon, a pupil of the Argive Polycleitus. By the side of Bycelus stands the statue of a man-at-arms, Mnaseas of Cyrene, surnamed the Libyan; Pythagoras of Rhegium made the statue. To Agemachus of Cyzicus from the mainland of Asia . . . the inscription on it shows that he was born at Argos. Naxos was founded in Sicily by the Chalcidians on the Euripus. Of the city not even the ruins are now to be seen, and that the name of Naxos has survived to after ages must be attributed to Tisander, the son of Cleocritus. He won the men's boxing-match at Olympia four times; he had the same number of victories at Pytho, but at this time neither the Corinthians nor the Argives kept complete records of the victors at Nemea and the Isthmus.

The mare of the Corinthian Pheidolas was called, the Corinthians relate, Aura (*breeze*), and at the beginning of the race she chanced to throw her rider. But nevertheless she went on running properly, turned round the post, and, when she heard the trumpet, quickened her pace, reached the umpires first, realised that she had won and stopped running. The Eleans proclaimed Pheidolas the winner and allowed him to dedicate a statue of this

PAUSANIAS: DESCRIPTION OF GREECE

10 ταύτην ἐφιάσιν. ἐγένετο δὲ καὶ τοῦ Φειδώλα τοῖς παισὶν ἐπὶ κέλητι ἵππῳ νίκη, καὶ ὅ τε ἵππος ἐπὶ στήλῃ πεποιημένος καὶ ἐπίγραμμά ἔστιν ἐπ' αὐτῷ.

ώκυδρόμας Λύκος "Ισθμί" ἄπαξ, δύο δ' ἐνθάδε νίκαις

Φειδώλα παιδῶν ἔστεφάνωσε δόμους.

οὐ μὴν τῷ γε ἐπιγράμματι καὶ τὰ Ἡλείων ἐς τοὺς ὀλυμπιονίκας ὁμολογεῖ γράμματα· ὅγδοη γὰρ ὀλυμπιάδι καὶ ἔξηκοστῇ καὶ οὐ πέρα ταύτης ἔστιν ἐν τοῖς Ἡλείων γράμμασιν ἡ νίκη τῶν Φειδώλα παιδῶν· ταῦτα μὲν δὴ οὕτως ἔχοντα 11 ἔστω τις. Ἡλείοις δὲ ἀνδράσιν Ἀγαθίνῳ τε τῷ Θρασυβούλου καὶ Τηλεμάχῳ, Τηλεμάχῳ μὲν ἐπὶ ἵππων νίκη γέγονεν ἡ εἰκών, Ἀγαθίνον δὲ ἀνέθεσαν Ἀχαιοὶ Πελληνεῖς. ἀνέθηκε δὲ καὶ ὁ Ἀθηναίων δῆμος Ἀριστοφῶντα Λυσίνου, παγκρατιαστὰς ἐν τῷ ἀγῶνι τῷ ἐν Ὁλυμπίᾳ κρατήσαντα ἄνδρας.

XIV. Φερίας δὲ Αἰγινήτης—οὗτος γὰρ δὴ παρὰ τὸν Ἀθηναῖον Ἀριστοφῶντα ἀνάκειται—όγδοη μὲν πρὸς ταῖς ἐβδομήκοντα ὀλυμπιάδι κομιδῇ τε ἔδοξεν εἶναι νέος καὶ οὐκ ἐπιτήδειός πω νομισθεὶς παλαίειν ἀπηλάθη τοῦ ἀγῶνος, τῇ δὲ ἔξῆς—κατεδέχθη γὰρ τηνικαῦτα ἐς τοὺς παῖδας—ἐνίκα παλαίων. τῷ δὲ Φερίᾳ τούτῳ διάφορον καὶ οὐδαμῶς ἐοικυῖαν ἔσχεν ἐν Ὁλυμπίᾳ τύχην 2 Νικασύλος Ῥόδιος. ὅγδοον γὰρ ἐπὶ τοῖς δέκα ἔτεσι γεγονὼς μὴ παλαίσαι μὲν ἐν παισὶν ὑπὸ Ἡλείων ἀπηλάθη, ἀνηγορεύθη δὲ ἐν ἀνδράσιν, ὥσπερ γε καὶ ἐνίκησεν ἀνηγορεύθη δὲ καὶ

mare. The sons also of Pheidolas were winners in the horse-race, and the horse is represented on a slab with this inscription:—

The swift Lycus by one victory at the Isthmus
and two here

Crowned the house of the sons of Pheidolas.

But the inscription is at variance with the Elean records of Olympic victors. These records give a victory to the sons of Pheidolas at the sixty-eighth ^{508 B.C.} Festival but at no other. You may take my statements as accurate. There are statues to Agathinus, son of Thrasybulus, and to Telemachus, both men of Elis. Telemachus won the race for four-horse chariots; the statue of Agathinus was dedicated by the Achaeans of Pellene. The Athenian people dedicated a statue of Aristophon, the son of Lysinus, who won the men's pancratium at Olympia.

XIV. Pherias of Aegina, whose statue stands by the side of Aristophon the Athenian, at the seventy- ^{468 B.C.} eighth Festival was considered very young, and, being judged to be as yet unfit to wrestle, was debarred from the contest. But at the next Festival he was admitted to the boys' wrestling-match and won it. What happened to this Pherias was different, in fact the exact opposite of what happened at Olympia to Nicasylus of Rhodes. Being eighteen years of age he was not allowed by the Eleans to compete in the boys' wrestling-match, but won the men's match and was proclaimed victor. He was

PAUSANIAS: DESCRIPTION OF GREECE

- ὑστερον Νεμέᾳ τε καὶ Ἰσθμῷ. γεγονότα δὲ εἰκοσαετῆ τὸ χρεῶν ἐπιλαμβάνει, πρὶν ἡ ἐς τὴν Ῥόδον αὐτὸν οἴκαδε ἀναστρέψαι. τὸ δὲ ἐν Ὀλυμπίᾳ τοῦ Ῥοδίου παλαιστοῦ τόλμημα Ἀρτεμίδωρος γένος Τραλλιανὸς ὑπερεβάλετο κατὰ ἐμὴν δόξαν. Ἀρτεμιδώρῳ γὰρ ἀμαρτεῖν μὲν Ὀλυμπίων συνέβη παγκρατιάζοντι ἐν παισὶν, αἰτία δέ οἱ ἐγένετο τῆς διαμαρτίας τὸ ἄγαν
 3 νέον· ὡς δὲ ἀφίκετο ἀγῶνος καιρὸς δὲ Σμυρναῖοι Ἰώνων ἄγουσιν, ἐς τοσοῦτο ἄρα αὐτῷ τὰ τῆς ῥώμης ἐπηγένετο ὡς κρατῆσαι παγκρατιάζοντα ἐπὶ ἡμέρας τῆς αὐτῆς τούς τε ἐξ Ὀλυμπίας ἀνταγωνιστὰς καὶ ἐπὶ τοῖς παισὶν οὓς ἀγενείους καλοῦσι καὶ τρίτα δὴ ὅ τι ἀριστον ἦν τῶν ἀνδρῶν. γενέσθαι δέ οι τὴν ἀμιλλαν πρὸς ἀγενείους τε καὶ ἀνδρας τὴν μὲν ἐκ γυμναστοῦ παρακλήσεως φασι, τὴν δὲ ἐξ ἀνδρὸς παγκρατιαστοῦ λοιδορίας. ἀνείλετο δὲ ἐν ἀνδράσιν ὁ
 4 Ἀρτεμίδωρος Ὀλυμπικὴν νίκην δευτέρᾳ καὶ δεκάτῃ πρὸς διακοσίαις ὀλυμπιάδι. Νικασύλου δὲ τῆς εἰκόνος ἵππος τε οὐ μέγας ἔχεται χαλκοῦς, δὲ Κρόκων Ἐρετριεὺς ἀνέθηκεν ἀνελόμενος κέλητι ἵππῳ στέφανον, καὶ πλησίον τοῦ ἵππου Τελέστας ἔστι Μεσσήνιος κρατήσας πυγμῇ παιᾶς· Σιλανίωνος δὲ ἔργον ἔστιν ὁ Τελέστας.
 5 Μίλωνα δὲ τὸν Διοτίμου πεποίηκε μὲν Δαμέας ἐκ Κρότωνος καὶ οὗτος ἐγένοντο δὲ τῷ Μίλωνι ἐξ μὲν ἐν Ὀλυμπίᾳ πάλης νίκαι, μία δὲ ἐν παισὶν ἐξ αὐτῶν, Πυθοῖ δὲ ἐν τε ἀνδράσιν ἐξ καὶ μία ἐνταῦθα ἐν παισίν. ἀφίκετο δὲ καὶ ἔβδομον παλαίσων ἐς Ὀλυμπίαν· ἀλλὰ γὰρ οὐκ ἐγένετο οἶος τε καταπαλαῖσαι Τιμασίθεον

afterwards proclaimed victor at Nemea also and at the Isthmus. But when he was twenty years old he met his death before he returned home to Rhodes. The feat of the Rhodian wrestler at Olympia was in my opinion surpassed by Artemidorus of Tralles. He failed in the boys' pancratium at Olympia, the reason of his failure being his extreme youth. When, however, the time arrived for the contest held by the Ionians of Smyrna, his strength had so increased that he beat in the pancratium on the same day those who had competed with him at Olympia, after the boys the beardless youths as they are called, and thirdly the pick of the men. His match with the beardless youths was the outcome, they say, of a trainer's encouragement; he fought the men because of the insult of a man pancratiast. Artemidorus won an Olympic victory among the men at the two hundred and twelfth Festival. Next to the statue of ^{68 A.D.} Nicasylus is a small bronze horse, which Crocon of Eretria dedicated when he won a crown with a race-horse. Near the horse is Telestas of Messene, who won the boys' boxing-match. The artist who represented Telestas was Silanion.

The statue of Milo the son of Diotimus was made by Dameas, also a native of Crotona. Milo won six victories for wrestling at Olympia, one of them among the boys; at Pytho he won six among the men and one among the boys. He came to Olympia to wrestle for the seventh time, but did not succeed in mastering Timasitheüs, a fellow-citizen who was

PAUSANIAS: DESCRIPTION OF GREECE

πολίτην τε ὅντα αὐτῷ καὶ ἡλικίᾳ νέον, πρὸς
 6 δὲ καὶ σύνεγγυς οὐκ ἐθέλοντα ἵστασθαι. λέ-
 γεται δὲ καὶ ως ἐσκομίσειν αὐτὸς αὐτοῦ τὸν
 ἀνδριάντα ἐς τὴν "Αλτιν ὁ Μίλων, λέγεται δὲ
 ἐς αὐτὸν καὶ τὸ ἐπὶ τῇ ροιᾷ καὶ τὸ ἐπὶ τῷ
 δίσκῳ ροιὰν μὲν δὴ οὕτω κατεῖχεν ως μήτε ἄλλῳ
 παρεῖναι βιαζομένῳ μήτε αὐτὸς λυμήνασθαι
 πιέζων, ἴσταμενος δὲ ἐπὶ ἀληλιμμένῳ τῷ δίσκῳ
 γέλωτα ἐποιεῖτο τοὺς ἐμπίπτοντάς τε καὶ
 ὠθοῦντας ἀπὸ τοῦ δίσκου. παρείχετο δὲ καὶ
 7 ἄλλα τοιάδε ἐς ἐπίδειξιν. περιέδει τῷ μετώπῳ
 χορδὴν κατὰ ταύτα δὴ καὶ εἰ ταινίαν περιθεῖτο
 ἢ στέφανον· κατέχων δὲ ἐντὸς χειλῶν τὸ ἄσθμα
 καὶ ἐμπιπλὰς αἷματος τὰς ἐν τῇ κεφαλῇ φλέβας,
 διερρήγνυεν ὑπὸ ἰσχύος τῶν φλεβῶν τὴν χορδὴν.
 λέγεται δὲ καὶ ως τῆς δεξιᾶς χειρὸς τὸ μὲν ἐς
 τὸν ἀγκῶνα ἐκ τοῦ ὕμου παρ' αὐτὴν καθίει τὴν
 πλευράν, τὸ δὲ ἀπὸ τοῦ ἀγκῶνος ἔτεινεν ἐς εὐθύνην
 τῶν δακτύλων τὸν μὲν αὐτῶν ἀναστρέφων τὸν
 ἀντίχειρα ἐς τὸ ἄνω, τῶν λοιπῶν δὲ ἄλλήλοις
 ἐπικειμένων κατὰ στοῖχον· τὸν ἐλάχιστον οὖν
 τῶν δακτύλων κάτω γινόμενον οὐκ ἀπεκίνησεν
 8 ἄν τις βιαζόμενος. ἀποθανεῖν δὲ ὑπὸ θηρίων
 φασὶν αὐτόν· ἐπιτυχεῖν γὰρ αὐτὸν ἐν τῇ Κρο-
 τωνιάτιδι αὐτινομένῳ ξύλῳ, σφῆνες δὲ ἐγκείμενοι
 διέστασαν τὸ ξύλον· ὁ δὲ ὑπὸ φρονήματος ὁ
 Μίλων καθίησι τὰς χεῖρας ἐς τὸ ξύλον, δλισ-
 θάνουσί τε δὴ οἱ σφῆνες καὶ ἔχόμενος ὁ Μίλων
 ὑπὸ τοῦ ξύλου λύκοις ἐγίνετο εὔρημα. μάλιστα
 δέ πως τὸ θηρίον τοῦτο ἐν τῇ Κροτωνιάτιδι
 πολύ τε νεμέται καὶ ἄφθονον.

9 Μίλωνι μὲν δὴ τοιόνδε τέλος ἐπηκολούθησε·

also a young man, and who refused, moreover, to come to close quarters with him. It is further stated that Milo carried his own statue into the Altis. His feats with the pomegranate and the quoit are also remembered by tradition. He would grasp a pomegranate so firmly that nobody could wrest it from him by force, and yet he did not damage it by pressure. He would stand upon a greased quoit, and make fools of those who charged him and tried to push him from the quoit. He used to perform also the following exhibition feats. He would tie a cord round his forehead as though it were a ribbon or a crown. Holding his breath and filling with blood the veins on his head, he would break the cord by the strength of these veins. It is said that he would let down by his side his right arm from the shoulder to the elbow, and stretch out straight the arm below the elbow, turning the thumb upwards, while the other fingers lay in a row. In this position, then, the little finger was lowest, but nobody could bend it back by pressure. They say that he was killed by wild beasts. The story has it that he came across in the land of Crotona a tree-trunk that was drying up ; wedges were inserted to keep the trunk apart. Milo in his pride thrust his hands into the trunk, the wedges slipped, and Milo was held fast by the trunk until the wolves—a beast that roves in vast packs in the land of Crotona—made him their prey.

Such was the fate that overtook Milo. Pyrrhus, the

PAUSANIAS: DESCRIPTION OF GREECE

Πύρρον δὲ τὸν Αἰακίδου βασιλεύσαντα ἐν τῇ Θεσπρωτίδι ἡπείρῳ καὶ ἔργα πολλὰ ἐργασάμενον καὶ ἄξια μνήμης, ἀ τῷ λόγῳ τῷ ἐσ 'Αθηναίους ἐδήλωσα, τοῦτον ἐσ τὴν "Αλτιν ἀνέθηκε Θρασύβουλος Ἡλεῖος. παρὰ δὲ τὸν Πύρρον ἀνὴρ μικρὸς αὐλοὺς ἔχων ἐστὶν ἐκτετυπωμένος ἐπὶ στήλῃ. τούτῳ Πυθικαὶ νίκαι γεγόνασι τῷ ἀνδρὶ δευτέρῳ
 10 μετὰ Σακάδαν τὸν Ἀργεῖον. Σακάδας μὲν γὰρ τὸν ἀγῶνα τὸν τεθέντα ὑπὸ Ἀμφικτυόνων οὐκ ὅντα πω στεφανίτην καὶ ἐπ' ἐκείνῳ στεφανίτας δύο ἐνίκησε, Πυθόκριτος δὲ ὁ Σικυώνιος τὰς ἐφεξῆς τούτων πυθιάδας ἔξ, μόνος δὴ οὗτος αὐλητής· δῆλα δὲ ὅτι καὶ ἐν τῷ ἀγῶνι τῷ Ὀλυμπίασιν ἐπηύλησεν ἔξακις¹ τῷ πεντάθλῳ. Πυθοκρίτῳ μὲν γέγονεν ἀντὶ τούτων ἡ ἐν Ὀλυμπίᾳ στήλη καὶ ἐπίγραμμα ἐπ' αὐτῇ,

Πυθοκρίτου
 τοῦ Καλλινίκου μνᾶμα ταύλητâ τόδε.

11 ἀνέθεσαν δὲ καὶ τὸ κοινὸν τὸ Αἴτωλῶν Κύλωνα, δις ἀπὸ τῆς Ἀριστοτίμου τυραννίδος ἡλευθέρωσεν Ἡλείους. Γόργον δὲ τὸν Εὐκλήτου Μεσσήνιον ἀνελόμενον πεντάθλου νίκην καὶ Δαμάρετον καὶ τοῦτον Μεσσήνιον κρατήσαντα πυγμῆ παιδας, τὸν μὲν αὐτῶν Βοιώτιος Θήρων, Δαμαρέτον δὲ τὴν εἰκόνα Αθηναῖος Σιλανίων ἐποίησεν. Αναυχίδας δὲ ὁ Φίλυος Ἡλεῖος πάλης ἔσχεν ἐν παισὶ στέφανον καὶ ἐν ἀνδράσιν ὕστερον· τούτῳ μὲν δὴ τὴν εἰκόνα ὅστις ὁ εἰργασμένος ἐστὶν οὐκ ἴσμεν, Ἀνοχος δὲ ὁ Αδαμάτα Ταραντῖνος, σταδίου λαβὼν καὶ διαύλου νίκην, ἐστὶν Αγελάδα

¹ Some editors would omit ἔξακις.

son of Aeacides, who was king on the Thesprotian mainland and performed many remarkable deeds, as I have related in my account of the Athenians,¹ had his statue dedicated by Thrasybulus of Elis. Beside Pyrrhus is a little man holding flutes, carved in relief upon a slab. This man won Pythian victories next after Sacadas of Argos. For Sacadas won in the games introduced by the Amphictyons before a crown was awarded for success, and after this victory two others for which crowns were given; but at the next six Pythian Festivals Pythocritus of Sicyon was victor, being the only flute-player so to distinguish himself. It is also clear that at the Olympic Festival he fluted six times for the pentathlum. For these reasons the slab at Olympia was erected in honour of Pythocritus, with the inscription on it :—

This is the monument of the flute-player
Pythocritus, the son of Callinicus.

The Aetolian League dedicated a statue of Cylon, who delivered the Eleans from the tyranny of Aristotimus. The statue of Gorgus, the son of Eucleitus, a Messenian who won a victory in the pentathlum, was made by the Boeotian Theron; that of Damaretus, another Messenian, who won the boys' boxing-match, was made by the Athenian Silanion. Anauchidas, the son of Philys, an Elean, won a crown in the boys' wrestling-match and afterwards in the match for men. Who made his statue is not known, but Ageladas of Argos made the statue of Anochus of Tarentum, the son of Adamatas,

¹ Book I. chap. xi.

PAUSANIAS: DESCRIPTION OF GREECE

- 12 τέχνη τοῦ Ἀργείου. παῖδα δὲ ἐφ' ὑππου καθήμενον καὶ ἔστηκότα ἄνδρα παρὰ τὸν ὑππον φησὶ τὸ ἐπίγραμμα εἶναι Ξενόμβροτον ἐκ Κῶ τῆς Μεροπίδος, ἐπὶ ὑππου νίκη κεκηρυγμένον, Ξενόδικον δὲ ἐπὶ πυγμῇ παίδων ἀναγορευθέντα· τὸν μὲν Παντίας αὐτῶν, Ξενόμβροτον δὲ Φιλότιμος Αἰγινήτης ἐποίησε. Πύθου δὲ τοῦ Ἀνδρομάχου, γένος ἄνδρὸς ἐξ Ἀβδήρων, ἐποίησε μὲν Λύσιππος, ἀνέθεσαν δὲ οἱ στρατιῶται δύο εἰκόνας· εἶναι δὲ ἡγεμών τις ξένων ἦ καὶ ἄλλως τὰ πολεμικὰ ἀγαθὸς ὁ Πύθης ἔοικε.
- 13 Κεῖνται δὲ καὶ ἐν παισὶν εἰληφότες δρόμου νίκας Μενεπτόλεμος ἐξ Ἀπολλωνίας τῆς ἐν τῷ Ιονίῳ <κόλπῳ> καὶ Κορκυραῖος Φίλων, ἐπὶ δὲ αὐτοῖς Ιερώνυμος Ἀνδριος, δις τὸν Ἡλείον Τισαμενὸν πενταθλοῦντα ἐν Ολυμπίᾳ κατεπάλαισε τὸν Ἐλλησιν ὕστερον τούτων ἐναντία Μαρδονίου καὶ Μήδων Πλαταιᾶσι μαντευσάμενον. οὗτος τε δὴ ὁ Ιερώνυμος ἀνάκειται καὶ παρ' αὐτὸν παλαιστὴς παῖς, Ἀνδριος καὶ οὗτος, Προκλῆς ὁ Λυκαστίδα· τοῖς πλάσταις δὲ οὐ τοὺς ἄνδριάντας ἐποίησαν, τῷ μὲν Στόμιός ἐστιν ὅνομα, τῷ δὲ τὸν Προκλέα εἰργασμένῳ Σῶμις. Αἰσχίνη δὲ Ἡλείφ νικαί τε δύο ἐγένοντο πεντάθλουν καὶ ἴσαι ταῖς νίκαις αἱ εἰκόνες.

XV. Ἀρχίππῳ δὲ Μιτυληναίῳ τοὺς ἐς τὴν πυγμὴν ἐσελθόντας κρατήσαντι ἄνδρας ἄλλο τοιόνδε προσποιοῦσιν οἱ Μιτυληναῖοι ἐς δόξαν, ώς καὶ τὸν ἐν Ολυμπίᾳ καὶ Πυθοῖ καὶ Νεμέᾳ καὶ Ισθμῷ λάβοι στέφανον ἡλικίαν οὐ πρόσω γεγονὼς ἐτῶν εἴκοσι. τὸν δὲ παῖδα σταδιοδρόμον Ξένωνα Καλλιτέλους ἐκ Λεπρέου τοῦ ἐν τῇ

who won victories in the short and double foot-race. A boy seated on a horse and a man standing by the horse the inscription declares to be Xenombrotus of Meropian Cos, who was proclaimed victor in the horse-race, and Xenodicus, who was announced a winner in the boys' boxing-match. The statue of the latter is by Pantias, that of the former is by Philotimus the Aeginetan. The two statues of Pythes, the son of Andromachus, a native of Abdera, were made by Lysippus, and were dedicated by his soldiers. Pythes seems to have been a captain of mercenaries or some sort of distinguished soldier.

There are statues of winners of the boys' race, namely, Meneptolemus of Apollonia on the Ionian Gulf and Philo of Coreyra; also Hieronymus of Andros, who defeated in the pentathlum at Olympia Tisamenus of Elis, who afterwards served as soothsayer in the Greek army that fought against Mardonius and the Persians at Plataea. By the side of this Hieronymus is a statue of a boy wrestler, also of Andros, Procles, the son of Lycaстidas. The sculptor who made the statue of Lycaстidas was named Stomius, while Somis made the statue of Procles. Aeschines of Elis won two victories in the pentathlum, and his statues are also two in number.

XV. Archippus of Mitylene overcame his competitors in the men's boxing-match, and his fellow-townsmen hold that he added to his fame by winning the crown, when he was not more than twenty years old, at Olympia, at Pytho, at Nemea and at the Isthmus. The statue of the boy runner Xenon, son of Calliteles from Lepreūs in Triphylia,

PAUSANIAS: DESCRIPTION OF GREECE

- Τριφυλία Πυριλάμπης Μεσσήνιος, Κλεινόμαχον δὲ Ἡλεῖον ὅστις ὁ ποιῆσας ἐστὶν οὐκ ἵσμεν· ἀνηγορεύθη δὲ ὁ Κλεινόμαχος ἐπὶ νίκῃ πεντάθλου. Παντάρκην δὲ Ἡλεῖον Ἀχαιῶν ἀνάθημα εἶναι τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ φησιν· εἰρήνην τε γὰρ Ἀχαιοῖς ποιῆσαι καὶ Ἡλείοις αὐτόν, καὶ ὅσοι παρ' ἀμφοτέρων πολεμούντων ἑαλώκεσαν, ἄφεσιν καὶ τούτοις γενέσθαι δι' αὐτόν. οὗτος ἀνείλετο καὶ κέλητι ἵππῳ νίκην ὁ Παντάρκης, καὶ οἱ καὶ τῆς νίκης ὑπόμνημά ἐστιν ἐν Ὁλυμπίᾳ. Ὁλίδαν δὲ ἀνέθηκεν Ἡλεῖον τὸ ἔθνος τὸ Αἰτωλῶν, Χαρῖνος δὲ Ἡλεῖος ἐπὶ διαύλου τε ἀνάκειται καὶ ὅπλου νίκῃ παρὰ δὲ αὐτὸν Ἀγέλης Χῖος κρατήσας πυγμῇ παῖδας, Θεομνήστου Σαρδιανοῦ τέχνη.
- 3 Κλειτομάχου δὲ Θηβαίου τὴν μὲν εἰκόνα ἀνέθηκεν Ἐρμοκράτης ὁ Κλειτομάχου πατήρ, τὰ δὲ οἱ ἐς δόξαν ἦν τοιάδε. ἐν Ἰσθμῷ παλαιστὰς κατεπάλαισεν ἄνδρας καὶ ἐπὶ ἡμέρας τῆς αὐτῆς τούς τε ἐς τὴν πυγμὴν καὶ τοὺς ἐς τὸ παγκράτιον ἐσελθόντας ἐκράτει τῇ μάχῃ· αἱ δὲ Πυθοῖ νίκαι παγκρατίου μέν εἰσιν αὐτῷ πᾶσαι, τρεῖς δὲ ἀριθμόν· ἐν δὲ Ὁλυμπίᾳ δεύτερος ὁ Κλειτόμαχος οὗτος μετὰ τὸν Θάσιον Θεαγένην ἐπὶ παγκρατίῳ τε ἀνηγορεύθη καὶ πυγμῇ.
- 4 παγκρατίου μὲν οὖν μιᾶς πρὸς τὰς τεσσαράκοντα καὶ ἑκατὸν ὀλυμπιάσιν ἔφθανεν ἀνηρημένος νίκην· οἱ δὲ ὀλυμπιὰς ἡ ἐφεξῆς εἶχε μὲν τὸν Κλειτόμαχον τοῦτον παγκρατίου καὶ πυγμῆς ἀγωνιστήν, εἶχε δὲ καὶ Ἡλεῖον Κάπρον ἐπὶ ἡμέρας τῆς αὐτῆς παλαίσαι τε ὄμοῦ καὶ παγκρατιάσαι προθυμούμενον. γεγονυίας δὲ ἥδη τῷ

was made by Pyrilampes the Messenian; who made the statue of Cleinomachus of Elis I do not know, but Cleinomachus was proclaimed victor in the pentathlum. The inscription on the statue of Pantarces of Elis states that it was dedicated by Achaeans, because he made peace between them and the Eleans, and procured the release of those who had been made prisoners by both sides during the war. This Pantarces also won a victory with a race-horse, and there is a memorial of his victory also at Olympia. The statue of Olidas, of Elis, was dedicated by the Aetolian nation, and Charinus of Elis is represented in a statue dedicated for a victory in the double race and in the race in armour. By his side is Ageles of Chios, victorious in the boys' boxing-match, the artist being Theomnestus of Sardes.

The statue of Cleitomachus of Thebes was dedicated by his father Hermocrates, and his famous deeds are these. At the Isthmus he won the men's wrestling-match, and on the same day he overcame all competitors in the boxing-match and in the pancratium. His victories at Pytho were all in the pancratium, three in number. At Olympia this Cleitomachus was the first after Theagenes of Thasos to be proclaimed victor in both boxing and the pancratium. He won his victory in the pancratium at the hundred and forty-first Olympic Festival. The ^{216 B.C.} next Festival saw this Cleitomachus a competitor in the pancratium and in boxing, while Caprus of Elis was minded both to wrestle and to compete in the pancratium on the same day. After Caprus had

PAUSANIAS: DESCRIPTION OF GREECE

Κάπρῳ νίκης ἐπὶ τῇ πάλῃ, ἀνεδίδασκεν ὁ Κλειτόμαχος τοὺς Ἑλλανοδίκας γενήσεσθαι σὺν τῷ δικαίῳ σφίσιν, εἰ τὸ παγκράτιον ἐσκαλέσαιντο πρὶν ἡ πυκτεύσαντα αὐτὸν λαβεῖν τραύματα· λέγει τε δὴ εἰκότα καὶ οὕτως ἐσκληθέντος τοῦ παγκρατίου κρατηθεὶς ὑπὸ τοῦ Κάπρου ὅμως ἔχριστο ἐς τοὺς πύκτας θυμῷ τε ἐρρωμένῳ καὶ ἀκμῆτι τῷ σώματι.

- 6 'Ερυθραιοὶ δὲ οἱ Ἱωνες Ἐπιθέρσην τὸν Μητροδώρου, δύο μὲν ἐν Ὀλυμπίᾳ πυγμῆς, δὶς δὲ Πυθοῖ νίκας καὶ ἐν Νεμέᾳ τε καὶ ἐν Ἰσθμῷ λαβόντα, οὗτοι μὲν τὸν Ἐπιθέρσην τοῦτον, Συρακούσιοι δὲ δύο μὲν Ἱέρωνος εἰκόνας τὸ δημόσιον, τρίτην δὲ ἀνέθεσαν οἱ τοῦ Ἱέρωνος παῖδες· ἐδήλωσα δὲ ὀλίγῳ τι πρότερον ώς ὁμώνυμός τε τῷ Δεινομένους ὁ Ἱέρων οὗτος καὶ Συρακουσῶν εἴη κατὰ ταῦτα ἐκείνῳ τύραννος.
 7 ἀνέθεσαν δὲ καὶ Ἡλεῖον ἄνδρα Τιμόπτολιν Λάμπιδος Παλεῖς, ἡ τετάρτη Κεφαλλήνων μοῖρα· οὗτοι δὲ οἱ Παλεῖς ἐκαλοῦντο Δουλιχιεῖς τὰ ἀρχαιότερα. ἀνάκειται δὲ καὶ Ἀρχίδαμος ὁ Ἀγησιλάου καὶ ἀνὴρ ὅστις δὴ θηρεύοντος παρεχόμενος σχῆμα. Δημήτριον δὲ τὸν ἐλάσαντα ἐπὶ Σέλευκον στρατιᾶ καὶ ἀλόντα ἐν τῇ μάχῃ καὶ τοῦ Δημητρίου τὸν παῖδα Ἀντίγονον ἀνα-
 8 θήματα ἔστω τις Βυζαντίων ὄντας. Σπαρτιάτη δὲ Εύτελίδᾳ γεγόνασιν ἐν παισὶ νῖκαι δύο ἐπὶ τῆς ὀγδόης καὶ τριακοστῆς ὀλυμπιάδος πάλης, ἡ δὲ ἐτέρα πεντάθλου· πρῶτον γὰρ δὴ τότε οἱ παῖδες καὶ ὕστατον πενταθλήσοντες ἐσεκλήθησαν· ἔστι δὲ ἡ τε εἰκὼν ἀρχαία τοῦ Εύτελίδα, καὶ τὰ ἐπὶ τῷ βάθρῳ γράμματα ἀμυδρὰ ὑπὸ

won in the wrestling-match, Cleitomachus put it to the umpires that it would be fair if they were to bring in the pancratium before he received wounds in the boxing. His request seemed reasonable, and so the pancratium was brought in. Although Cleitomachus was defeated by Caprus he tackled the boxers with sturdy spirit and unwearied vigour.

The Ionians of Erythrae dedicated a statue of Epitherses, son of Metrodorus, who won two boxing prizes at Olympia, two at Pytho, and also victories at Nemea and the Isthmus; the Syracusans dedicated two statues of Hiero at the public charge, while a third is the gift of Hiero's sons. I pointed out in a recent chapter¹ how this Hiero had the same name as the son of Deinomenes, and, like him, was despot of Syracuse. The Paleans, who form one of the four divisions of the Cephallenians, dedicated a statue of Timoptolis, an Elean, the son of Lampis. These Paleans were of old called Dulichians. There is also a statue set up of Archidamus the son of Agesilaüs, and of some man or other representing a hunter. There is a statue of Demetrius, who made an expedition against Seleucus and was taken prisoner in the battle, and one of Antigonus the son of Demetrius; they are offerings, you may be sure, of the Byzantines. At the thirty-eighth Festival Eutelidas the Spartan 628 B.C. won two victories among the boys, one for wrestling and one for the pentathlum, this being the first and last occasion when boys were allowed to enter for the pentathlum. The statue of Eutelidas is old, and the letters on the pedestal are worn dim with age.

¹ Chap. xii. § 2.

PAUSANIAS: DESCRIPTION OF GREECE

- 9 τοῦ χρόνου. μετὰ δὲ τὸν Εὔτελίδαν Ἀρεύς τε αὖθις ὁ Λακεδαιμονίων βασιλεὺς καὶ Ἡλεῖος παρ' αὐτὸν ἀνάκειται Γόργος. μόνῳ δὲ ἀνθρώπων ἄχρι ἐμοῦ τῷ Γόργῳ τέσσαρες μὲν ἐν Ὀλυμπίᾳ γεγόνασιν ἐπὶ πεντάθλῳ, διαύλου δὲ καὶ ὅπλου μία ἐφ' ἑκατέρῳ νίκη.
- 10 "Οτῷ δὲ παρεστήκασιν οἱ παῖδες, τοῦτον μὲν Πτολεμαῖον τὸν Λάγου φασὶν εἶναι παρὰ δὲ αὐτὸν ἀνδριάντες δύο ἀνδρός εἰσιν Ἡλείου Κάπρου τὸν Πυθαγόρου, πάλης τε εἰληφότος καὶ παγκρατίου στέφανον ἐπὶ ἡμέρας τῆς αὐτῆς πρώτῳ δὲ γεγόνασιν ἀνθρώπων αἱ δύο νίκαι τῷ Κάπρῳ τούτῳ. τὸν μὲν δὴ ἐπὶ τοῦ παγκρατίου καταγωνισθέντα ὑπ' αὐτοῦ δεδήλωκεν ὁ λόγος ἥδη μοι· παλαίων δὲ κατέβαλεν Ἡλείον Παιάνιον ὀλυμπιάδα πάλη τὴν προτέραν ἀνηρημένου καὶ Πύθια παίδων τε πυγμῆ καὶ αὖθις ἐν ἀνδράσι πάλη τε καὶ πυγμῆ στεφανωθέντα ἐπὶ ἡμέρας τῆς αὐτῆς.

XVI. Κάπρῳ μὲν δὴ οὐκ ἄνευ μεγάλων πόνων καὶ ἰσχυρᾶς ταλαιπωρίας ἐγένοντο αἱ νίκαι· εἰσὶ δὲ εἰκόνες ἐν Ὀλυμπίᾳ καὶ Ἀναυχίδᾳ καὶ Φερενίκῳ, γένος μὲν Ἡλείοις, πάλης δὲ ἐν παισὶν ἀνελομένοις στεφάνους. Πλείσταινον δὲ τὸν Εύρυδάμου τοῦ ἐναντία Γαλατῶν στρατηγήσαντος Αἴτωλοῖς Θεσπιεῖς εἰσιν οἱ ἀναθέντες. Τυδεὺς δὲ Ἡλεῖος Ἀντίγονόν τε τὸν Δημητρίου πατέρα καὶ Σέλευκον ἀνέθηκε. Σελεύκου δὲ ἐς ἄπαντας ἥρθη τὸ ὄνομα ἀνθρώπους ἄλλων τε ἔνεκα καὶ διὰ τὴν Δημητρίου μάλιστα ἄλωσιν. Τίμωνι δὲ ἀγώνων τε νίκαι τῶν ἐν Ἑλλησιν ὑπάρχουσιν ἐπὶ πεντάθλῳ πλὴν τοῦ

After Eutelidas is another statue of Areus the Lacedaemonian king, and beside it is a statue of Gorgus the Elean. Gorgus is the only man down to my time who has won four victories at Olympia for the pentathlum, beside a victory in the double race and a victory in the race in armour.

The man with the boys standing beside him they say is Ptolemy, son of Lagus. Beside him are two statues of the Elean Caprus, the son of Pythagoras, who received on the same day a crown for wrestling and a crown for the pancratium. This Caprus was the first man to win the two victories. His victim overcome in the pancratium I have already mentioned;¹ in wrestling the man he overcame was the Elean Paeanius, who at the previous Festival had won a victory for wrestling, while at the Pythian games he won a crown in the boys' boxing-match, and again in the men's wrestling-match and in the men's boxing-match on one and the same day.

XVI. The victories of Caprus were not achieved without great toils and strong effort. There are also at Olympia statues to Anauchidas and Pherenicus, Eleans by race who won crowns for wrestling among the boys. Pleistaenus, the son of the Eurydamus who commanded the Aetolians against the Gauls, had his statue dedicated by the Thespians. The statue of Antigonus the father of Demetrius and the statue of Seleucus were dedicated by Tydeus the Elean. The fame of Seleucus became great among all men especially because of the capture of Demetrius. Timon won victories for the pentathlum at all the Greek games except the Isthmian, at which he,

Reigned
323–285
B.C.

¹ Chap. xv. § 5.

PAUSANIAS: DESCRIPTION OF GREECE

'Ισθμικοῦ—τούτου δὲ μὴ ἀγωνιστὴς γενέσθαι κατὰ τὰ αὐτὰ Ἡλείοις τοῖς ἄλλοις εἴργετο— καὶ τάδε ἄλλα φησὶ τὸ ἐς αὐτὸν ἐπίγραμμα, Αἰτωλοῖς αὐτὸν ἐπιστρατείας μετασχεῖν ἐπὶ Θεσσαλοὺς καὶ φρουρᾶς ἡγεμόνα ἐν Ναυπάκτῳ φιλίᾳ γενέσθαι τῇ ἐς Αἰτωλοὺς. Τίμωνος δὲ οὐ πόρρω τῆς εἰκόνος Ἑλλάς τε δὴ καὶ Ἡλις παρὰ τὴν Ἑλλάδα, ἡ μὲν Ἀντίγονον τὸν ἐπιτροπεύσαντα Φιλίππου τοῦ Δημητρίου, τῇ δὲ ἔτέρᾳ τῶν χειρῶν τὸν Φίλιππον στεφανοῦσα αὐτόν, ἡ δὲ Ἡλις Δημήτριον τὸν στρατεύσαντα ἐπὶ Σέλευκον καὶ Πτολεμαῖον τὸν Λάγου στεφανοῦσά ἐστιν.

4 Ἀριστείδη δὲ Ἡλείω γενέσθαι μὲν ὅπλου νίκην ἐν Ὁλυμπίᾳ, γενέσθαι δὲ καὶ διαύλου Πυθοῖ τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ δηλοῦ Νεμείων τε ἐν παισὶν ἐπὶ τῷ ἵππῳ δρόμῳ. δρόμου δέ εἰσι τοῦ ἵππου μῆκος μὲν δίαυλοι δύο, ἐκλειφθέντα δὲ ἐκ Νεμείων τε καὶ Ἰσθμίων αὐτὸν βασιλεὺς Ἄδριανὸς ἐς Νεμείων ἀγῶνα τῶν χειμερινῶν ἀπέδωκεν Ἀργείοις.

5 Τοῦ δὲ Ἀριστείδου ἐγγύτατα Μενάλκης ἔστηκεν Ἡλεῖος, ἀναγορευθεὶς Ὁλυμπίασιν ἐπὶ πεντάθλῳ, καὶ Φιλωνίδης Ζώτου, γένος μὲν ἐκ Χερρονήσου τῆς Κρητῶν, Ἀλεξάνδρου δὲ ἡμεροδρόμος τοῦ Φιλίππου. μετὰ δὲ τοῦτον Βριμίας ἐστὶν Ἡλεῖος, κρατήσας ἄνδρας πυγμῆ, Λεωνίδας τε ἐκ Νάξου τῆς ἐν τῷ Αἰγαίῳ, Ψωφιδίων ἀνάθημα Ἀρκάδων, Ἀσάμωνός τε εἰκὼν ἐν ἄνδρασι πυγμῆ νεικηκότος, ἡ δὲ Νικάνδρου, διαύλου μὲν δύο ἐν Ὁλυμπίᾳ, Νεμείων δὲ¹ ἀναμίξ ἐπὶ

¹ After δὲ Schubart adds καὶ Ἰσθμίων.

like other Eleans, abstained from competing. The inscription on his statue adds that he joined the Aetolians in their expedition against the Thessalians and became leader of the garrison at Naupactus because of his friendship with the Aetolians. Not far from the statue of Timon stands Hellas, and by Hellas stands Elis; Hellas is crowning with one hand Antigonus the guardian of Philip the son of Demetrius, with the other Philip himself; Elis is crowning Demetrius, who marched against Seleucus, and Ptolemy the son of Lagus.

Aristeides of Elis won at Olympia (so the inscription on his statue declares) a victory in the race run in armour, at Pytho a victory in the double race, and at Nemea in the race for boys in the horse-course. The length of the horse-course is twice that of the double course; the event had been omitted from the Nemean and Isthmian games, but was restored to the Argives for their winter Nemean games by the emperor Hadrian.

Quite close to the statue of Aristeides stands Menalces of Elis, proclaimed victor at Olympia in the pentathlum, along with Philonides son of Zotes, who was a native of Chersonesus in Crete, and a courier of Alexander the son of Philip. After him comes Brimias of Elis, victor in the men's boxing-match, Leonidas from Naxos in the Aegean, a statue dedicated by the Arcadians of Psophis, a statue of Asamon, victor in the men's boxing-match, and a statue of Nicander, who won two victories at Olympia in the double course and six victories in foot-races of various kinds at the Nemean games.¹ Asamon and

¹ With the reading of Schubart, "at the Nemean and Isthmian games."

PAUSANIAS: DESCRIPTION OF GREECE

δρόμῳ νίκας ἔξ ἀνηρημένου. ὁ δὲ Ἀσάμων καὶ
οἱ Νίκανδρος Ἡλεῖοι μὲν ἡσαν, πεποίηκε δὲ τῷ
μὲν Δάιππος τὴν εἰκόνα, Ἀσάμωνι δὲ Πυρι-
6 λάμπης Μεσσήνιος. Εὐαλκίδᾳ δὲ Ἡλείῳ καὶ
Σελεάδᾳ Λακεδαιμονίῳ, τῷ μὲν ἐν παισὶν ἐγέ-
νοντο πυγμῆς νίκαι, Σελεάδᾳ δὲ ἀνδρῶν πάλης.
ἐνταῦθα καὶ ἄρμα οὐ μέγα ἀνάκειται Πολυπεί-
θους Λάκωνος καὶ ἐπὶ στήλῃς τῆς αὐτῆς
Καλλιτέλης ὁ τοῦ Πολυπείθους πατήρ, παλαι-
στῆς ἀνήρ· νίκαι δέ σφισι τῷ μὲν ἵπποις, Καλ-
7 λιτέλει δέ παλαισταντί εἰσιν. ίδιώτας δὲ ἄνδρας
Ἡλείους Λάμπον Ἀρνίσκου καὶ . . . Ἀριστάρ-
χου Ψωφίδιοι προξένους ὅντας σφίσιν ἀνέθεσαν
ἢ καὶ ἄλλην τινὰ ἐς αὐτοὺς ἔχοντας εὔνοιαν·
μέσος δὲ ἔστηκεν αὐτῶν Λύσιππος Ἡλείος
καταπαλαίσας τοὺς ἐσελθόντας τῶν παίδων,
Ἀνδρέας δὲ Ἀργεῖος ἐποίησε τοῦ Λυσίππου
τὴν εἰκόνα.

8 Λακεδαιμονίῳ δὲ Δεινοσθένει σταδίου τε
ἐγένετο ἐν ἀνδράσιν Ὄλυμπικὴ νίκη καὶ στήλην
ἐν τῇ "Αλτει παρὰ τὸν ἀνδριάντα ἀνέθηκεν ὁ
Δεινοσθένης· ὁδοῦ δὲ τῆς ἐς Λακεδαιμονα ἔξ
Ὀλυμπίας ἐπὶ ἑτέραν στήλην τὴν ἐν Λακεδαιμονι
μέτρα φησὶν¹ εἶναι σταδίους ἔξηκοντα καὶ
ἔξακοσίους. Θεόδωρον δὲ λαβόντα ἐπὶ πεντά-
θλῷ νίκην καὶ Πύτταλον Λάμπιδος πυγμῆ
παῖδας κρατήσαντα καὶ Νεολαΐδαν σταδίου τε
ἀνελόμενον καὶ ὅπλου στέφανον, Ἡλείους σφᾶς
ὅντας ἴστω τις· ἐπὶ δὲ τῷ Πυττάλῳ καὶ τάδε
ἔτι λέγουσιν, ὡς γενομένης πρὸς Ἀρκάδας
Ἡλείοις ἀμφισβητήσεως περὶ γῆς ὅρων εἰπεν

¹ φησὶν is not in the MSS.

Nicander were Eleans; the statue of the latter was made by Daïppus, that of Asamon by the Messenian Pyrilampes. Eualcidas of Elis won victories in the boys' boxing-match, Seleadas the Lacedaemonian in the men's wrestling-match. Here too is dedicated a small chariot of the Laconian Polypeithes, and on the same slab Calliteles, the father of Polypeithes, a wrestler. Polypeithes was victorious with his four-horse chariot, Calliteles in wrestling. There are private Eleans, Lampus the son of Arniscus and . . . of Aristarchus; these the Psophidians dedicated, either because they were their public friends or because they had shown them some good-will. Between them stands Lysippus of Elis, who beat his competitors in the boys' wrestling-match; his statue was made by Andreas of Argos.

Deinosthenes the Lacedaemonian won an Olympic victory in the men's foot-race, and he dedicated in the Altis a slab by the side of his statue. The inscription declares that the distance from Olympia to another slab at Lacedaemon is six hundred and sixty furlongs. Theodorus gained a victory in the pentathlum, Pyttalus the son of Lampis won the boys' boxing-match, and Neolaïdas received a crown for the foot-race and the race in armour; all were, I may tell you, Eleans. About Pyttalus it is further related that, when a dispute about boundaries occurred between the Arcadians and the Eleans, he delivered

PAUSANIAS: DESCRIPTION OF GREECE

οὗτος ὁ Πύτταλος τὴν δίκην ὁ δέ οἱ ἀνδριὰς
 9 ἔργον ἔστιν Ὀλυμπίου Σθέννιδος. ἐφεξῆς δὲ
 Πτολεμαῖος τέ ἔστιν ἀναβεβηκὼς ἵππον καὶ
 παρ' αὐτὸν Ἡλεῖος ἀθλητὴς Παιάνιος ὁ Δαμα-
 τρίου πάλης τε ἐν Ὀλυμπίᾳ καὶ τὰς δύο
 Πυθικὰς ἀνηρημένος νίκας. Κλεάρετός τέ ἔστιν
 Ἡλεῖος πεντάθλου λαβὼν στέφανον καὶ ἄρμα
 ἀνδρὸς Ἀθηναίου Γλαύκωνος τοῦ Ἐτεοκλέους.
 ἀνηγορεύθη δὲ ὁ Γλαύκων οὗτος ἐπὶ ἄρματος
 τελείου δρόμῳ.

XVII. Ταῦτα μὲν δὴ τὰ ἀξιολογώτατα ἀνδρὶ¹
 ποιουμένῳ τὴν ἔφοδον ἐν τῇ "Αλτει κατὰ τὰ
 ἡμῖν εἰρημένα· εἰ δὲ ἀπὸ τοῦ Λεωνιδαίου πρὸς
 τὸν βωμὸν τὸν μέγαν ἀφικέσθαι τῇ δεξιᾷ
 θελήσειας, τοσάδε ἔστι σοι τῶν ἀνηκόντων
 ἐς μνήμην. Δημοκράτης Τενέδιος καὶ Ἡλεῖος
 Κριάννιος, οὗτος μὲν ὅπλου λαβὼν νίκην,
 Δημοκράτης δὲ ἀνδρῶν πάλης ἀνδριάντας δὲ
 τοῦ μὲν Μιλήσιος Διονυσικλῆς, τοῦ δὲ Κριαν-
 νίου Μακεδῶν Λῦσός ἔστιν ὁ ἔργασάμενος.
 2 Κλαζομενίου δὲ Ἡροδότου καὶ Φιλίνου τοῦ
 Ἡγεπόλιδος Κῷου ἀνέθεσαν τὰς εἰκόνας αἱ
 πόλεις, Κλαζομένιοι μὲν ὅτι ἐν Ὀλυμπίᾳ
 Κλαζομενίων πρώτος ἀνηγορεύθη νικῶν Ἡρό-
 δοτος, ἡ δέ οἱ νίκη σταδίου γέγονεν ἐν παισί,
 Φιλίνον δὲ οἱ Κῷοι δόξης ἔνεκα ἀνέθεσαν· ἐν
 μέν γε Ὀλυμπίᾳ δρόμου γεγόνασιν αὐτῷ νίκαι
 πέντε, τέσσαρες δὲ Πυθοῖ καὶ ἵσαι Νεμείων,
 3 ἐν δὲ Ἰσθμῷ μία ἐπὶ ταῖς δέκα. Πτολεμαῖον
 δὲ τὸν Πτολεμαίου τοῦ Λάγου Ἀριστόλαος
 ἀνέθηκε Μακεδῶν ἀνήρ. ἀνάκειται δὲ καὶ πύκ-
 της κρατήσας ἐν παισὶ Βούτας Πολυνείκους

judgment on the matter. His statue is the work of Sthennis the Olynthian. Next is Ptolemy, mounted on a horse, and by his side is an Elean athlete, Paeanius the son of Damatrius, who won at Olympia a victory in wrestling besides two Pythian victories. There is also Clearetus of Elis, who received a crown in the pentathlum, and a chariot of an Athenian, Glaucon the son of Eteocles. This Glaucon was proclaimed victor in a chariot-race for full-grown horses.

XVII. These are the most remarkable sights that meet a man who goes over the Altis according to the instructions I have given. But if you will go to the right from the Leonidaeum to the great altar, you will come across the following notable objects. There is Democrates of Tenedos, who won the men's wrestling-match, and Criannius of Elis, who won a victory in the race in armour. The statue of Democrates was made by Dionysicles of Miletus, that of Criannius by Lysus of Macedonia. The statues of Herodotus of Clazomenae and of Philinus, son of Hegepolis, of Cos, were dedicated by their respective cities. The Clazomenians dedicated a statue of Herodotus because he was the first Clazomenian to be proclaimed victor at Olympia, his victory being in the boys' foot-race. The Coans dedicated a statue of Philinus because of his great renown, for he won at Olympia five victories in running, at Pytho four victories, at Nemea four, and at the Isthmus eleven. The statue of Ptolemy, the son of Ptolemy Lagus, was dedicated by Aristolaüs, a Macedonian. There is also dedicated a statue of a victorious boy boxer, Butas of Miletus, son of

PAUSANIAS: DESCRIPTION OF GREECE

Μιλήσιος, καὶ Καλλικράτης ἀπὸ τῆς ἐπὶ⁴
 Ληθαίῳ Μαγνησίας ἐπὶ τῷ ὄπλιτῃ δρόμῳ στε-
 φάνους δύο ἀνηρημένος· Λυσίππου δὲ ἔργον ἡ
 τοῦ Καλλικράτους ἐστὶν εἰκών. Ἐνατίωνι δὲ
 καὶ Ἀλεξιβίῳ, τῷ μὲν ἐν παισὶ σταδίου, Ἀλε-
 ξιβίῳ δὲ πεντάθλου γέγονε νίκη, καὶ Ἡραία τε
 Ἀρκάδων ἐστὶν αὐτῷ πατρὶς καὶ Ἀκέστωρ ὁ
 τὴν εἰκόνα εἰργασμένος· Ἐνατίωνα δὲ ἥστινος
 ἦν οὐ δηλοῖ τὸ ἐπίγραμμα, ὅτι δὲ τοῦ Ἀρκάδων
 ἦν ἔθνους δηλοῖ. Κολοφώνιοι δὲ Ἐρμησιάναξ
 Ἀγονέου καὶ Εἰκάσιος Λυκίνου τε ὧν καὶ τῆς
 Ἐρμησιάνακτος θυγατρὸς κατεπάλαισαν μὲν
 παῖδας ἀμφότεροι, Ἐρμησιάνακτι δὲ καὶ ἀπὸ⁵
 τοῦ κοινοῦ τοῦ Κολοφωνίων ὑπῆρξεν ἀνατεθῆναι
 τὴν εἰκόνα.

Τούτων δέ εἰσιν Ἡλεῖοι πλησίον πυγμῇ παῖδας
 κρατήσαντες, ὁ μὲν Σθέννιδος ἔργον τοῦ Ὁλυν-
 θίου Χοιρίλος, Θεότιμος δὲ Δαιτώνδα Σικυωνίου·
 παῖς δὲ ὁ Θεότιμος ἦν Μοσχίωνος, Ἀλεξάνδρῳ
 τῷ Φιλίππου τῆς ἐπὶ Δαρείον καὶ Πέρσας
 στρατείας μετασχόντος. δύο δὲ αὖθις ἐξ Ἡλιδος,
 Ἀρχίδαμος τεθρίππῳ νενικηκὼς καὶ Ἐπέραστός
⁶ ἐστιν ὁ Θεογόνου ὅπλου νίκην ἀνηρημένος· εἶναι
 δὲ καὶ μάντις ὁ Ἐπέραστος τοῦ Κλυτιδῶν
 γένους φησὶν ἐπὶ τοῦ ἐπιγράμματος τῇ
 τελευτῇ,

τῶν δ' ἱερογλώσσων Κλυτιδᾶν γένος εὔχομαι
 εἶναι
 μάντις, ἀπ' ἵσοθέων αἷμα Μελαμποδιδᾶν.

Μελάμποδος γὰρ ἦν τοῦ Ἀμυθάονος Μάντιος,
 τοῦ δὲ Ὁϊκλῆς, Κλυτίος δὲ Ἀλκμαίωνος τοῦ

Polyneices; a statue too of Callicrates of Magnesia on the Lethaeüs, who received two crowns for victories in the race in armour. The statue of Callicrates is the work of Lysippus. Enation won a victory in the boys' foot-race, and Alexibius in the pentathlum. The native place of Alexibius was Heraea in Arcadia, and Acestor made his statue. The inscription on the statue of Enation does not state his native place, though it does state that he was of Arcadian descent. Two Colophonians, Hermesianax son of Agoneüs and Eicasius son of Lycinus and the daughter of Hermesianax, both won the boys' wrestling-match. The statue of Hermesianax was dedicated by the commonwealth of Colophon.

Near these are Eleans who beat the boys at boxing, Choerilus the work of Sthennis of Olynthus, and Theotimus the work of Daitondas of Sicyon. Theotimus was a son of Moschion, who took part in the expedition of Alexander the son of Philip against Dareius and the Persians. There are two more from Elis, Archidamus who was victorious with a four-horse chariot and Eperastus the son of Theogonus, victor in the race in armour. That he was the soothsayer of the clan of the Clytidae, Eperastus declares at the end of the inscription :—

Of the stock of the sacred-tongued Clytidae I
boast to be,
Their soothsayer, the scion of the god-like
Melampodidae.

For Mantius was a son of Melampus, the son of Amythaon, and he had a son Oïcles, while Clytius

PAUSANIAS: DESCRIPTION OF GREECE

- 'Αμφιαράου τοῦ Ὀϊκλέους· ἐγεγόνει δὲ τῷ
 'Αλκμαίωνι ὁ Κλυτίος ἐκ τῆς Φηγέως θυγατρὸς
 καὶ ἐς τὴν Ἡλιν μετώκησε, τοῖς ἀδελφοῖς εἶναι
 τῆς μητρὸς σύνοικος φεύγων, ἅτε τοῦ Ἀλκ-
 μαίωνος ἐπιστάμενος σφᾶς εἰργασμένους τὸν
 φόνον.
- 7 Ἀνδριάντας δὲ ἀναμεμιγμένους οὐκ ἐπιφα-
 νέσιν ἄγαν ἀναθήμασιν Ἀλεξίνικόν τε Ἡλεῖον,
 τέχνην τοῦ Σικυωνίου Κανθάρου, πάλης ἐν
 παισὶν ἀνηρημένον νίκην, καὶ τὸν Λεοντίνον
 Γοργίαν ἵδεν ἔστιν· ἀναθεῖται δὲ τὴν εἰκόνα
 ἐς Ὁλυμπίαν φησὶν Εὔμολπος ἀπόγονος τρίτος
 Δηικράτους συνοικήσαντος ἀδελφῆ τῇ Γοργίᾳ.
- 8 οὗτος ὁ Γοργίας πατρὸς μὲν ἦν Χαρμαντίδου,
 λέγεται δὲ ἀνασώσασθαι μελέτην λόγων πρῶτος
 ἡμελημένην τε ἐς ἄπαν καὶ ἐς λήθην ὀλίγου
 δεῖν ἥκουσαν ἀνθρώποις· εὐδοκιμῆσαι δὲ Γοργίαν
 λόγων ἔνεκα ἐν τε πανηγύρει τῇ Ὁλυμπικῇ
 φασι καὶ ἀφικόμενον κατὰ πρεσβείαν ὁμοῦ
 Τισίᾳ παρ' Ἀθηναίους. καίτοι ἄλλα τε Τισίας
 ἐς λόγους ἐσηνέγκατο καὶ πιθανώτατα τῶν καθ'
 αὐτὸν γυναικὶ Συρακουσίᾳ χρημάτων ἔγραψεν
- 9 ἀμφισβήτησιν· ἄλλα γε ἐκείνου τε ἐς πλέον
 τιμῆς ἀφίκετο ὁ Γοργίας παρὰ Ἀθηναίοις, καὶ
 Ἰάσων ἐν Θεσσαλίᾳ τυραννήσας Πολυκράτους,
 οὐ τὰ ἔσχατα ἐνεγκαμένου διδασκαλείου τοῦ
 Ἀθήνησι, τούτου τοῦ ἀνδρὸς ἐπίπροσθεν αὐτὸν
 ὁ Ἰάσων ἐποιήσατο. βιώναι δὲ ἔτη Γοργίαν
 πέντε φασὶν ἐπὶ τοῖς ἑκατόν· Λεοντίνων δὲ
 ἐρημωθεῖσάν ποτε ὑπὸ Συρακουσίων τὴν πόλιν
 κατ' ἐμὲ αὐθις συνέβαινεν οἰκεῖσθαι.

XVIII. "Ἐστι δὲ καὶ τοῦ Κυρηναίου Κρατι-
 104

was a son of Alemaeon, the son of Amphiaraus, the son of Oicles. Clytius was the son of Alemaeon by the daughter of Phegeus, and he migrated to Elis because he shrank from living with his mother's brothers, knowing that they had compassed the murder of Alemaeon.

Mingled with the less illustrious offerings we may see the statues of Alexinicus of Elis, the work of Cantharus of Sicyon, who won a victory in the boys' wrestling-match, and of Gorgias of Leontini. This statue was dedicated at Olympia by Eumolpus, as he himself says, the grandson of Deicrates who married the sister of Gorgias. This Gorgias was a son of <sup>A. 427
B.C.</sup> Charmantides, and is said to have been the first to revive the study of rhetoric, which had been altogether neglected, in fact almost forgotten by mankind. They say that Gorgias won great renown for his eloquence at the Olympic assembly, and also when he accompanied Tisias on an embassy to Athens. Yet Tisias improved the art of rhetoric, in particular he wrote the most persuasive speech of his time to support the claim of a Syracusan woman to a property. However, Gorgias surpassed his fame at Athens; indeed Jason, the tyrant of Thessaly, placed him before Polycrates, who was a shining light of the Athenian school. Gorgias, they say, lived to be one hundred and five years old. Leontini was once laid waste by the Syracusans, but in my time was again inhabited.

XVIII. There is also a bronze statue of Cratis-

PAUSANIAS: DESCRIPTION OF GREECE

σθένους χαλκοῦν ἄρμα, καὶ Νίκη τε ἐπιβέβηκε τοῦ ἄρματος καὶ αὐτὸς ὁ Κρατισθένης. δῆλα μὲν δὴ ὅτι ἵππων γέγονεν αὐτῷ νίκη· λέγεται δὲ καὶ ὡς Μνασέου τοῦ δρομέως, ἐπικληθέντος δὲ ὑπὸ Ἑλλήνων Λίβυος, εἴη παῖς ὁ Κρατισθένης. τὰ δὲ ἀναθήματα αὐτῷ τὰ ἐς Ὀλυμπίαν ἔστι τοῦ Ῥηγίνου Πυθαγόρου τέχνη.

- 2 'Ενταῦθα καὶ Ἀναξιμένους οἶδα εἰκόνα ἀνευρών, δις τὰ ἐν "Ἑλλησιν ἀρχαῖα, καὶ ὅσα Φίλιππος ὁ Ἀμύντου καὶ ὕστερον Ἀλέξανδρος εἰργάσατο, συνέγραψεν ὁμοίως ἄπαντα· ή δέ οἱ τιμὴ γέγονεν ἐν Ὀλυμπίᾳ παρὰ τῶν Λαμψακηνῶν τοῦ δήμου. ὑπελίπετο δὲ Ἀναξιμένης τοσάδε ἐς μνήμην· βασιλέα γὰρ οὐ τὰ πάντα ἥπιον ἀλλὰ καὶ τὰ μάλιστα θυμῷ χρώμενον, Ἀλέξανδρον τὸν Φιλίππου, τέχνη περιῆλθε
- 3 τοιᾶδε. Λαμψακηνῶν τὰ βασιλέως τοῦ Περσῶν φρονησάντων ἦ καὶ αἰτίαν φρονῆσαι λαβόντων, ὁ Ἀλέξανδρος ἀτε ὑπερζέων ἐς αὐτοὺς τῇ ὀργῇ κακῶν ἡπείλει τὰ μέγιστα ἐργάσασθαι· οἱ δὲ ἀτε θέοντες περὶ γυναικῶν τε καὶ παιδῶν καὶ αὐτῆς πατρίδος ἀποστέλλουσιν Ἀναξιμένην ἰκετεύειν, Ἀλεξάνδρῳ τε αὐτῷ καὶ ἔτι Φιλίππῳ πρότερον γεγονότα ἐν γνώσει. προσήει τε ὁ Ἀναξιμένης, καὶ τὸν Ἀλέξανδρον, πεπυσμένον καθ' ἥντινα αἰτίαν ἥκοι, κατομόσασθαι φασιν ἐπονομάζοντα θεοὺς τοὺς Ἑλλήνων ἦ μὴν αὐτοῦ ταῖς δεήσεσιν ὅπόσα ἔστιν ἐναντία ἐργάσασθαι.
- 4 ἔνθα δὴ εἴπεν Ἀναξιμένης· "χαρίσασθαι μοι τήνδε ὡς βασιλεῦ τὴν χάριν, ἔξανδρα ποδίσασθαι μὲν γυναικας καὶ τέκνα Λαμψακηνῶν, καταβαλεῖν δὲ καὶ ἐς ἔδαφος τὴν πόλιν πᾶσαν, τὰ ιοβ

thenes of Cyrene, and on the chariot stand Victory and Cratisthenes himself. It is thus plain that his victory was in the chariot-race. The story goes that Cratisthenes was the son of Mnaseas the runner, surnamed the Libyan by the Greeks. His offerings at Olympia are the work of Pythagoras of Rhegium.

Here too I remember discovering the statue of Anaximenes, who wrote a universal history of ancient Greece, including the exploits of Philip the son of Amyntas and the subsequent deeds of Alexander. His honour at Olympia was due to the people of Lampsacus. Anaximenes bequeathed to posterity the following anecdotes about himself. Alexander, the son of Philip, no meek and mild person but a most passionate monarch, he circumvented by the following artifice. The people of Lampsacus favoured the cause of the Persian king, or were suspected of doing so, and Alexander, boiling over with rage against them, threatened to treat them with utmost rigour. As their wives, their children, and their country itself were in great danger, they sent Anaximenes to intercede for them, because he was known to Alexander himself and had been known to Philip before him. Anaximenes approached, and when Alexander learned for what cause he had come, they say that he swore by the gods of Greece, whom he named, that he would verily do the opposite of what Anaximenes asked. Thereupon Anaximenes said, "Grant me, O king, this favour. Enslave the women and children of the people of Lampsacus, raze the whole city even to the ground, and burn the

PAUSANIAS: DESCRIPTION OF GREECE

δὲ ιερὰ τῶν θεῶν σφισιν ἐμπρῆσαι.” ὁ μὲν ταῦτα ἔλεγεν, ’Αλέξανδρος δὲ οὔτε πρὸς τὸ σόφισμα ἀντιμηχανήσασθαί τι εὑρίσκων καὶ ἐνεχόμενος τῇ ἀνάγκῃ τοῦ ὄρκου συγγνώμην
 5 ἔνεμεν οὐκ ἐθέλων Λαμψακηνοῖς. φαίνεται δὲ καὶ ἄνδρα ὁ ’Αναξιμένης ἔχθρὸν οὐκ ἀμαθέστατα ἀλλὰ καὶ ἐπιφθονώτατα ἀμυνάμενος. ἐπεφύκει μὲν αὐτὸς σοφιστὴς καὶ σοφιστῶν λόγους μιμεῖσθαι· ως δέ οἱ διαφορὰ ἐς Θεόπομπον ἐγεγόνει τὸν Δαμασιστράτου, γράφει βιβλίον
 ἐς ’Αθηναίους καὶ ἐπὶ Λακεδαιμονίοις ὅμου καὶ Θηβαίοις συγγραφὴν λοίδορον. ως δὲ ἦν τὸ ἀκριβέστατον αὐτῷ μεμιμημένα, ἐπιγράψας τοῦ Θεοπόμπου τὸ ὄνομα τῷ βιβλίῳ διέπεμπεν ἐς τὰς πόλεις· καὶ αὐτός τε συγγεγραφὼς ἦν καὶ τὸ ἔχθρος τὸ ἐς Θεόπομπον ἀνὰ πᾶσαν τὴν
 6 ’Ελλαδα ἐπηγύξητο. οὐ μὴν οὐδὲ εἰπεῖν τις αὐτοσχεδίως ’Αναξιμένους πρότερος ἐστιν εὑρηκώς· τὰ ἐπη δὲ τὰ ἐς ’Αλέξανδρον οὕτι πιστά ἐστιν ’Αναξιμένην τὸν ποιήσαντα εἶναι.

Σωτάδης δὲ ἐπὶ δολίχου νίκαις ὀλυμπιάδι μὲν ἐνάτη καὶ ἐνενηκοστῇ Κρής, καθάπερ γε καὶ ἦν, ἀνερρήθη, τῇ ἐπὶ ταύτῃ δὲ λαβὼν χρημάτα παρὰ τοῦ ’Εφεσίων κοινοῦ ’Εφεσίοις ἐσεποίησεν αὐτόν· καὶ αὐτὸν ἐπὶ τῷ ἔργῳ φυγῇ ζημιούσιν οἱ Κρήτες.

7 Πρῶται δὲ ἀθλητῶν ἀνετέθησαν ἐς ’Ολυμπίαν εἰκόνες Πραξιδάμαντός τε Αἰγινήτου νικήσαντος πυγμῇ τὴν ἐνάτην ὀλυμπιάδα ἐπὶ ταῖς πεντήκοντα καὶ ’Οπουντίου ’Ρηξιβίου παγκρατιαστὰς καταγωνισαμένου μιᾷ πρὸς ταῖς ἔξηκοντα ὀλυμπιάδι· αὗται κεῖνται μὲν αἱ εἰκόνες οὐ πρόσω τῆς Οἰνομάου κίονος, ξύλου δέ εἰσιν εἰργασμέναι,

sanctuaries of their gods." Such were his words; and Alexander, finding no way to counter the trick, and bound by the compulsion of his oath, unwillingly pardoned the people of Lampsacus. Anaximenes is also known to have retaliated on a personal enemy in a very clever but very ill-natured way. He had a natural aptitude for rhetoric and for imitating the style of rhetoricians. Having a quarrel with Theopompus the son of Damasistratus, he wrote a treatise abusing Athenians, Lacedaemonians and Thebans alike. He imitated the style of Theopompus with perfect accuracy, inscribed his name upon the book and sent it round to the cities. Though Anaximenes was the author of the treatise, hatred of Theopompus grew throughout the length of Greece. Moreover, Anaximenes was the first to compose extemporary speeches, though I cannot believe that he was the author of the epic on Alexander.

Sotades at the ninety-ninth Festival was victorious ^{384 B.C.} in the long race and proclaimed a Cretan, as in fact he was. But at the next Festival he made himself an Ephesian, being bribed to do so by the Ephesian people. For this act he was banished by the Cretans.

The first athletes to have their statues dedicated at Olympia were Praxidamas of Aegina, victorious at boxing at the fifty-ninth Festival, and Rexibius the ^{514 B.C.} Opuntian, a successful pancratiast at the sixty-first Festival. These statues stand near the pillar of ^{536 B.C.} Oenomaüs, and are made of wood, Rexibius of fig-

PAUSANIAS: DESCRIPTION OF GREECE

‘Ρηξιβίου μὲν συκῆς, ἡ δὲ τοῦ Αἰγινήτου κυπαρίσσου καὶ ἥσσον τῆς ἔτέρας πεπονηκυῖά ἐστιν.

- XIX. “Εστι δὲ λίθου πωρίνου κρηπὶς ἐν τῇ “Αλτει πρὸς ἄρκτον τοῦ Ἡραίου, κατὰ νάτου δὲ αὐτῆς παρήκει τὸ Κρόνιον· ἐπὶ ταύτης τῆς κρηπῖδός εἰσιν οἱ θησαυροί, καθὰ δὴ καὶ ἐν Δελφοῖς Ἐλλήνων τινὲς ἐποίησαν τῷ Ἀπόλλωνι θησαυρούς. ἔστι δὲ θησαυρὸς ἐν Ὁλυμπίᾳ Σικυωνίων καλούμενος, Μύρωνος δὲ ἀνάθημα
 2 τυραννήσαντος Σικυωνίων· τοῦτον ὠκοδόμησεν ὁ Μύρων νικήσας ἄρματι τὴν τρίτην καὶ τριακοστὴν ὀλυμπιάδα. ἐν δὲ τῷ θησαυρῷ καὶ θαλάμους δύο ἐποίησε, τὸν μὲν Δώριον, τὸν δὲ ἐργασίας τῆς Ιώνων. χαλκοῦ μὲν δὴ αὐτοὺς ἔώρων εἰργασμένους· εἰ δὲ καὶ Ταρτήσσιος χαλκὸς λόγῳ τῷ Ἡλείων ἐστίν, οὐκ οἶδα.
 3 Ταρτήσσιον δὲ εἶναι ποταμὸν ἐν χώρᾳ τῇ Ἰβήρων λέγουσι στόμασιν ἐς θάλασσαν κατερχόμενον δυσὶ καὶ ὄμώνυμον αὐτῷ πόλιν ἐν μέσῳ τοῦ ποταμοῦ τῶν ἐκβολῶν κειμένην· τὸν δὲ ποταμὸν μέγιστόν τε ὅντα τῶν ἐν Ἰβηρίᾳ καὶ ἀμπωτιν παρεχόμενον Βαῖτιν ὠνόμασαν οἱ ὑστερον, εἰσὶ δ' οἱ Καρπίαν Ἰβήρων πόλιν καλεῖσθαι νομίζουσι
 4 τὰ ἀρχαιότερα Ταρτησόν. ἐν Ὁλυμπίᾳ δὲ ἐπιγράμματα ἐπὶ τῷ ἐλάσσονι ἐστι τῶν θαλάμων, ἐς μὲν τοῦ χαλκοῦ τὸν σταθμόν, δτὶ πεντακόσια εἴη τάλαντα, ἐς δὲ τοὺς ἀναθέντας, Μύρωνα εἶναι καὶ τὸν Σικυωνίων δῆμον. ἐν τούτῳ τῷ θησαυρῷ δίσκοι τὸν ἀριθμὸν ἀνάκεινται τρεῖς, ὅσους ἐς τοῦ πεντάθλου τὸ ἀγώνισμα ἐσκομίζουσι καὶ ἀσπίς ἐστιν ἐπίχαλκος γραφῆ τὰ ἐντὸς πεποικιλμένη καὶ κράνος τε καὶ κυνημῖδες ὄμοι τῇ ἀσπίδι.

wood and the Aeginetan of cypress, and his statue is less decayed than the other.

XIX. There is in the Altis to the north of the Heraeum a terrace of conglomerate, and behind it stretches Mount Cronius. On this terrace are the treasuries, just as at Delphi certain of the Greeks have made treasuries for Apollo. There is at Olympia a treasury called the treasury of the Sicyonians, dedicated by Myron, who was tyrant of Sicyon. Myron built it to commemorate a victory in the chariot-race at the thirty-third Festival. In 648 B.C. the treasury he made two chambers, one Dorian and one in the Ionic style. I saw that they were made of bronze; whether the bronze is Tartessian, as the Eleans declare, I do not know. They say that Tartessus is a river in the land of the Iberians, running down into the sea by two mouths, and that between these two mouths lies a city of the same name. The river, which is the largest in Iberia, and tidal, those of a later day called Baetis, and there are some who think that Tartessus was the ancient name of Carpia, a city of the Iberians. On the smaller of the chambers at Olympia are inscriptions, which inform us that the weight of the bronze is five hundred talents, and that the dedicators were Myron and the Sicyonian people. In this chamber are kept three quoits, being used for the contest of the pentathlum. There is also a bronze-plated shield, adorned with paintings on the inner side, and along with the shield are a helmet

PAUSANIAS: DESCRIPTION OF GREECE

ἐπίγραμμα δὲ ἐπὶ τοῖς ὅπλοις, ἀκροθίνιον τῷ Διὶ ὑπὸ Μυάνων ἀνατεθῆναι. οἵτινες δὲ οὗτοι ἦσαν, οὐ κατὰ τὰ αὐτὰ παρίστατο ἄπασιν 5 εἰκάζειν· ἔμε δὲ ἐσῆλθεν ἀνάμνησις ὡς Θουκυδίδης ποιήσειεν ἐν τοῖς λόγοις Λοκρῶν τῶν πρὸς τὴν Φωκίδι καὶ ἄλλας πόλεις, ἐν δὲ αὐταῖς εἶναι καὶ Μυονέας. οἱ Μυάνες οὖν οἱ ἐπὶ τῇ ἀσπίδι 6 κατά γε ἡμετέραν γνώμην ἄνθρωποι μέν εἰσιν οἱ αὐτοὶ καὶ¹ Μυονεῖς οἱ ἐν τῇ Λοκρίδι ἡπείρῳ· τὰ δὲ ἐπὶ τῇ ἀσπίδι γράμματα παρῆκται μὲν ἐπὶ βραχύ, πέπονθε δὲ αὐτὸ διὰ τοῦ ἀναθήματος τὸ ἀρχαῖον. κεῖνται δὲ καὶ ἄλλα ἐνταῦθα ἄξια ἐπιμνησθῆναι, μάχαιρα ἡ Πέλοπος χρυσοῦ τὴν λαβὴν πεποιημένη, καὶ εἰργασμένον ἐλέφαντος κέρας τὸ Ἀμαλθείας, ἀνάθημα Μιλτιάδου τοῦ Κίμωνος, ὃς τὴν ἀρχὴν ἔσχεν ἐν χερρονήσῳ τῇ Θρᾳκίᾳ πρῶτος τῆς οἰκίας ταύτης· καὶ ἐπίγραμμα ἐπὶ τῷ κέρατι ἐστιν ἀρχαίοις Ἀττικοῖς γράμμασι,

Ζηνί μ' ἄγαλμ' ἀνέθηκαν Ὁλυμπίῳ ἐκ χερρο-
νήσου
τεῖχος ἐλόντες Ἀράτου· ἐπῆρχε δὲ Μιλτιάδης σφίν.

κεῖται δὲ καὶ ἄγαλμα πύξινον Ἀπόλλωνος ἐπιχρύσον τὴν κεφαλήν· ἀνατεθῆναι δὲ ὑπὸ Λοκρῶν φησὶ τῶν πρὸς Ζεφυρίῳ τῇ ἄκρᾳ, Πατροκλέα δὲ εἶναι Κατίλλου Κροτωνιάτην τὸν εἰργασμένον.

7 'Εφεξῆς δὲ τῷ Σικυωνίων ἐστὶν ὁ Καρχηδονίων θησαυρός, Ποθαίου τέχνη καὶ Ἀντιφίλου τε καὶ Μεγακλέους· ἀναθήματα δὲ ἐν αὐτῷ Ζεὺς μεγέθει μέγας καὶ θώρακες λινοῖ τρεῖς ἀριθμόν, Γέλωνος

and greaves. An inscription on the armour says that they were dedicated by the Myanians as first-fruits to Zeus. Various conjectures have been made as to who these Myanians were. I happened to remember that Thucydides¹ in his history mentions various cities of the Locrians near Phocis, and among them the Myonians. So the Myanians on the shield are in my opinion the same folk as the Myonians on the Locrian mainland. The letters on the shield are a little distorted, a fault due to the antiquity of the votive offering. There are placed here other offerings worthy to be recorded, the sword of Pelops with its hilt of gold, and the ivory horn of Amaltheia, an offering of Miltiades the son of Cimon, who was the first of his house to rule in the Thracian Chersonesus. On the horn is an inscription in old Attic characters :

To Olympian Zeus was I dedicated by the men
of Chersonesus

After they had taken the fortress of Aratus.
Their leader was Miltiades.

There stands also a box-wood image of Apollo with its head plated with gold. The inscription says that it was dedicated by the Locrians who live near the Western Cape, and that the artist was Patrocles of Crotona, the son of Catillus.

Next to the treasury of the Sicyonians is the treasury of the Carthaginians, the work of Pothaeus, Antiphilus and Megacles. In it are votive offerings — a huge image of Zeus and three linen breast-plates, dedicated by Gelo and the Syracusans after

¹ Book III, chap. ci.

¹ καλ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

δὲ ἀνάθημα καὶ Συρακοσίων Φοίνικας ἦτοι τριήρεσιν ἥ καὶ πεζῇ μάχῃ κρατησάντων.

- 8 'Ο δὲ τρίτος τῶν θησαυρῶν καὶ ὁ τέταρτος ἀνάθημά ἐστιν 'Επιδαμνίων . . . ἔχει μὲν πόλον ἀνεχόμενον ὑπὸ "Ατλαντος, ἔχει δὲ 'Ηρακλέα καὶ δένδρον τὸ παρὰ 'Εσπερίσι, τὴν μηλέαν, καὶ περιειλιγμένον τῇ μηλέᾳ τὸν δράκοντα, κέδρου μὲν καὶ ταῦτα, Θεοκλέους δὲ ἔργα τοῦ 'Ηγύλου· ποιῆσαι δὲ αὐτὸν ὄμοῦ τῷ παιδὶ φησι τὰ ἐπὶ τοῦ πόλου γράμματα. αἱ δὲ 'Εσπερίδες—μετεκινήθησαν γὰρ ὑπὸ 'Ηλείων—αὗται μὲν ἔτι καὶ ἐσ ἐμὲ ἥσαν ἐν τῷ 'Ηραίῳ τὸν δὲ θησαυρὸν τοῖς 'Επιδαμνίοις Πύρρος καὶ οἱ παῖδες Λακράτης τε καὶ "Ερμων ἐποίησαν.
- 9 'Οκοδόμησαν δὲ καὶ Συβαρῖται θησαυρὸν ἔχομενον τοῦ Βυζαντίων· ὅπόσοι δὲ περὶ 'Ιταλίας καὶ πόλεων ἐπολυπραγμόνησαν τῶν ἐν αὐτῇ, Λουπίας φασὶ κειμένην Βρευτεσίου τε μεταξὺ καὶ 'Τδροῦντος μεταβεβληκέναι τὸ ὄνομα, Σύβαριν οὖσαν τὸ ἀρχαῖον· ὁ δὲ ὄρμος ταῖς ναυσὶ χειροποίητος καὶ 'Αδριανοῦ βασιλέως ἐστὶν ἔργον.
- 10 Πρὸς δὲ τῷ Συβαριτῶν Λιβύων ἐστὶ τῶν ἐν Κυρήνῃ θησαυρός· κεῖνται δὲ βασιλεῖς ἐν αὐτῷ 'Ρωμαίων. Σικελιώτας δὲ Σελινουντίους ἀνέστησαν μὲν Καρχηδόνιοι πολέμῳ πρὶν δὲ ἥ τὴν συμφορὰν γενέσθαι σφίσι, θησαυρὸν τῷ ἐν 'Ολυμπίᾳ Διὶ ἐποίησαν. Διόνυσος δέ ἐστιν ἐνταῦθα πρόσωπον καὶ ἄκρους πόδας καὶ τὰς χεῖρας ἐλέφαντος εἰργασμένος.
- 11 'Εν δὲ τῷ Μεταποντίνων θησαυρῷ—προσεχῆς γὰρ τῷ Σελινουντίων ἐστὶν οὗτος—ἐν τούτῳ πεποιημένος ἐστὶν 'Ενδυμίων· πλὴν δὲ ἐσθῆτός

overcoming the Phoenicians in either a naval or a land battle.

The third of the treasuries, and the fourth as well, were dedicated by the Epidamnians. . . . It shows the heavens upheld by Atlas, and also Heracles and the apple-tree of the Hesperides, with the snake coiled round the apple-tree. These too are of cedar-wood, and are works of Theocles, son of Hegylus. The inscription on the heavens says that his son helped him to make it. The Hesperides (they were removed by the Eleans) were even in my time in the Heraeum; the treasury was made for the Epidamnians by Pyrrhus and his sons Lacrates and Hermon.

The Sybarites too built a treasury adjoining that of the Byzantines. Those who have studied the history of Italy and of the Italian cities say that Lupiae, situated between Brundusium and Hydrus, has changed its name, and was Sybaris in ancient times. The harbour is artificial, being a work of the emperor Hadrian.

Near the treasury of the Sybarites is the treasury of the Libyans of Cyrene. In it stand statues of Roman emperors. Selinus in Sicily was destroyed by the Carthaginians in a war, but before the disaster befell them the citizens made a treasury dedicated to Zeus of Olympia. There stands in it an image of Dionysus with face, feet and hands of ivory.

In the treasury of the Metapontines, which adjoins that of the Selinuntians, stands an Endymion;

PAUSANIAS: DESCRIPTION OF GREECE

ἐστι τὰ λοιπὰ καὶ τῷ Ἐνδυμίωνι ἐλέφαντος.

Μεταποντίνους δὲ ἥτις μὲν ἐπέλαβεν ἀπολέσθαι πρόφασις, οὐκ οἶδα· ἐπ' ἐμοῦ δὲ ὅτι μὴ θέατρον καὶ περίβολοι τείχους ἄλλο ἐλείπετο οὐδὲν

12 Μεταποντίου. Μεγαρεῖς δὲ οἱ πρὸς τῇ Ἀττικῇ θησαυρὸν τε ϕκοδομήσαντο καὶ ἀναθῆματα ἀνέθεσαν ἐς τὸν θησαυρὸν κέδρου ζώδια χρυσῷ διηνθισμένα, τὴν πρὸς Ἀχελῷον Ἡρακλέους μάχην· Ζεὺς δὲ ἐνταῦθα καὶ ἡ Δηιάνειρα καὶ Ἀχελῷος καὶ Ἡρακλῆς ἐστιν, "Αρης τε τῷ Ἀχελῷῳ βοηθῶν. είστηκει δὲ καὶ Ἀθηνᾶς ἄγαλμα ἄτε οὖσα τῷ Ἡρακλεῖ σύμμαχος· αὗτη παρὰ τὰς Ἐσπερίδας ἀνάκειται νῦν τὰς ἐν τῷ

13 Ἡραίῳ. τοῦ θησαυροῦ δὲ ἐπείργασται τῷ ἀετῷ ὁ γιγάντων καὶ θεῶν πόλεμος· ἀνάκειται δὲ καὶ ἀσπὶς ὑπὲρ τοῦ ἀετοῦ, τοὺς Μεγαρέας ἀπὸ Κορινθίων ἀναθεῖναι τὸν θησαυρὸν λέγουσα. ταύτην Μεγαρεῦσιν ἡγοῦμαι τὴν νίκην Ἀθήνησιν ἄρχοντος γενέσθαι Φόρβαντος, ἄρχοντος δὲ διὰ τοῦ αὗτοῦ βίου παντός· ἐνιαύσιαι γὰρ οὐκ ἡσάν πω τότε Ἀθηναίοις αἱ ἄρχαι, οὐ μὴν οὐδὲ ὑπὸ Ἡλείων ἀνεγράφοντό πω τηνικαῦτα αἱ ὀλυμ-

14 πιάδες. λέγονται δὲ καὶ Ἀργεῖοι μετασχεῖν πρὸς τοὺς Κορινθίους Μεγαρεῦσι τοῦ ἔργου. τὸν δὲ ἐν Ὁλυμπίᾳ θησαυρὸν ἔτεσιν ὕστερον τῆς μάχης ἐποίησαν οἱ Μεγαρεῖς· τὰ δὲ ἀναθῆματα ἐκ παλαιοῦ σφᾶς ἔχειν εἰκός, ἃ γε ὁ Λακεδαιμόνιος † Δόντας¹ Διποίνου καὶ Σκύλλιδος μα-

15 θητὴς ἐποίησε. τελευταῖος δὲ τῶν θησαυρῶν πρὸς αὐτῷ μέν ἐστιν ἥδη τῷ σταδίῳ, Γελών δὲ

¹ It is supposed that the text is corrupt here, because of the strange name Dontas. Μέδων αὐτοῖς has been suggested.

it too is of ivory except the drapery. How it came about that the Metapontines were destroyed I do not know, but to-day nothing is left of Metapontum but the theatre and the circuit of the walls. The Megarians who are neighbours of Attica built a treasury and dedicated in it offerings, small cedar-wood figures inlaid with gold, representing the fight of Heracles with Acheloüs. The figures include Zeus, Deïaneira, Acheloüs, Heracles, and Ares helping Acheloüs. There once stood here an image of Athena, as being an ally of Heracles, but it now stands by the Hesperides in the Heraeum. On the pediment of the treasury is carved the war of the giants and the gods, and above the pediment is dedicated a shield, the inscription declaring that the Megarians dedicated the treasury from spoils taken from the Corinthians. I think that the Megarians won this victory when Phorbas, who held a life office, was archon at Athens. At this time Athenian offices were not yet annual, nor had the Eleans begun to record the Olympiads. The Argives are said to have helped the Megarians in the engagement with the Corinthians. The treasury at Olympia was made by the Megarians years¹ after the battle, but it is to be supposed that they had the offerings from of old, seeing that they were made by the Lacedaemonian Dontas, a pupil of Dipoenus and Scyllis. The last of the treasuries is right by the stadium, the inscription

¹ The Greek scarcely allows of this meaning. Some numeral, or adjective, seems to have fallen out.

PAUSANIAS: DESCRIPTION OF GREECE

ἀνάθημα τόν τε θησαυρὸν καὶ τὰ ἀγάλματα εἶναι τὰ ἐν αὐτῷ λέγει τὸ ἐπίγραμμα· οὐ μέντοι ἀνακείμενά γε ἔτι ἀγάλματά ἔστιν.

XX. Τὸ δὲ ὄρος τὸ Κρόνιον κατὰ τὰ ἥδε λελεγμένα μοι παρὰ τὴν κρηπῖδα καὶ τοὺς ἐπ’ αὐτῇ παρήκει θησαυρούς. ἐπὶ δὲ τοῦ ὄρους τῇ κορυφῇ θύουσιν οἱ Βασίλαι καλούμενοι τῷ Κρόνῳ κατὰ ἴσημερίαν τὴν ἐν τῷ ἡρι, Ἐλαφίῳ μηνὶ παρὰ 2 Ἡλείοις. ἐν δὲ τοῖς πέρασι τοῦ Κρονίου κατὰ τὸ πρὸς τὴν ἄρκτον ἔστιν ἐν μέσῳ τῶν θησαυρῶν καὶ τοῦ ὄρους ἱερὸν Εἰλειθυίας, ἐν δὲ αὐτῷ Σωσίπολις Ἡλείοις ἐπιχώριος δαίμων ἔχει τιμάς. τὴν μὲν δὴ Εἰλειθυιαν ἐπονομάζοντες Ὀλυμπίαν, ἱερασομένην αἴροῦνται τῇ θεῷ κατὰ ἔτος ἔκαστον· ἡ δὲ πρεσβύτις ἡ θεραπεύουσα τὸν Σωσίπολιν νόμῳ τε ἀγιστεύει τῷ Ἡλείων καὶ αὐτὴ λουτρά τε ἐσφέρει τῷ θεῷ καὶ μάζας κατατίθησιν αὐτῷ 3 μεμαγμένας μέλιτι. ἐν μὲν δὴ τῷ ἔμπροσθεν τοῦ ναοῦ—διπλοῦς γὰρ δὴ πεποίηται—τῆς τε Εἰλειθυίας βωμὸς καὶ ἕσοδος ἐς αὐτό ἔστιν ἀνθρώποις· ἐν δὲ τῷ ἐντὸς ὁ Σωσίπολις ἔχει τιμάς, καὶ ἐς αὐτὸ ἕσοδος οὐκ ἔστι πλὴν τῇ θεραπευούσῃ τὸν θεὸν ἐπὶ τὴν κεφαλὴν καὶ τὸ πρόσωπον ἐφειλκυσμένη ὑφος λευκόν· παρθένοι δὲ ἐν τῷ τῆς Εἰλειθυίας ὑπομένονται καὶ γυναικες ὕμνον ἄδουσι, καθαγίζονται δὲ καὶ θυμιάματα παντοῖα αὐτῷ ἐπισπένδειν οὐ νομίζοντιν οἶνον. καὶ ὄρκος παρὰ τῷ Σωσιπόλιδι ἐπὶ μεγίστοις 4 καθέστηκεν. λέγεται δὲ καὶ Ἀρκάδων ἐς τὴν Ἡλείαν ἐσβεβληκότων στρατιᾶς καὶ τῶν Ἡλείων σφίσιν ἀντικαθημένων γυναικα ἀφικομένην παρὰ

stating that the treasury, and the images in it, were dedicated by the people of Gela. The images, however, are no longer there.

XX. Mount Cronius, as I have already said, extends parallel to the terrace with the treasuries on it. On the summit of the mountain the Basilae, as they are called, sacrifice to Cronus at the spring equinox, in the month called Elaphius among the Eleans. At the foot of Mount Cronius, on the north . . .,¹ between the treasuries and the mountain, is a sanctuary of Eileithyia, and in it Sosipolis,² a native Elean deity, is worshipped. Now they surname Eileithyia Olympian, and choose a priestess for the goddess every year. The old woman who tends Sosipolis herself too by an Elean custom lives in chastity, bringing water for the god's bath and setting before him barley cakes kneaded with honey. In the front part of the temple, for it is built in two parts, is an altar of Eileithyia and an entrance for the public; in the inner part Sosipolis is worshipped, and no one may enter it except the woman who tends the god, and she must wrap her head and face in a white veil. Maidens and matrons wait in the sanctuary of Eileithyia chanting a hymn; they burn all manner of incense to the god, but it is not the custom to pour libations of wine. An oath is taken by Sosipolis on the most important occasions. The story is that when the Arcadians had invaded the land of Elis, and the Eleans were set in array

¹ Some genitive seems to have fallen out here. *τοῦ Ήραλού* and *τῆς Ἀλτεως* have been suggested. Other conjectures are: (1) to insert *τεῖχος* after *ἄρκτον*, (2) to read *Ἀλτιν* for *Ἄρκτον*.

² "Saviour of the State."

PAUSANIAS: DESCRIPTION OF GREECE

τῶν Ἡλείων τοὺς στρατηγούς, νήπιον παῖδα
 ἔχουσαν ἐπὶ τῷ μαστῷ, λέγειν ὡς τέκοι μὲν
 αὐτὴ τὸν παῖδα, διδοίη δὲ ἐξ ὀνειράτων συμμα-
 χήσοντα Ἡλείοις. οἱ δὲ ἐν ταῖς ἀρχαῖς—πιστὰ
 γὰρ τὴν ἀνθρωπον ἥγοῦντο εἰρηκέναι—τιθέασι
 5 τὸ παιδίον πρὸ τοῦ στρατεύματος γυμνόν. ἐπή-
 εσάν τε δὴ οἱ Ἀρκάδες καὶ τὸ παιδίον ἐνταῦθα
 ἥδη δράκων ἦν· ταραχθεῖσι δὲ ἐπὶ τῷ θεάματι
 τοῖς Ἀρκάσι καὶ ἐνδοῦσιν ἐς φυγὴν ἐπέκειντο οἱ
 Ἡλεῖοι, καὶ νίκην τε ἐπιφανεστάτην ἀνείλοντο
 καὶ ὄνομα τῷ θεῷ τίθενται Σωσίπολιν. ἐνθα δέ
 σφισιν ὁ δράκων ἔδοξεν ἐσδῦναι μετὰ τὴν μάχην,
 τὸ ἱερὸν ἐποίησαν ἐνταῦθα· σὺν δὲ αὐτῷ σέβεσθαι
 καὶ τὴν Εἰλειθυιαν ἐνόμισαν, ὅτι τὸν παῖδά σφισιν
 6 ἡ θεὸς αὕτη προήγαγεν ἐς ἀνθρώπους. τοῖς δὲ
 τῶν Ἀρκάδων ἀποθανοῦσιν ἐν τῇ μάχῃ ἐστὶ τὸ
 μνῆμα ἐπὶ τοῦ λόφου διαβάντων τὸν Κλάδεον ὡς
 ἐπὶ ἡλίου δυσμάς. πλησίον δὲ τῆς Εἰλειθυίας
 ἐρείπια Ἀφροδίτης Ούρανίας ἱεροῦ λείπεται,
 θύουσι δὲ καὶ αὐτόθι ἐπὶ τῶν βωμῶν.

7 "Εστι δὲ ἐντὸς τῆς Ἀλτεως κατὰ τὴν πομπικὴν
 ἔσοδον Ἰπποδάμειον καλούμενον, ὃσον πλέθρου
 χωρίον περιεχόμενον θοιγκῷ· ἐς τοῦτο ἄπαξ κατὰ
 ἔτος ἔκαστον ἔστι ταῖς γυναιξὶν ἔσοδος, αἱ θύουσι
 τῇ Ἰπποδαμείᾳ καὶ ἄλλα ἐς τιμὴν δρῶσιν αὐτῆς.
 τὴν δὲ Ἰπποδάμειάν φασιν ἐς Μιδέαν τὴν ἐν τῇ
 Ἀργολίδι ἀποχωρίσαι, ἀτε τοῦ Πέλοπος ἐπὶ τῷ
 Χρυσίππου θανάτῳ μάλιστα ἐς ἐκείνην ἔχοντος
 τὴν ὄργην· αὐτοὶ δὲ ὑστερον ἐκ μαντείας κομίσαι
 φασὶ τῆς Ἰπποδαμείας τὰ δστᾶ ἐς Ὀλυμπίαν.¹
 8 ἔστι δὲ ἐπὶ τῷ πέρατι τῶν ἀγαλμάτων ἄ ἐπὶ

¹ The MSS. have ἐν Ὀλυμπίᾳ.

against them, a woman came to the Elean generals, holding a baby to her breast, who said that she was the mother of the child but that she gave him, because of dreams, to fight for the Eleans. The Elean officers believed that the woman was to be trusted, and placed the child before the army naked. When the Arcadians came on, the child turned at once into a snake. Thrown into disorder at the sight, the Arcadians turned and fled, and were attacked by the Eleans, who won a very famous victory, and so call the god Sosipolis. On the spot where after the battle the snake seemed to them to go into the ground they made the sanctuary. With him the Eleans resolved to worship Eileithyia also, because this goddess to help them brought her son forth unto men. The tomb of the Arcadians who were killed in the battle is on the hill across the Cladeüs to the west. Near to the sanctuary of Eileithyia are the remains of the sanctuary of Heavenly Aphrodite, and there too they sacrifice upon the altars.

There is within the Altis by the processional entrance the Hippodameium, as it is called, about a quarter of an acre of ground surrounded by a wall. Into it once every year the women may enter, who sacrifice to Hippodameia, and do her honour in other ways. The story is that Hippodameia withdrew to Midea in Argolis, because Pelops was very angry with her over the death of Chrysippus. The Eleans declare that subsequently, because of an oracle, they brought the bones of Hippodameia to Olympia. At the end of the statues which they made from the fines levied on

PAUSANIAS: DESCRIPTION OF GREECE

- ξημίαις ἐποιήσαντο ἀθλητῶν, ἐπὶ τούτῳ τῷ πέρατί ἔστιν ἦν Κρυπτὴν ὄνομάζουσιν ἔσοδον· διὰ δὲ αὐτῆς τοὺς τε Ἑλλανοδίκας ἔστιέναι¹ ἐς τὸ στάδιον καὶ τοὺς ἀγωνιστάς. τὸ μὲν δὴ στάδιον γῆς χῶμα ἐστι, πεποίηται δὲ ἐν αὐτῷ καθέδρα τοῖς τιθεῖσι τὸν ἀγῶνα. ἔστι δὲ ἀπαντικρὺ τῶν Ἑλλανοδικῶν βωμὸς λίθου λευκοῦ· 9 ἐπὶ τούτου καθεζομένη τοῦ βωμοῦ θεᾶται γυνὴ τὰ Ὀλύμπια, ιέρεια Δήμητρος Χαμύνης, τιμὴν ταύτην ἄλλοτε ἄλλην λαμβάνουσα παρὰ Ἡλείων. παρθένους δὲ οὐκ εἴργουσι θεᾶσθαι. πρὸς δὲ τοῦ σταδίου τῷ πέρατι, ἥ τοις σταδιαδρόμοις ἄφεσις πεποίηται, Ἐνδυμίωνος μνῆμα ἐνταῦθα λόγῳ Ἡλείων ἐστίν.
- 10 Ἄπερβάλλοντι δὲ ἐκ τοῦ σταδίου, καθότι οἱ Ἑλλανοδίκαι καθέζονται, κατὰ τοῦτο χωρίον ἐς τῶν ἵππων ἀνειμένον τοὺς δρόμους καὶ ἥ ἄφεσίς ἔστι τῶν ἵππων. παρέχεται μὲν οὖν σχῆμα ἥ ἄφεσις κατὰ πρῷραν νεώς, τέτραπται δὲ αὐτῆς τὸ ἔμβολον ἐς τὸν δρόμον· καθότι δὲ τῇ Ἀγνάπτου στοᾷ προσεχής ἔστιν ἥ πρῷρα, κατὰ τοῦτο εὐρεῖα γίνεται, δελφῖς δὲ ἐπὶ κανόίος κατὰ ἄκρον μάλιστα 11 τὸ ἔμβολον πεποίηται χαλκοῦς. ἑκατέρα μὲν δὴ πλευρὰ τῆς ἄφεσεως πλέον ἥ τετρακοσίους πόδας παρέχεται τοῦ μήκους, ὡκοδόμηται δὲ ἐν αὐταῖς οἰκήματα· ταῦτα κλήρῳ τὰ οἰκήματα διαλαγχάνουσιν οἱ ἐσιόντες ἐς τὸν ἀγῶνα τῶν ἵππων. πρὸ δὲ τῶν ἀρμάτων ἥ καὶ ἵππων τῶν κελήτων, διήκει πρὸ αὐτῶν καλώδιον ἀντὶ ὕσπληγκος· βωμὸς δὲ ὡμῆς πλίνθου τὰ ἔκτὸς κεκονιαμένος ἐπὶ ἑκάστης ὀλυμπιάδος ποιεῖται κατὰ τὴν πρῷραν μάλιστά

¹ Some word like καθέστηκεν should be added here.

athletes, there is the entrance called the Hidden Entrance. Through it umpires and competitors are wont to enter the stadium. Now the stadium is an embankment of earth, and on it is a seat for the presidents of the games. Opposite the umpires is an altar of white marble; seated on this altar a woman looks on at the Olympic games, the priestess of Demeter Chamyne, which office the Eleans bestow from time to time on different women. Maidens are not debarred from looking on at the games. At the end of the stadium, where is the starting-place for the runners, there is, the Eleans say, the tomb of Endymion.

When you have passed beyond the stadium, at the point where the umpires sit, is a place set apart for the horse-races, and also the starting-place for the horses. The starting-place is in the shape of the prow of a ship, and its ram is turned towards the course. At the point where the prow adjoins the porch of Agnaptus it broadens, and a bronze dolphin on a rod has been made at the very point of the ram. Each side of the starting-place is more than four hundred feet in length, and in the sides are built stalls. These stalls are assigned by lot to those who enter for the races. Before the chariots or race-horses is stretched a cord as a barrier. An altar of unburnt brick, plastered on the outside, is made at every Festival as near as possible to the centre of the prow, and a bronze eagle stands on

PAUSANIAS: DESCRIPTION OF GREECE

12 που μέσην, ἀετὸς δὲ ἐπὶ τῷ βωμῷ χαλκοῦς κεῖται τὰ πτερὰ ἐπὶ μήκιστον ἔκτείνων. ἀνακινεῖ μὲν δὴ τὸ ἐν τῷ βωμῷ μηχάνημα ὃ τεταγμένος ἐπὶ τῷ δρόμῳ ἀνακινηθέντος δὲ ὃ μὲν ἐς τὸ ἄνω πεποίηται πηδᾶν ὃ ἀετός, ὡς τοῖς ἥκουσιν ἐπὶ τὴν θέαν γενέσθαι σύνοπτος, ὃ δελφὶς δὲ ἐς 13 ἔδαφος πίπτει. πρῶται¹ μὲν δὴ ἑκατέρωθεν αἱ πρὸς τῇ στοᾷ τῇ Ἀγνάπτου χαλῶσιν ὕσπληγες, καὶ οἱ κατὰ ταύτας² ἐστηκότες ἐκθέουσιν ἵπποι πρώτοι· θέοντές τε δὴ γίνονται κατὰ τοὺς εἰληχότας ἐστάναι τὴν δευτέραν τάξιν, καὶ τηνικαῦτα χαλῶσιν αἱ ὕσπληγες αἱ ἐν τῇ δευτέρᾳ τάξει· διὰ πάντων τε κατὰ τὸν αὐτὸν λόγον συμβαίνει τῶν ἵππων, ἔστ’ ἀν ἐξισωθῶσιν ἀλλήλοις κατὰ τῆς πρώτας τὸ ἐμβολον· τὸ ἀπὸ τούτου δὲ ἥδη καθέστηκεν ἐπίδειξις ἐπιστήμης τε ἡνιόχων καὶ 14 ἵππων ὡκύτητος. τὸ μὲν δὴ ἐξ ἀρχῆς Κλεοίτας ἐστὶν ἄφεσιν μηχανησάμενος, καὶ φρονῆσαι γε φαίνεται³ ἐπὶ τῷ εὐρήματι, ὡς καὶ ἐπίγραμα ἐπὶ ἀνδριάντι τῷ Ἀθήνησιν ἐπιγράψαι

ὅς τὴν ἵππαφεσιν ἐν⁴ Ὁλυμπίᾳ εὔρατο πρῶτος,
τεῦξέ με Κλεοίτας νίὸς Ἀριστοκλέους.

Κλεοίτα δέ φασιν ὕστερον Ἀριστείδην σοφίαν τινὰ καὶ αὐτὸν ἐς τὸ μηχάνημα ἐσενέγκασθαι.

15 Παρεχομένου δὲ τοῦ ἵπποδρόμου παρήκουσαν ἐς πλέον τὴν ἑτέραν τῶν πλευρῶν, ἔστιν ἐπὶ τῆς μείζονος πλευρᾶς, οὕσης χώματος, κατὰ τὴν διέξοδον τὴν διὰ τοῦ χώματος τὸ τῶν ἵππων δεῖμα ὃ Ταράξιππος. σχῆμα μὲν βωμοῦ περιφεροῦς ἐστι, παραθέοντας δὲ κατὰ τοῦτο τοὺς

the altar with his wings stretched out to the fullest extent. The man appointed to start the racing sets in motion the mechanism in the altar, and then the eagle has been made to jump upwards, so as to become visible to the spectators, while the dolphin falls to the ground. First on either side the barriers are withdrawn by the porch of Agnaptus, and the horses standing thereby run off first. As they run they reach those to whom the second station has been allotted, and then are withdrawn the barriers at the second station. The same thing happens to all the horses in turn, until at the ram of the prow they are all abreast. After this it is left to the charioteers to display their skill and the horses their speed. It was Cleoetas who originally devised the method of starting, and he appears to have been proud of the discovery, as on the statue at Athens he wrote the inscription:—

Who first invented the method of starting the
horses at Olympia,
He made me, Cleoetas the son of Aristocles.

It is said that after Cleoetas some further device was added to the mechanism by Aristeides.

The race-course has one side longer than the other, and on the longer side, which is a bank, there stands, at the passage through the bank, Taraxippus, the terror of the horses. It has the shape of a round altar, and as they run along the horses

¹ The MSS. have πρῶτοι.

² The MSS. have τούτους.

³ φαίνεται is not in the MSS., but has been added by Spiro.

⁴ εὐ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

ἵππους φόβος τε αὐτίκα ἴσχυρὸς ἀπ' οὐδεμιᾶς προφάσεως φανερᾶς καὶ ἀπὸ τοῦ φόβου λαμβάνει ταραχή, τά τε δὴ ἄρματα καταγνύουσιν ὡς ἐπίπαν καὶ οἱ ἡνίοχοι τιτρώσκονται· καὶ τοῦδε ἡνίοχοι ἔνεκα θύσιας θύουσι καὶ γενέσθαι
 16 σφίσιν ἵλεων εὔχονται τὸν Ταράξιππον. "Ελληνες δὲ οὐ κατὰ τὰ αὐτὰ νομίζουσιν ἐς τὸν Ταράξιππον, ἀλλ' οἱ μὲν εἶναι τάφον ἀνδρὸς αὐτόχθονος καὶ ἀγαθοῦ τὰ ἐς ἴππικήν—καὶ ὄνομα Ὄλένιον αὐτῷ τίθενται, ἀπὸ τούτου δὲ καὶ τὴν Ὄλενίαν ἐν τῇ Ἡλείᾳ πέτραν φασὶν ὄνομασθῆναι—οἱ δὲ τὸν Φλιοῦντος Δαμέωνα μετασχόντα Ἡρακλεῖ τῆς ἐπὶ Αὐγέαν καὶ Ἡλείους στρατείας αὐτόν τε ἀποθανεῖν καὶ τὸν ἵππον ἐφ' ὧ ἐπωχεῖτο ὑπὸ Κτεάτου λέγουσι τὸν Ἀκτορος, καὶ τὸ μνῆμα κοινὸν Δαμέωνι καὶ
 17 τῷ ἵππῳ γενέσθαι. λέγουσι δὲ καὶ ὡς Μυρτίλῳ κενὸν ἐνταῦθα ἥριον ποιήσειε Πέλοψ καὶ θύσειέ τε αὐτῷ τὸ ἐπὶ τῷ φόνῳ μήνιμα ἴώμενος καὶ ἐπονομάσαι Ταράξιππον, ὅτι τῷ Οἰνομάῳ διὰ τοῦ Μυρτίλου τῆς τέχνης ἐταράχθησαν αἱ ἵπποι· τοῖς δέ ἐστιν εἰρημένον ὡς αὐτὸς Οἰνόμαος ὁ τοὺς ἵππεύοντάς ἐστιν ἐν τῷ δρόμῳ βλάπτων. ἥκουσα δὲ καὶ ἐς τὸν Πορθάονος Ἀλκάθουν ἀγόντων τὴν αἰτίαν, ὡς ἐνταῦθα μέρη λάβοι γῆς ὁ Ἀλκάθους ἀποθανὼν ὑπὸ Οἰνομάου τῶν Ἰπποδαμείας γάμων ἔνεκα· ἄτε δὲ ἀτυχήσαντα ἐν ἵπποδρόμῳ, βάσκανόν τε εἶναι τοῖς ἵππεύοντι
 18 καὶ οὐκ εὔμενῃ δαίμονα. ἀνὴρ δὲ Αἰγύπτιος Πέλοπα ἐφη παρὰ τοῦ Θηβαίου λαβόντα Ἀμφίονος κατορύξαι τι ἐνταῦθα, ἔνθα καλοῦσι τὸν Ταράξιππον, καὶ ὑπὸ τοῦ κατορωρυγμένου ταρα-

are seized, as soon as they reach this point, by a great fear without any apparent reason. The fear leads to disorder; the chariots generally crash and the charioteers are injured. Consequently the charioteers offer sacrifice, and pray that Taraxippus may show himself propitious to them. The Greeks differ in their view of Taraxippus. Some hold that it is the tomb of an original inhabitant who was skilled in horsemanship; they call him Olenius, and say that after him was named the Olenian rock in the land of Elis. Others say that Dameon, son of Phlius, who took part in the expedition of Heracles against Augeas and the Eleans, was killed along with his charger by Cteatus the son of Actor, and that man and horse were buried in the same tomb. There is also a story that Pelops made here an empty mound in honour of Myrtilus, and sacrificed to him in an effort to calm the anger of the murdered man, naming the mound¹ Taraxippus (*Frightener of horses*) because the mares of Oenomaüs were frightened by the trick of Myrtilus. Some say that it is Oenomaüs himself who harms the racers in the course. I have also heard some attach the blame to Alcathus, the son of Porthaon. Killed by Oenomaüs because he wooed Hippodameia, Alcathus, they say, here got his portion of earth; having been unsuccessful on the course, he is a spiteful and hostile deity to chariot-drivers. A man of Egypt said that Pelops received something from Amphion the Theban and buried it where is what they call Taraxippus, adding that it was the buried thing

¹ Or, "him."

PAUSANIAS: DESCRIPTION OF GREECE

χθῆναι μὲν τῷ Οἰνομάῳ τότε, ταράσσεσθαι δὲ καὶ ὑστερον τοῖς πᾶσι τὰς ἵππους· ἡξίου δὲ οὗτος ὁ Αἴγυπτιος εἶναι μὲν Ἀμφίονα, εἶναι δὲ καὶ τὸν Θρᾷκα Ὄρφέα μαγεῦσαι δεινόν, καὶ αὐτοῖς ἐπάδουσι θηρία τε ἀφικνεῖσθαι τῷ Ὄρφεῖ καὶ Ἀμφίονι ἐς τὰς τοῦ τείχους οἰκοδομίας τὰς πέτρας. ὁ δὲ πιθανώτατος ἐμοὶ δοκεῖν τῶν λόγων Ποσειδῶνος ἐπίκλησιν εἶναι τοῦ Ἰππίου 19 φησίν. ἔστι δὲ καὶ ἐν Ἰσθμῷ Ταράξιππος Γλαῦκος ὁ Σισύφου· γενέσθαι δὲ αὐτῷ τὴν τελευτὴν λέγουσιν ὑπὸ τῶν ἵππων, ὅτε Ἀκαστος τὰ ἄθλα ἔθηκεν ἐπὶ τῷ πατρί. ἐν Νεμέᾳ δὲ τῇ Ἀργείων ἥρως μὲν ἦν οὐδεὶς ὅστις ἔβλαπτε τοὺς ἵππους· πέτρας δὲ ὑπὲρ τῶν ἵππων τὴν καμπὴν ἀνεστηκυίας χρόαν πυρρᾶς, ἡ ἀπ' αὐτῆς αὐγὴ κατὰ ταύτα καὶ εἰ πῦρ ἐνεποίει φόβον τοῖς ἵπποις. ἀλλὰ γὰρ ὁ ἐν Ὁλυμπίᾳ Ταράξιππος πολὺ δή τι ὑπερηρκώς ἔστιν ἐς ἵππων φόβον. ἐπὶ δὲ νύσσης μᾶς Ἰπποδαμείας ἔστιν εἰκὼν χαλκῆ, ταινίαν τε ἔχουσα καὶ ἀναδεῖν τὸν Πέλοπα μέλλουσα ἐπὶ τῇ νίκῃ.

XXI. Τὸ δὲ ἔτερον τοῦ ἵπποδρόμου μέρος οὐ χῶμα γῆς ἔστιν, ὅρος δὲ οὐχ ὑψηλόν. ἐπὶ τῷ πέρατι τοῦ ὅρους ἱερὸν πεποίηται Δήμητρι ἐπίκλησιν Χαμύνη· καὶ οἱ μὲν ἀρχαῖον τὸ ὄνομα ἥγηνται, χανεῖν γὰρ τὴν γῆν ἐνταῦθα τὸ ἄρμα τοῦ "Αἰδουν καὶ αὐθις μύσαι· οἱ δὲ Χάμυνον ἄνδρα Πισαῖον Πανταλέοντι ἐναντιούμενον τῷ Ὄμφαλίωνος τυραννοῦντι ἐν Πίση καὶ ἀπόστασιν βουλεύοντι ἀπὸ Ἡλείων, ἀποθανεῖν φασιν αὐτὸν ὑπὸ τοῦ Πανταλέοντος καὶ ἀπὸ τοῦ Χαμύνου τῆς οὐσίας τῇ Δήμητρι οἰκοδομηθῆναι τὸ ιερόν.

which frightened the mares of Oenomaüs, as well as those of every charioteer since. This Egyptian thought that Amphion and the Thracian Orpheus were clever magicians, and that it was through their enchantments that the beasts came to Orpheus, and the stones came to Amphion for the building of the wall. The most probable of the stories in my opinion makes Taraxippus a surname of Horse Poseidon. There is another Taraxippus at the Isthmus, namely Glaucus, the son of Sisyphus. They say that he was killed by his horses, when Acastus held his contests in honour of his father. At Nemea of the Argives there was no hero who harmed the horses, but above the turning-point of the chariots rose a rock, red in colour, and the flash from it terrified the horses, just as though it had been fire. But the Taraxippus at Olympia is much worse for terrifying the horses. On one turning-post is a bronze statue of Hippodameia carrying a ribbon, and about to crown Pelops with it for his victory.

XXI. The other side of the course is not a bank of earth but a low hill. At the foot of the hill has been built a sanctuary to Demeter surnamed Chamyne. Some are of opinion that the name is old, signifying that here the earth gaped¹ for the chariot of Hades and then closed up² once more. Others say that Chamynus was a man of Pisa who opposed Pantaleon, the son of Omphalion and despot at Pisa, when he plotted to revolt from Elis; Pantaleon, they say, put him to death, and from his property was built the sanctuary to Demeter.

¹ χανεῖν (*chanein*).

² μύσαται (*mysai*).

PAUSANIAS: DESCRIPTION OF GREECE

2 ἀγάλματα δὲ ἀντὶ τῶν ἀρχαίων Κόρην καὶ Δήμητρα λίθου τοῦ Πεντελῆσιν Ἀθηναῖος ἀνέθηκεν Ἡρώδης.

Ἐν τῷ γυμνασίῳ τῷ ἐν Ὁλυμπίᾳ πεντάθλοις μὲν καθεστήκασιν ἐν αὐτῷ καὶ δρομεῦσιν αἱ μελέται, κρηπὶς δὲ ἐν τῷ ὑπαίθρῳ λίθου πεποίηται· τὸ δὲ ἔξ ἀρχῆς καὶ τρόπαιον κατὰ Ἀρκάδων ἐπὶ τῇ κρηπῖδι είστηκει. ἔστι δὲ καὶ ἄλλος ἐλάσσων περίβολος ἐν ἀριστερᾷ τῆς ἐσόδου τῆς ἐς τὸ γυμνάσιον, καὶ αἱ παλαίστραι τοῖς ἀθληταῖς εἰσιν ἐνταῦθα· τῆς στοᾶς δὲ τῆς πρὸς ἀνίσχοντα ἥλιον τοῦ γυμνασίου προσεχεῖς τῷ τοίχῳ τῶν ἀθλητῶν εἰσιν αἱ οἰκήσεις, ἐπὶ τε ἄνεμον τετραμέναι Λίβα καὶ ἥλιον δυσμάς. διαβάντων δὲ τὸν Κλάδεον τάφος τε Οἰνομάου γῆς χῶμα περιωκοδομημένον λίθοις ἐστὶ καὶ ὑπὲρ τοῦ μνήματος ἐρείπια οἰκοδομημάτων, ἐνθα τῷ Οἰνομάῳ τὰς ἵππους αὐλίζεσθαι λέγουσιν.

“Οροι δὲ πρὸς Ἀρκάδας τῆς χώρας τὰ μὲν παρόντα Ἡλείοις, τὰ δὲ ἔξ ἀρχῆς οἱ αὐτοὶ Πισαίοις καθεστήκεσαν ἔχοντες κατὰ τάδε. διαβάντων ποταμὸν Ἐρύμανθον κατὰ τὴν Σαύρου καλουμένην δειράδα τοῦ Σαύρου τε μνῆμα καὶ ἱερόν ἐστιν Ἡρακλέους, ἐρείπια ἐφ' ἡμῶν λέγουσι δὲ ὡς ὁδοιπόρους τε καὶ τοὺς προσοικοῦντας ὁ Σαῦρος ἐκακούργει, πρὶν ἢ παρὰ 4 Ἡρακλέους τὴν δίκην ἔσχε. κατὰ ταύτην τὴν ἐπώνυμον τοῦ ληστοῦ δειράδα ποταμὸς ἀπὸ μεσημβρίας κατιὼν ἐς τὸν Ἀλφειὸν καταντικρὺ τοῦ Ἐρυμάνθου μάλιστα, οὗτός ἐστιν ὁ τὴν Πισαίαν πρὸς Ἀρκάδας διορίζων, ὄνομα δέ οἱ Διάγων. τεσσαράκοντα δὲ ἀπὸ τῆς Σαύρου δει-

In place of the old images of the Maid and of Demeter new ones of Pentelic marble were dedicated by Herodes the Athenian.

In the gymnasium at Olympia it is customary for pentathletes and runners to practise, and in the open has been made a basement of stone. Originally there stood on the basement a trophy to commemorate a victory over the Arcadians. There is also another enclosure, less than this, to the left of the entrance to the gymnasium, and the athletes have their wrestling-schools here. Adjoining the wall of the eastern porch of the gymnasium are the dwellings of the athletes, turned towards the southwest. On the other side of the Cladeüs is the grave of Oenomaüs, a mound of earth with a stone wall built round it, and above the tomb are ruins of buildings in which Oenomaüs is said to have stabled his mares.

The boundaries which now separate Arcadia and Elis originally separated Arcadia from Pisa, and are thus situated. On crossing the river Erymanthus at what is called the ridge of Saurus are the tomb of Saurus and a sanctuary of Heracles, now in ruins. The story is that Saurus used to do mischief to travellers and to dwellers in the neighbourhood until he received his punishment at the hands of Heracles. At this ridge, which has the same name as the robber, a river, falling into the Alpheius from the south, just opposite the Erymanthus, is the boundary between the land of Pisa and Arcadia; it is called the Diagon. Forty stades beyond the ridge of

PAUSANIAS: DESCRIPTION OF GREECE

- ράδος προελθόντι στάδια ἔστιν Ἀσκληπιοῦ ναός,
 ἐπίκλησιν μὲν Δημαινέτου ἀπὸ τοῦ ἰδρυσαμένου,
 ἐρείπια δὲ καὶ αὐτός ὡκοδομήθη δὲ ἐπὶ τοῦ
 5 ὑψηλοῦ παρὰ τὸν Ἀλφειόν. τούτου δὲ οὐ πόρρω
 ἱερὸν Διονύσου Λευκυανίτου πεποίηται, καὶ ποτα-
 μὸς παρέξεισι ταύτῃ Λευκυανίας· ἐκδίδωσι μὲν
 οὖν καὶ οὗτος ἐς τὸν Ἀλφειόν, κάτεισι δὲ ἐκ
 Φολόης τοῦ ὄρους. διαβήσῃ τε δὴ τὸ ἀπὸ τούτου
 τὸν Ἀλφειὸν καὶ ἐντὸς γῆς ἔσῃ τῆς Πισαίας.
- 6 Ἐν ταύτῃ τῇ χώρᾳ λόφος ἔστιν ἀνήκων ἐς
 ὁξύ, ἐπὶ δὲ αὐτῷ πόλεως Φρίξας ἐρείπια καὶ
 Ἀθηνᾶς ἔστιν ἐπίκλησιν Κυδωνίας ναός. οὗτος
 μὲν οὐ τὰ πάντα ἔστι σῶς, βωμὸς δὲ καὶ ἐς ἐμὲ
 ἔτι ἰδρύσασθαι δὲ τῇ θεῷ τὸ ἱερὸν Κλύμενόν
 φασιν ἀπόγονον Ἡρακλέους τοῦ Ἰδαίου, παρα-
 γενέσθαι δὲ αὐτὸν ἀπὸ Κυδωνίας τῆς Κρητικῆς
 καὶ τοῦ Ἰαρδάνου ποταμοῦ. λέγουσι δὲ καὶ
 Πέλοπα οἱ Ἡλεῖοι τῇ Ἀθηνᾶ θῦσαι τῇ Κυδωνίᾳ
 πρὶν ἢ ἐς τὸν ἀγῶνα αὐτὸν τῷ Οἰνομάῳ καθίσ-
 7 τασθαι. προϊόντι δὲ ἐντεῦθεν τό τε ὕδωρ τῆς
 Παρθενίας ἔστι καὶ πρὸς τῷ ποταμῷ τάφος
 ἵππων τῶν Μάρμακος· Ἰπποδαμείας δὲ μνηστῆρα
 ἔχει λόγος ἀφικέσθαι πρῶτον τοῦτον Μάρμακα
 καὶ ἀποθανεῖν ὑπὸ τοῦ Οἰνομάου πρὸ τῶν ἄλλων,
 ὄνόματα δὲ αὐτοῦ ταῖς ἵπποις Παρθενίαν τε εἶναι
 καὶ Ἐρίφαν—Οἰνόμαον δὲ ἐπικατασφάξαι μὲν
 τὰς ἵππους τῷ Μάρμακι, μεταδοῦναι μέντοι καὶ
 ταύταις ταφῆναι—, καὶ ὄνομα Παρθενίας τῷ
 8 ποταμῷ ἀπὸ ἵππου τῆς Μάρμακος. ἔστι δὲ καὶ
 ἄλλος Ἀρπινάτης καλούμενος ποταμὸς καὶ οὐ
 πολὺ ἀπὸ τοῦ ποταμοῦ πόλεως Ἀρπίνης ἄλλα
 τε ἐρείπια καὶ μάλιστα οἱ βωμοί· οἰκίσαι δὲ

Saurus is a temple of Asclepius, surnamed Demænetus after the founder. It too is in ruins. It was built on the height beside the Alpheius. Not far from it is a sanctuary of Dionysus Leucyanites, whereby flows a river Leucyanias. This river too is a tributary of the Alpheius; it descends from Mount Pholoë. Crossing the Alpheius after it you will be within the land of Pisa.

In this district is a hill rising to a sharp peak, on which are the ruins of the city of Phrixia, as well as a temple of Athena surnamed Cydonian. This temple is not entire, but the altar is still there. The sanctuary was founded for the goddess, they say, by Clymenus, a descendant of Idaean Heracles, and he came from Cydonia in Crete and from the river Jardanus. The Eleans say that Pelops too sacrificed to Cydonian Athena before he set about his contest with Oenomaüs. Going on from this point you come to the water of Parthenia, and by the river is the grave of the mares of Marmax. The story has it that this Marmax was the first suitor of Hippodameia to arrive, and that he was killed by Oenomaüs before the others; that the names of his mares were Parthenia and Eripha; that Oenomaüs slew the mares after Marmax, but granted burial to them also, and that the river received the name Parthenia from the mare of Marmax. There is another river called Harpinates, and not far from the river are, among the other ruins of a city Harpina, its altars. The city was founded,

PAUSANIAS: DESCRIPTION OF GREECE

Οἰνόμαον τὴν πόλιν καὶ θέσθαι τὸ ὄνομα ἀπὸ τῆς μητρὸς λέγουσιν Ἀρπίνης.

- 9 Προελθόντι δὲ οὐ πολὺ γῆς χῶμα ἐστιν ὑψηλόν, τῶν μνηστήρων τῶν Ἰπποδαμείας τάφος. Οἰνόμαον μὲν οὖν ἐγγὺς ἀλλήλων κρύπτειν γῇ φασιν οὐκ ἐπιφανῶς αὐτούς. Πέλοψ δὲ ὕστερον μνῆμα ἐν κοινῷ σφισιν ἐπὶ μέγα ἔξῆρε τιμῆ τῇ ἐς αὐτοὺς καὶ Ἰπποδαμείας χάριτι, δοκεῖν δέ μοι καὶ ὑπόμνημα ἐς τοὺς ἐπειτα ὅσων τε καὶ οἵων τὸν Οἰνόμαον κρατήσαντα ἐνίκησεν αὐτός.
- 10 ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάου κατὰ τὰ ἐπη τὰς μεγάλας Ἡοίας Ἀλκάθους ὁ Πορθάνος, δεύτερος οὗτος ἐπὶ τῷ Μάρμακι, μετὰ δὲ Ἀλκάθουν Εὐρύαλος καὶ Εὐρύμαχός τε καὶ Κρόταλος· τούτων μὲν οὖν γονέας τε καὶ πατρίδας οὐχ οἶα τε ἦν πυθέσθαι μοι, τὸν δὲ ἀποθανόντα ἐπ' αὐτοῖς Ἀκρίαν τεκμαίροιτο ἀν τις Λακεδαιμόνιον τε εἶναι καὶ οἰκιστὴν Ἀκριῶν. ἐπὶ δὲ τῷ Ἀκρίᾳ Κάπετόν φασιν ὑπὸ τοῦ Οἰνομάου φονευθῆναι καὶ Λυκοῦργον Λάσιόν τε καὶ Χαλκώδοντα καὶ Τρικόλωνον· ἀπόγονον δὲ αὐτὸν εἶναι καὶ ὁμώνυμον Τρικολώνῳ τῷ Λυκάονος λέγουσιν οἱ Ἀρκάδες. Τρικολώνου δὲ ὕστερον ἐπέλαβεν ἐν τῷ δρόμῳ τὸ χρεὼν Ἀριστόμαχόν τε καὶ Πρίαντα, ἔτι δὲ Πελάγοντα καὶ Αἰόλιόν τε καὶ Κρόνιον. οἱ δὲ καὶ ἐπαριθμοῦσι τοῖς κατειλεγμένοις Ἐρύθραν παῖδα Λεύκωνος τοῦ Ἀθάμαντος—ἀπὸ τούτου Ἐρυθραὶ πόλισμα ἐκαλεῖτο Βοιωτῶν—καὶ Ἡιονέα Μάγνητος τοῦ Αἰόλου. τούτοις μὲν δὴ ἐνταῦθα ἐστι τὸ μνῆμα, καὶ τὸν Πέλοπα, ἥνικα τῶν Πισαίων ἔσχε τὴν ἀρχήν, φασὶν ἐναγίζειν αὐτοῖς ἀνὰ πᾶν ἔτος.

they say, by Oenomaüs, who named it after his mother Harpina.

A little farther on is a high mound of earth, the grave of the suitors of Hippodameia. Now Oenomaüs, they say, laid them in the ground near one another with no token of respect. But afterwards Pelops raised a high monument to them all, to honour them and to please Hippodameia. I think too that Pelops wanted a memorial to tell posterity the number and character of the men vanquished by Oenomaüs before Pelops himself conquered him. According to the epic poem called the *Great Eoeae* the next after Marmax to be killed by Oenomaüs was Alcathus, son of Porthaon; after Alcathus came Euryalus, Eurymachus and Crotalus. Now the parents and fatherlands of these I was unable to discover, but Acrias, the next after them to be killed, one might guess to have been a Lacedaemonian and the founder of Acriae. After Acrias they say that Oenomaüs slew Capetus, Lycurgus, Lasius, Chalcodon and Tricolumnus, who, according to the Arcadians, was the descendant and namesake of Tricolumnus, the son of Lycaon. After Tricolumnus there met their fate in the race Aristomachus and Prias, and then Pelagon, Aeolius and Cronius. Some add to the aforesaid Erythras, the son of Leucon, the son of Athamas, after whom was named Erythrae in Boeotia, and Eioneus, the son of Magnes the son of Aeolus. These are the men whose monument is here, and Pelops, they say, sacrificed every year to them as heroes, when he had won the sovereignty of Pisa.

PAUSANIAS: DESCRIPTION OF GREECE

XXII. Προελθόντι δὲ ὅσον τε στάδιον ἀπὸ τοῦ τάφου σημεῖά ἔστιν ἱεροῦ Κορδάκας ἐπίκλησιν Ἀρτέμιδος, ὅτι οἱ τοῦ Πέλοπος ἀκόλουθοι τὰ ἐπινίκια ἥγαγον παρὰ τῇ θεῷ ταύτῃ καὶ ὡρχήσαντο ἐπιχώριον τοῖς περὶ τὸν Σίπυλον κόρδακα ὄρχησιν. τοῦ ἱεροῦ δὲ οὐ πόρρω οἴκημά τε οὐ μέγα καὶ κιβωτός ἔστιν ἐν αὐτῷ χαλκῆ· ὅστα τὰ Πέλοπος ἐν τῇ κιβωτῷ φυλάσσουσι. τείχους δὲ ἡ ἄλλου κατασκευάσματος ἐλείπετο οὐδὲν ἔτι, ἀμπελοι δὲ ἥσαν διὰ τοῦ χωρίου πεφυτευμέναι

2 παντός, ἐνθα ἡ Πίσα φέκειτο. οἰκιστὴν μὲν δὴ γενέσθαι τῇ πόλει Πίσον τὸν Περιήροντας φασὶ τοῦ Αἰόλου. Πισαῖοι δὲ ἐφειλκύσαντο αὐθαίρετον συμφορὰν ἀπεχθανόμενοί τε Ἡλείοις καὶ σπουδὴν ποιούμενοι τιθένται τὸν Ὁλυμπικὸν ἀγῶνα ἀντὶ Ἡλείων, οἵγε ὀλυμπιάδι μὲν τῇ ὄγδοῃ τὸν Ἀργεῖον ἐπηγάγοντο Φείδωνα τυράννων τῶν ἐν Ἑλλησι μάλιστα ὑβρίσαντα καὶ τὸν ἀγῶνα ἔθεσαν ὁμοῦ τῷ Φείδωνι, τετάρτη δὲ ὀλυμπιάδι καὶ τριακοστῇ στρατὸν οἱ Πισαῖοι καὶ βασιλεὺς αὐτῶν Πανταλέων ὁ Ὄμφαλίωνος παρὰ τῶν προσχώρων ἀθροί-

3 σαντες ἐποίησαν ἀντὶ Ἡλείων τὰ Ὁλύμπια. ταύτας τὰς ὀλυμπιάδας καὶ ἐπ' αὐταῖς τὴν τετάρτην τε καὶ ἐκατοστήν, τεθεῖσαν δὲ ὑπὸ Αρκάδων, ἀνολυμπιάδας οἱ Ἡλεῖοι καλοῦντες οὐ σφᾶς ἐν καταλόγῳ τῶν ὀλυμπιάδων γράφουσιν. ὄγδοή δὲ ἐπὶ ταῖς τεσσαράκοντα ὀλυμπιάδι Δαμοφῶν ὁ Πανταλέοντος ὑπόνοιαν μέν τινα παρέσχεν Ἡλείοις νεώτερα ἐς αὐτοὺς βουλεύειν, ἐσβαλόντας δὲ ἐς τὴν Πισαίαν σὺν ὅπλοις ἀπελθεῖν οἴκαδε ἀπράκτους ἐπεισε δεήσεσί τε καὶ ὄρκοις. Πύρρου δὲ τοῦ Πανταλέοντος μετὰ Δαμοφῶντα τὸν ἀδελφὸν

4 τους ἐπεισε δεήσεσί τε καὶ ὄρκοις. Πύρρου δὲ τοῦ Πανταλέοντος μετὰ Δαμοφῶντα τὸν ἀδελφὸν

XXII. Going forward about a stade from the grave one sees traces of a sanctuary of Artemis, surnamed Cordax because the followers of Pelops celebrated their victory by the side of this goddess and danced the *cordax*, a dance peculiar to the dwellers round Mount Sipylus. Not far from the sanctuary is a small building containing a bronze chest, in which are kept the bones of Pelops. Of the wall and of the rest of the building there were no remains, but vines were planted over all the district where Pisa stood. The founder of the city, they say, was Pisu, the son of Perieres, the son of Aeolus. The people of Pisa brought of themselves disaster on their own heads by their hostility to the Eleans, and by their keenness to preside over the Olympic games instead of them. At the eighth Festival they brought in Pheidon of Argos, 748 B.C. the most overbearing of the Greek tyrants, and held the games along with him, while at the thirty-fourth Festival the people of Pisa, with their king 644 B.C. Pantaleon the son of Omphalion, collected an army from the neighbourhood, and held the Olympic games instead of the Eleans. These Festivals, as well as the hundred and fourth, which was held 364 B.C. by the Arcadians, are called "Non-Olympiads" by the Eleans, who do not include them in a list of Olympiads. At the forty-eighth Festival, Damophon 588 B.C. the son of Pantaleon gave the Eleans reasons for suspecting that he was intriguing against them, but when they invaded the land of Pisa with an army he persuaded them by prayers and oaths to return quietly home again. When Pyrrhus, the son of Pantaleon, succeeded his brother Damophon as king,

PAUSANIAS: DESCRIPTION OF GREECE

βασιλεύσαντος Πισαίοι πόλεμον ἐκούσιον ἐπανείλοντο Ἡλείοις, συναπέστησαν δέ σφισιν ἀπὸ Ἡλείων Μακίστιοι καὶ Σκιλλούντιοι, οὓτοι μὲν ἐκ τῆς Τριφυλίας, τῶν δὲ ἄλλων περιοίκων Δυσπόντιοι τούτοις καὶ μάλιστα ἐς τοὺς Πισαίους οἰκεῖα ἦν, καὶ οἰκιστὴν Δυσποντέα γενέσθαι σφίσιν Οἰνομάου παῖδα ἐμνημόνευον. Πισαίους μὲν δὴ καὶ ὅσοι τοῦ πολέμου Πισαίοις μετέσχον, ἐπέλα-
5 βεν ἀναστάτους ὑπὸ Ἡλείων γενέσθαι· Πύλου δὲ τῆς ἐν τῇ Ἡλείᾳ δῆλα τὰ ἔρείπια κατὰ τὴν ἐξ Ὀλυμπίας ἐστὶν ἐς Ἡλιν ὁρεινὴν ὁδόν, ὁγδοή-
κοντα δὲ στάδια ἐς Ἡλιν ἀπὸ τῆς Πύλου. ταύ-
την τὴν Πύλον φκισε μὲν κατὰ τὰ ἥδη λελεγμένα
μοι Μεγαρεὺς ἀνὴρ Πύλων ὁ Κλήσωνος· γενομένη
δὲ ὑπὸ Ἡρακλέους ἀνάστατος καὶ αὐθις ἐπισυνοι-
κισθεῖσα ὑπὸ Ἡλείων, ἔμελλεν ἀνὰ χρόνον οὐχ
ἔζειν οἰκήτορας. παρὰ δὲ αὐτὴν ποταμὸς Λάδων
6 κάτεισιν ἐς τὸν Πηνειόν. λέγουσι δὲ οἱ Ἡλεῖοι
καὶ ἔπος ἐς τὴν Πύλον ταύτην ἔχειν τῶν Ὁμήρου,

γένος δ' ἦν ἐκ ποταμοῦ
'Αλφειοῦ, ὅστ' εὔρὺ ρέει Πυλίων διὰ γαίης,

καὶ ἐμὲ ἔπειθον λέγοντες· ρέει γὰρ δὴ διὰ τῆς
χώρας ταύτης ὁ Ἄλφειός, ἐς δὲ ἄλλην Πύλον
οὐκ ἔστιν ἐπενεγκεῖν τὸ ἔπος· Πυλίων γὰρ τῶν
ὑπὲρ νήσου τῆς Σφακτηρίας οὐ πέφυκεν ἀρχὴν
διοδεύειν τὴν γῆν ὁ Ἄλφειός, οὐ μὴν οὐδὲ ἐν
τῇ Ἀρκάδων Πύλον ποτὲ ὄνομασθεῖσαν ἵσμεν
πόλιν.

7 'Απέχει δὲ ὡς πεντήκοντα Ὀλυμπίας σταδίους
κώμη τε Ἡλείων Ἡράκλεια καὶ πρὸς αὐτὴν
Κύθηρος ποταμός· πηγὴ δὲ ἐκδιδοῦσα ἐς τὸν

the people of Pisa of their own accord made war against Elis, and were joined in their revolt from the Eleans by the people of Macistus and Scillus, which are in Triphylia, and by the people of Dyspontium, another vassal community. The last were closely related to the people of Pisa, and it was a tradition of theirs that their founder had been Dysponteus the son of Oenomaüs. It was the fate of Pisa, and of all her allies, to be destroyed by the Eleans. Of Pylus in the land of Elis the ruins are to be seen on the mountain road from Olympia to Elis, the distance between Elis and Pylus being eighty stades. This Pylus was founded, as I have already said,¹ by a Megarian called Pylon, the son of Cleson. Destroyed by Heracles and refounded by the Eleans, the city was doomed in time to be without inhabitants. Beside it the river Ladon flows into the Peneius. The Eleans declare that there is a reference to this Pylus in the passage of Homer:—²

And he was descended from the river
Alpheius, that in broad stream flows through the
land of the Pylians.

The Eleans convinced me that they are right. For the Alpheius does flow through this district, and the passage cannot refer to another Pylus. For the land of the Pylians over against the island Sphacteria simply cannot in the nature of things be crossed by the Alpheius, and, moreover, we know of no city in Arcadia named Pylus.

Distant from Olympia about fifty stades is Heracleia, a village of the Eleans, and beside it is a river Cytherus. A spring flows into the river,

¹ Book IV. xxxvi, § 1.

² Homer, *Iliad* v. 544.

PAUSANIAS: DESCRIPTION OF GREECE

ποταμὸν καὶ νυμφῶν ἔστιν οἱερὸν ἐπὶ τῇ πηγῇ. ὄνόματα δὲ ίδια μὲν ἑκάστη τῶν νυμφῶν Καλλιφάεια καὶ Συνάλλασις καὶ Πηγαία τε καὶ Ἱασις, ἐν κοινῷ δέ σφισιν ἐπίκλησις Ἰωνίδες. λουομένοις δὲ ἐν τῇ πηγῇ καμάτων τέ ἔστι καὶ ἀλγημάτων παντοίων ἴامατα· καλεῖσθαι δὲ τὰς νύμφας ἀπὸ Ἰωνος λέγουσι τοῦ Γαργηττοῦ, μετοικήσαντος ἐνταῦθα ἐξ Ἀθηνῶν.

- 8 Εἰ δὲ ἐλθεῖν ἐς Ἡλιν διὰ τοῦ πεδίου θελήσειας, σταδίους μὲν εἴκοσι καὶ ἑκατὸν ἐς Λετρίνους ἔξεις, ὅγδοήκοντα δὲ ἐκ Λετρίνων καὶ ἑκατὸν ἐπὶ Ἡλιν. τὸ μὲν δὴ ἐξ ἀρχῆς πόλισμα ἦν οἱ Λετρῖνοι, καὶ Λετρεὺς ὁ Πέλοπος ἐγεγόνει σφίσιν οἰκιστής· ἐπ' ἐμοῦ δὲ οἰκήματά τε ἐλείπετο δλίγα καὶ 9 Ἀλφειαίας Ἀρτέμιδος ἄγαλμα ἐν ναῷ. γενέσθαι δὲ τὴν ἐπίκλησιν τῇ θεῷ λέγουσιν ἐπὶ λόγῳ τοιῷδε· ἐρασθῆναι τῆς Ἀρτέμιδος τὸν Ἀλφειόν, ἐρασθέντα δέ, ως ἐπέγνω μὴ γενήσεσθαι οἱ διὰ πειθοῦς καὶ δεήσεως τὸν γάμον, ἐπιτολμᾶν ως βιασόμενον τὴν θεόν, καὶ αὐτὸν ἐς παννυχίδα ἐς Λετρίνους ἐλθεῖν ὑπὸ αὐτῆς τε ἀγομένην τῆς Ἀρτέμιδος καὶ νυμφῶν αἱς παιζουσα συνῆν· τὴν δὲ—ἐν ὑπονοίᾳ γάρ τοῦ Ἀλφειοῦ τὴν ἐπιβουλὴν ἔχειν—ἀλείψασθαι τὸ πρόσωπον πηλῷ καὶ αὐτὴν καὶ ὅσαι τῶν νυμφῶν παρῆσαν, καὶ τὸν Ἀλφειόν, ως ἐσῆλθεν, οὐκ ἔχειν αὐτὸν ἀπὸ τῶν ἄλλων διακρīναι τὴν Ἀρτεμιν, ἅτε δὲ οὐ διαγινώσκοντα 10 ἀπελθεῖν ἐπὶ ἀπράκτῳ τῷ ἐγχειρήματι. Λετριναῖοι μὲν δὴ Ἀλφειαίαν ἐκάλουν τὴν θεὸν ἐπὶ τοῦ Ἀλφειοῦ τῷ ἐς αὐτὴν ἔρωτι· οἱ δὲ Ἡλεῖοι—φιλία γάρ σφισιν ὑπῆρχεν ἐξ ἀρχῆς ἐς Λετριναίους—τὰ παρὰ σφίσιν Ἀρτέμιδι ἐς τιμὴν τῇ

and there is a sanctuary of nymphs near the spring. Individually the names of the nymphs are Calliphaeia, Synallasis, Pegaea and Iasis, but their common surname is the Ionides. Those who bathe in the spring are cured of all sorts of aches and pains. They say that the nymphs are named after Ion, the son of Gargettus, who migrated to this place from Athens.

If you wish to go to Elis through the plain, you will travel one hundred and twenty stades to Letrini, and one hundred and eighty from Letrini to Elis. Originally Letrini was a town, and Letreus the son of Pelops was its founder; but in my time were left a few buildings, with an image of Artemis Alpheiae in a temple. Legend has it that the goddess received the surname for the following reason. Alpheius fell in love with Artemis, and then, realising that persuasive entreaties would not win the goddess as his bride, he dared to plot violence against her. Artemis was holding at Letrini an all-night revel with the nymphs who were her playmates, and to it came Alpheius. But Artemis had a suspicion of the plot of Alpheius, and smeared with mud her own face and the faces of the nymphs with her. So Alpheius, when he joined the throng, could not distinguish Artemis from the others, and, not being able to pick her out, went away without bringing off his attempt. The people of Letrini called the goddess Alpheian because of the love of Alpheius for her. But the Eleans, who from the first had been friends of Letrini, transferred to that city the worship of Artemis Elaphiae established

PAUSANIAS: DESCRIPTION OF GREECE

'Ελαφιαία καθεστηκότα ἐς Λετρίνους τε μετήγαγον καὶ τῇ Ἀρτέμιδι ἐνόμισαν τῇ Ἀλφειαίᾳ δρᾶν, καὶ οὕτω τὴν Ἀλφειαίαν θεὸν Ἐλαφιαίαν
 11 ἀνὰ χρόνον ἔξενίκησεν ὄνομασθῆναι. Ἐλαφιαίαν δὲ ἐκάλουν οἱ Ἡλεῖοι τὴν Ἀρτεμιν ἐπὶ τῶν ἐλάφων ἐμοὶ δοκεῖν τῇ θήρᾳ· αὐτοὶ δὲ γυναικὸς ἐπιχωρίας ὄνομα εἶναι τὴν Ἐλάφιον καὶ ὑπὸ ταύτης τραφῆναι τὴν Ἀρτεμίν φασι. Λετρίνων δὲ ὅσον τε ἔξ ἀπωτέρω σταδίοις ἐστὶν ἀέναος λίμνη τριῶν που τὴν διάμετρον σταδίων μάλιστα.

XXIII. Ἐν δὲ Ἡλιδὶ τὰ ἄξια μνήμης γυμνάσιόν ἐστιν ἀρχαῖον· καὶ ὅσα ἐς τοὺς ἀθλητὰς πρὶν ἦ ἐς Ὁλυμπίαν ἀφικνεῖσθαι νομίζουσιν, ἐν τούτῳ σφίσι τῷ γυμνασίῳ δρᾶν καθέστηκε. πλάτανοι μὲν ὑψηλαὶ διὰ τῶν δρόμων πεφύκασιν ἐντὸς τοίχου· ὁ σύμπας δὲ οὗτος περίβολος καλεῖται Ξυστός, ὅτι Ἡρακλεῖ τῷ Ἀμφιτρύωνος ἐς ἄσκησιν ἐγίνετο, ὅσαι τῶν ἀκανθῶν ἐφύοντο
 2 ἐνταῦθα ἐπὶ ἐκάστη ἡμέρᾳ σφᾶς ἀναξύειν. χωρὶς μὲν δὴ ἐς ἄμιλλαν τῶν δρομέων ἐστὶν ἀποκεκριμένος δρόμος, ὄνομάζεται δὲ ὑπὸ τῶν ἐπιχωρίων ἱερός, χωρὶς δὲ ἐνθα ἐπὶ μελέτῃ δρομεῖς καὶ οἱ πένταθλοι θέουσιν. ἔστι δὲ ἐν τῷ γυμνασίῳ καλούμενον Πλέθριον· ἐν δὲ αὐτῷ συμβάλλουσιν οἱ Ἐλλανοδίκαι τοὺς καθ' ἥλικίαν ἦ καὶ αὐτῷ διαφέροντας τῷ ἐπιτηδεύματι· συμβάλλουσι δὲ
 3 ἐπὶ πάλη. εἰσὶ δὲ καὶ θεῶν ἐν τῷ γυμνασίῳ βωμοί, Ἡρακλέους τοῦ Ἰδαίου, Παραστάτου δὲ ἐπίκλησιν, καὶ Ἔρωτος καὶ διν Ἡλεῖοι καὶ Ἀθηναῖοι κατὰ ταύτα Ἡλείοις Ἀντέρωτα ὄνομάζουσι, Δήμητρός τε καὶ τῆς παιδός. Ἄχιλλεῖ δὲ οὐ βωμός, κενὸν δέ ἐστιν αὐτῷ μνῆμα ἐκ

amongst themselves, and held that they were worshipping Artemis Alpheiaea, and so in time the Alpheiaean goddess came to be named Elaphiaeа. The Eleans, I think, called Artemis Elaphiaeа from the hunting of the deer (*elaphos*). But they themselves say that Elaphius was the name of a native woman by whom Artemis was reared. About six stades distant from Letrini is a lake that never dries up, being just about three stades across.

XXIII. One of the noteworthy things in Elis is an old gymnasium. In this gymnasium the athletes are wont to go through the training through which they must pass before going to Olympia. High plane-trees grow between the tracks inside a wall. The whole of this enclosure is called Xystus, because an exercise of Heracles, the son of Amphitryo, was to scrape up (*anaxuein*) each day all the thistles that grew there. The track for the competing runners, called by the natives the Sacred Track, is separate from that on which the runners and pent-athletes practise. In the gymnasium is the place called Plethrium. In it the umpires match the competitors according to age and skill; it is for wrestling that they match them. There are also in the gymnasium altars of the gods, of Idaean Heracles, surnamed Comrade, of Love, of the deity called by Eleans and Athenians alike Love Returned, of Demeter and of her daughter. Achilles has no altar, only a cenotaph raised to him because of an

PAUSANIAS: DESCRIPTION OF GREECE

μαντείας· τῆς πανηγύρεως δὲ ἀρχομένης ἐν ἡμέρᾳ
ρήτῃ περὶ ἀποκλίνοντα ἐς δυσμὰς τοῦ ἥλιου τὸν
δρόμον αἱ γυναικες αἱ Ἡλεῖαι ἄλλα τε τοῦ Ἀχιλ-
λέως δρῶσιν ἐς τιμὴν καὶ κόπτεσθαι νομίζουσιν.

- 4 "Εστι δὲ καὶ ἄλλος ἐλάσσων γυμνασίου περί-
βολος, ὃς ἔχεται μὲν τοῦ μείζονος, τετράγωνον
δὲ ὀνομάζουσιν ἐπὶ τῷ σχήματι· καὶ παλαιστραι
τοῖς ἀθλοῦσιν ἐνταῦθα ποιοῦνται, καὶ συμβάλ-
λουσιν αὐτόθι τοὺς ἀθλητὰς οὐ παλαιστοντας ἔτι,
ἐπὶ δὲ ἴμάντων τῶν μαλακωτέρων ταῖς πληγαῖς.
ἀνάκειται δὲ καὶ τῶν ἀγαλμάτων τὸ ἔτερον, ἀ
ἐπὶ ζημίᾳ Σωσάνδρου τε τοῦ Σμυρναίου καὶ
5 Ἡλείου Πολύκτορος τῷ Διὶ ἐποιήθη. ἔστι δὲ
καὶ τρίτος γυμνασίου περίβολος, ὅνομα μὲν
Μαλθὼ τῆς μαλακότητος τοῦ ἐδάφους ἔνεκα, τοῖς
δὲ ἐφήβοις ἀνεῖται τῆς πανηγύρεως τὸν χρόνον
πάντα. ἔστι δὲ ἐν γωνίᾳ τῆς Μαλθοῦς πρόσωπον
Ἡρακλέους ἄχρι ἐς τοὺς ὤμους, καὶ ἐν τῶν
παλαιστρῶν μιᾶς τύπος "Ἐρωτα ἔχων ἐπειργασ-
μένον καὶ τὸν καλούμενον Ἀντέρωτα· ἔχει δὲ ὁ
μὲν φοίνικος ὁ "Ἐρως κλάδον, ὁ δὲ ἀφελέσθαι
6 πειρᾶται τὸν φοίνικα ὁ Ἀντέρως. τῆς ἐσόδου δὲ
ἐκατέρωθεν τῆς ἐς τὴν Μαλθὼ παιδὸς ἔστηκεν
εἰκὼν πύκτου· καὶ αὐτὸν ἔφασκεν ὁ νομοφύλαξ
Ἡλείων γέινος μὲν Ἀλεξανδρέα εἶναι τῆς ὑπὲρ
Φάρου τῆς νήσου, Σαραπίωνα δὲ ὅνομα, ἀφικό-
μενον δὲ ἐς Ἡλιν σπανίζουσι σίτου σφίσι τροφὰς
δοῦναι. τούτῳ μὲν αὐτόθι ἀντὶ τούτου γεγόνασιν
αἱ τιμαί· χρόνος δὲ στεφάνου τε τοῦ ἐν Ὁλυμπίᾳ
καὶ εὐεργεσίας αὐτῷ τῆς ἐς Ἡλείους ὀλυμπιὰς
7 ἐβδόμη πρὸς ταῖς δέκα τε καὶ διακοσίαις. ἐν
τούτῳ τῷ γυμνασίῳ καὶ βουλευτήριόν ἔστιν

oracle. On an appointed day at the beginning of the festival, when the course of the sun is sinking towards the west, the Elean women do honour to Achilles, especially by bewailing him.

There is another enclosed gymnasium, but smaller, adjoining the larger one and called Square because of its shape. Here the athletes practise wrestling, and here, when they have no more wrestling to do, they are matched in contests with the softer gloves. There is also dedicated here one of the images made in honour of Zeus out of the fines imposed upon Sosander of Smyrna and upon Polycitor of Elis. There is also a third enclosed gymnasium, called Maltho from the softness of its floor, and reserved for the youths for the whole time of the festival. In a corner of the Maltho is a bust of Heracles as far as the shoulders, and in one of the wrestling-schools is a relief showing Love and Love Returned, as he is called. Love holds a palm-branch, and Love Returned is trying to take the palm from him. On each side of the entrance to the Maltho stands an image of a boy boxer. He was by birth, so the Guardian of the Laws at Elis told me, from Alexandria over against the island Pharos, and his name was Sarapion; arriving at Elis when the townsfolk were suffering from famine he supplied them with food. For this reason these honours were paid him here. The time of his crown at Olympia and of his benefaction to the Eleans was the two hundred and seventeenth Festival. In this gymnasium is also the A.D. 88

PAUSANIAS: DESCRIPTION OF GREECE

Ἡλείοις, καὶ ἐπιδείξεις ἐνταῦθα λόγων τε αὐτο-
σχεδίων καὶ συγγραμμάτων ποιοῦνται παντοίων.
καλεῖται δὲ Λαλίχμιον τοῦ ἀναθέντος ἐπώνυμον.
περὶ δὲ αὐτὸς ἀσπίδες ἀνάκεινται, θέας ἔνεκα καὶ
οὐκ ἐς ἔργον πολέμου πεποιημέναι.

8 'Εκ δὲ τοῦ γυμνασίου πρὸς τὰ λουτρὰ ἐρχο-
μένῳ δι’ ἀγυιᾶς τε ἡ ὁδὸς Σιωπῆς καὶ παρὰ τὸ
ἱερὸν τῆς Φιλομείρακός ἐστιν Ἀρτέμιδος. τῇ
μὲν δὴ θεῷ γέγονεν ἡ ἐπίκλησις ἀτε τοῦ γυμνασίου
γείτονι· τῇ ἀγυιᾷ δὲ Σιωπῆ ὄνομα ἐπὶ λόγῳ τοιῷδε
τεθῆναι λέγουσιν. ἀνδρες τοῦ Ὁξύλου στρατεύ-
ματος ἐπὶ κατασκοπῇ τῶν ἐν "Ἡλιδι ἀποπεμφ-
θέντες καὶ ἀλλήλοις διακελευσάμενοι κατὰ τὴν
όδον, ἐπειδὴν πλησίον γίνωνται τοῦ τείχους,
φθέγγεσθαι μὲν μηδὲν ἔτι αὐτοί, ἐπακροᾶσθαι
δὲ εἴ τι παρὰ τῶν ἐντὸς πυθέσθαι δυνήσονται,
οὗτοι λανθάνουσι παρελθόντες ἐς τὴν πόλιν κατὰ
τὴν ἀγυιὰν ταύτην καὶ ἐπακούσαντες ὅπόσα ἐβού-
λοντο ἐπανίασιν αὐθις ἐς τὸν Αἰτωλούς· καὶ ἡ
ἀγυιὰ τὸ ὄνομα εἴληφεν ἀπὸ τῶν κατασκόπων
τῆς σιωπῆς.

XXIV. Ἐτέρα δὲ ἔξοδος ἐκ τοῦ γυμνασίου
φέρει μὲν ἐς τε τὴν ἀγορὰν καὶ ἐπὶ τὸν Ἑλλανο-
δικαιῶνα καλούμενον, ἔστι δὲ ὑπὲρ τοῦ Ἀχιλλέως
τὸν τάφον· καὶ ταύτῃ τὸν Ἑλλανοδίκας ιέναι
καθέστηκεν ἐς τὸ γυμνάσιον. ἔσίασι δὲ πρὶν
μὲν ἥλιον ἀνίσχειν συμβαλοῦντες δρομέας, μεσού-
σης δὲ τῆς ἥμέρας ἐπὶ τὸ πένταθλον καὶ ὅσα
βαρέα ἀθλα ὄνομάζουσιν.

2 'Η δὲ ἀγορὰ τοῖς Ἡλείοις οὐ κατὰ τὰς Ἰώνων
καὶ ὅσαι πρὸς Ἰωνίᾳ πόλεις εἰσὶν Ἑλλήνων,
τρόπῳ δὲ πεποίηται τῷ ἀρχαιοτέρῳ στοαις τε

Elean Council House, where take place exhibitions of extempore speeches and recitations of written works of all kinds. It is called Lalichmum, after the man who dedicated it. About it are dedicated shields, which are for show and not made to be used in war.

The way from the gymnasium to the baths passes through the Street of Silence and beside the sanctuary of Artemis Philomeirax. The goddess is so surnamed because she is neighbour to the gymnasium; the street received, they say, the name of Silence for the following reason. Men of the army of Oxylus were sent to spy out what was happening in Elis. On the way they exhorted each other, when they should be near the wall, themselves to keep a strict silence, but to listen attentively if perchance they might learn aught from the people in the town. These men by this street reached the town unobserved, and after hearing all they wished they went back again to the Aetolians. So the street received its name from the silence of the spies.

XXIV. One of the two ways from the gymnasium leads to the market-place, and to what is called the Umpires' Room; it is above the grave of Achilles, and by it the umpires are wont to go to the gymnasium. They enter before sunrise to match the runners, and at midday for the pentathlum and for such contests as are called heavy.

The market-place of Elis is not after the fashion of the cities of Ionia and of the Greek cities near Ionia; it is built in the older manner, with porticoes

PAUSANIAS: DESCRIPTION OF GREECE

- ἀπὸ ἀλλήλων διεστώσαις καὶ ἀγυιαῖς δι' αὐτῶν.
 ὄνομα δὲ τῇ ἀγορᾷ τὸ ἐφ' ἡμῶν ἔστιν Ἰππόδρομος, καὶ οἱ ἐπιχώριοι τοὺς ἵππους παιδεύουσιν
 ἐνταῦθα. τῶν στοῶν δὲ ἡ πρὸς μεσημβρίαν
 ἐργασίας ἔστι τῆς Δωρίου, διαιροῦσι δὲ αὐτὴν
 ἐς μοίρας τρεῖς οἱ κίονες· ἐν ταύτῃ διημερεύουσι
 3 τὰ πολλὰ οἱ Ἐλλανοδίκαι. ποιοῦνται δὲ πρὸς
 αὐτοῖς καὶ βωμοὺς τῷ Διί, καὶ εἰσὶν ἐν τῷ
 ὑπαίθρῳ τῆς ἀγορᾶς οἱ βωμοὶ πλῆθος οὐ πολλοί·
 καταλύονται γὰρ οὐ χαλεπῶς ἅτε αὐτοσχεδίως
 οἰκοδομούμενοι. κατὰ ταύτην τὴν στοὰν ἰόντι
 ἐς τὴν ἀγορὰν ἔστιν ἐν ἀριστερᾷ παρὰ τὸ πέρας
 τῆς στοᾶς ὁ Ἐλλανοδικαιών ἀγυιὰ δὲ ἡ διείρ-
 γουσα ἀπὸ τῆς ἀγορᾶς ἔστιν αὐτόν. ἐν τούτῳ
 τῷ Ἐλλανοδικαιών οἰκοῦσι δέκα ἐφεξῆς μῆνας οἱ
 αἱρεθέντες ἐλλανοδικεῖν καὶ ὑπὸ τῶν νομοφυλάκων
 ὅσα ἐς τὸν ἀγῶνα σφᾶς δεῖ ποιεῖν διδάσκονται.
- 4 Τῇ στοᾷ δὲ ἔνθα οἱ Ἐλλανοδίκαι διημερεύουσιν
 ἔστιν ἐγγὺς ἄλλη στοά· τὸ μεταξὺ αὐτῶν ἀγυιὰ
 μία. ταύτην ὄνομάζουσι Κορκυραϊκὴν οἱ Ἡλεῖοι·
 ναυσὶ γὰρ ἐς τὴν σφετέραν Κορκυραίους ἐλθόντας¹
 * * * ἐλάσαι μοῖραν τῆς λείας λέγοντες λαβεῖν τε
 ἐκ τῆς Κορκυραίων πολλαπλάσια καὶ οἰκοδο-
 μήσασθαι τὴν στοὰν ἀπὸ τῶν λαφύρων τῆς
 5 δεκάτης. ἔστι δὲ ἡ κατασκευὴ τῆς στοᾶς Δώριος
 καὶ διπλῆ, τῇ μὲν ἐς τὴν ἀγορὰν τοὺς κίονας, τῇ
 δὲ ἐς τὰ ἐπέκεινα τῆς ἀγορᾶς ἔχουσα· κατὰ μέσον
 δὲ αὐτῆς οὐ κίονες, ἀλλὰ τοῖχος ὁ ταύτῃ τὸν
 ὄροφον ἀνέχων ἔστιν, ἀνάκεινται δὲ καὶ εἰκόνες
 ἐκατέρωθεν πρὸς τῷ τοίχῳ. κατὰ δὲ τῆς στοᾶς
 τὸ ἐς τὴν ἀγορὰν ἔστηκε Πύρρωνος τοῦ Πιστο-
 κράτους εἰκών, σοφιστοῦ τε ἀνδρὸς καὶ ἐς βέβαιον

separated from each other and with streets through them. The modern name of the market-place is Hippodromus, and the natives train their horses there. Of the porticoes the southern is in the Doric style, and it is divided by the pillars into three parts. In it the umpires generally spend the day. At the pillars they also cause altars to be made to Zeus, and in the open market-place are the altars, in number not many; for, their construction being improvised, they are without difficulty taken to pieces. As you enter the market-place at this portico the Umpires' Room is on your left, parallel to the end of the portico. What separates it from the market-place is a street. In this Umpires' Room dwell for ten consecutive months the umpires elect, who are instructed by the Guardians of the Law as to their duties at the festival.

Near to the portico where the umpires pass the day is another portico, between the two being one street. The Eleans call it the Coreyrean, because, they say, the Coreyreans landed in their country and carried off part of the booty, but they themselves took many times as much booty from the land of the Coreyreans, and built the portico from the tithe of the spoils. The portico is in the Doric style and double, having its pillars both on the side towards the market-place and on the side away from it. Down the centre of it the roof is supported, not by pillars, but by a wall, beside which on either side have been dedicated statues. On the side of the portico towards the market-place stands a statue of Pyrrhon, son of Pistocrates, a sophist who never

¹ There is a gap in the MSS. here.

PAUSANIAS: DESCRIPTION OF GREECE

όμολογίαν ἐπὶ οὐδενὶ λόγῳ καταστάντος. ἔστι δὲ καὶ μνῆμα τῷ Πύρρωνι οὐ πόρρω τοῦ Ἡλείων ἄστεως. Πέτρα μὲν τῷ χωρίῳ τὸ ὄνομα, λέγεται
 6 δὲ ὡς ἡ Πέτρα δῆμος εἴη τὸ ἀρχαῖον. Ἡλείοις δὲ ἐν τῷ ὑπαίθρῳ τῆς ἀγορᾶς τὰ ἐπιφανέστατα ναός ἔστι καὶ ἄγαλμα Ἀπόλλωνος Ἀκεσίου· σημαίνοι δ' ἂν τὸ ὄνομα οὐδέν τι ἀλλοῖον ἢ ὁ καλούμενος Ἀλεξίκακος ὑπὸ Αθηναίων. ἐτέρωθι δὲ Ἡλίῳ πεποίηται καὶ Σελήνῃ λίθου τὰ ἀγάλματα, καὶ τῆς μὲν κέρατα ἐκ τῆς κεφαλῆς, τοῦ δὲ αἱ ἀκτῖνες ἀνέχουσιν. ἔστι δὲ καὶ Χάρισιν ιερὸν καὶ ξόανα ἐπίχρυσα τὰ ἐς ἐσθῆτα, πρόσωπα δὲ καὶ χεῖρες καὶ πόδες λίθου λευκοῦ· ἔχουσι δὲ ἡ μὲν αὐτῶν ρόδον, ἀστράγαλον δὲ ἡ μέση, καὶ
 7 ἡ τρίτη κλώνα οὐ μέγαν μυρσίνης. ἔχειν δὲ αὐτὰς ἐπὶ τοιῷδε εἰκάζοι τις ἂν τὰ εἰρημένα, ρόδον μὲν καὶ μυρσίνην Ἀφροδίτης τε ιερὰ εἶναι καὶ οἰκεῖα τῷ ἐσ Αδωνιν λόγῳ, Χάριτας δὲ Ἀφροδίτῃ μάλιστα φίλας¹ εἶναι θεῶν· ἀστράγαλον δὲ μειρακίων τε καὶ παρθένων, οἷς ἄχαρι οὐδέν πω πρόσεστιν ἐκ γήρως, τούτων εἶναι τὸν ἀστράγαλον παίγνιον. τῶν Χαρίτων δὲ ἐν δεξιᾷ ἄγαλμά ἔστιν Ἔρωτος· ἔστηκε δὲ ἐπὶ βάθρου τοῦ αὐτοῦ.
 8 ἔστι δὲ καὶ Σιληνοῦ ναὸς ἐνταῦθα, ἵδιᾳ τῷ Σιληνῷ καὶ οὐχ ὁμοῦ Διονύσῳ πεποιημένος· Μέθη δὲ οἰνον ἐν ἐκπώματι αὐτῷ δίδωσι. Θυητὸν δὲ εἶναι τὸ γένος τῶν Σιληνῶν εἰκάσαι τις ἂν μάλιστα ἐπὶ τοῖς τάφοις αὐτῶν· ἐν γὰρ τῇ Ἔβραιών χώρᾳ Σιληνοῦ μνῆμα καὶ ἄλλου Σιληνοῦ Περγαμηνοῖς
 9 ἔστιν. Ἡλείων δὲ ἐν τῇ ἀγορᾷ καὶ ἄλλο τοιόνδε

¹ φίλας is not in the MSS., but was added by Frazer.

brought himself to make a definite admission on any matter. The tomb also of Pyrrhon is not far from the town of the Eleans. The name of the place is Petra, and it is said that Petra was a township in ancient times. The most notable things that the Eleans have in the open part of the market-place are a temple and image of Apollo Healer. The meaning of the name would appear to be exactly the same as that of Averter of Evil, the name current among the Athenians. In another part are the stone images of the sun and of the moon; from the head of the moon project horns, from the head of the sun, his rays. There is also a sanctuary to the Graces; the images are of wood, with their clothes gilded, while their faces, hands and feet are of white marble. One of them holds a rose, the middle one a die, and the third a small branch of myrtle. The reason for their holding these things may be guessed to be this. The rose and the myrtle are sacred to Aphrodite and connected with the story of Adonis, while the Graces are of all deities the nearest related to Aphrodite. As for the die, it is the plaything of youths and maidens, who have nothing of the ugliness of old age. On the right of the Graces is an image of Love, standing on the same pedestal. Here there is also a temple of Silenus, which is sacred to Silenus alone, and not to him in common with Dionysus. Drunkenness is offering him wine in a cup. That the Silenuses are a mortal race you may infer especially from their graves, for there is a tomb of a Silenus in the land of the Hebrews, and of another at Pergamus. In the market-place of Elis I saw something else, a low structure in the form

PAUSANIAS: DESCRIPTION OF GREECE

εῖδον, ναοῦ σχῆμα· ἔστι δὲ οὐχ ὑψηλόν, καὶ τοῖχοι μὲν οὐκ εἰσί, τὸν ὄροφον δὲ δρυὸς ἀνέχουσιν εἰργασμένοι κίουες. τοῦτο εἶναι μὲν ὅμολογούσιν οἱ ἐπιχώριοι μνῆμα, ὅτου δὲ οὐ μνημονεύουσιν· εἰ δὲ ὁ γέρων ὅντινα ἡρόμην εἴπεν ἀληθῆ λόγον, Ὁξύλου τοῦτο ἀν μνῆμα εἴη.

10 πεποίηται δὲ ἐν τῇ ἀγορᾷ καὶ ταῖς γυναιξὶν οἰκημα ταῖς ἔκκαιδεκα καλουμέναις, ἐνθα τὸν πέπλον ὑφαίνουσι τῇ "Ηρᾳ.

"Ἐχεται δὲ τῆς ἀγορᾶς ναὸς ἀρχαῖος στοῖχος ἐν κύκλῳ περίστυλος, ὁ δὲ ὄροφος κατερρύηκε τῷ ναῷ καὶ ἄγαλμα οὐδὲν ἐλείπετο· βασιλεῦσι δὲ ἀνείται 'Ρωμαίοις.

XXV. "Εστι δὲ τῆς στοᾶς ὅπίσω τῆς ἀπὸ τῶν λαφύρων τῶν ἐκ Κορκύρας Ἀφροδίτης ναός, τὸ δὲ ἐν ὑπαίθρῳ τέμενος οὐ πολὺ ἀφεστηκὸς ἀπὸ τοῦ ναοῦ. καὶ τὴν μὲν ἐν τῷ ναῷ καλοῦσιν Οὐρανίαν, ἐλέφαντος δέ ἔστι καὶ χρυσοῦ, τέχνη Φειδίου, τῷ δὲ ἑτέρῳ ποδὶ ἐπὶ χελώνης βέβηκε· τῆς δὲ περιέχεται μὲν τὸ τέμενος θριγκῷ, κρηπὶς δὲ ἐντὸς τοῦ τεμένους πεποίηται καὶ ἐπὶ τῇ κρηπῖδι ἄγαλμα Ἀφροδίτης χαλκοῦν ἐπὶ τράγῳ κάθηται χαλκῷ. Σκόπα τοῦτο ἔργον, Ἀφροδίτην δὲ Πάνδημον ὄνομάζουσι. τὰ δὲ ἐπὶ τῇ χελώνῃ τε καὶ ἐς τὸν τράγον παρίημι τοῖς θέλουσιν εἰκάζειν.

2 "Ο δὲ ἴερὸς τοῦ "Αἰδου περίβολός τε καὶ ναός—ἔστι γάρ δὴ 'Ηλείοις καὶ "Αἰδου περίβολός τε καὶ ναός—ἀνοίγνυται μὲν ἅπαξ κατὰ ἔτος ἔκαστον, ἐσελθεῖν δὲ οὐδὲ τότε ἐφεῦται πέρα γε τοῦ ἴερωμένου. ἀνθρώπων δὲ ὧν ἵσμεν μόνοι τιμῶσιν "Αἰδην 'Ηλεῖοι κατὰ αἰτίαν τήνδε. 'Ηρακλεῖ στρατιὰν ἄγοντι ἐπὶ Πύλον τὴν ἐν τῇ 'Ηλιδι,

of a temple. It has no walls, the roof being supported by pillars made of oak. The natives agree that it is a tomb, but they do not remember whose it is. If the old man I asked spoke the truth, it would be the tomb of Oxylus. There is also in the market-place a building for the women called the Sixteen, where they weave the robe for Hera.

Adjoining the market-place is an old temple surrounded by pillars; the roof has fallen down, and I found no image in the temple. It is dedicated to the Roman emperors.

XXV. Behind the portico built from the spoils of Corecyra is a temple of Aphrodite, the precinct being in the open, not far from the temple. The goddess in the temple they call Heavenly; she is of ivory and gold, the work of Pheidias, and she stands with one foot upon a tortoise. The precinct of the other Aphrodite is surrounded by a wall, and within the precinct has been made a basement, upon which sits a bronze image of Aphrodite upon a bronze he-goat. It is a work of Scopas, and the Aphrodite is named Common. The meaning of the tortoise and of the he-goat I leave to those who care to guess.

The sacred enclosure of Hades and its temple (for the Eleans have these among their possessions) are opened once every year, but not even on this occasion is anybody permitted to enter except the priest. The following is the reason why the Eleans worship Hades; they are the only men we know of so to do. It is said that, when Heracles was leading

PAUSANIAS: DESCRIPTION OF GREECE

παρεῖναι οἱ καὶ Ἀθηνᾶν συνεργὸν λέγουσιν· ἀφικέσθαι οὖν καὶ Πυλίοις τὸν "Αἰδην συμμαχήσοντα τῇ ἀπεχθείᾳ τοῦ Ἡρακλέους, ἔχοντα 3 ἐν τῇ Πύλῳ τιμάς. ἐπάγονται δὲ καὶ "Ομηρον τῷ λόγῳ μάρτυρα ποιήσαντα ἐν Ἰλιάδι

τλῆ δ' Ἀίδης ἐν τοῖσι πελώριος ὡκὺν ὁιστόν,
εὗτέ μιν ωὐτὸς ἀνὴρ νίὸς Διὸς αἰγιόχοιο
ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὁδύνησιν ἔδωκεν.

εὶ δὲ κατὰ τὴν Ἀγαμέμνονος καὶ Μενελάου στρατείαν ἐπὶ "Ιλιον Ποσειδῶν τῷ Ὀμήρου λόγῳ τοῖς "Ελλησιν ἐπίκουρος ἦν, οὐκ ἀν ἀπὸ τοῦ εἰκότος οὐδὲ "Αἰδην εἴη δόξῃ γε τοῦ αὐτοῦ ποιητοῦ Πυλίοις ἀμῦναι. Ἡλεῖοι δ' οὖν ώς σφίσι τε εὕνῳ καὶ ἀπεχθανομένῳ πρὸς τὸν Ἡρακλέα ἐποιήσαντο τὸ ἱερὸν τῷ θεῷ· ἐκάστου δὲ ἄπαξ ἀνοίγειν τοῦ ἐνιαυτοῦ νομίζουσιν, ὅτι οἷμαι καὶ ἀνθρώποις ἄπαξ ἡ κάθοδος ἡ ἐς τοῦ 4 "Αἰδου γίνεται. τοῖς δὲ Ἡλείοις καὶ Τύχης ἐστὶν ἱερὸν· ἐν στοᾷ δὲ τοῦ ἱεροῦ μεγέθει μέγα ἄγαλμα ἀνάκειται, ξόανον ἐπίχρυσον πλὴν προσώπου καὶ χειρῶν τε ἄκρων καὶ ποδῶν, ταῦτα δέ οἵ ἐστι λίθου λευκοῦ. ἐνταῦθα ἔχει τιμὰς καὶ ὁ Σωσίπολις ἐν ἀριστερᾷ τῆς Τύχης, ἐν οἰκήματι οὐ μεγάλῳ· κατὰ δὲ ὅψιν ὀνείρατος γραφῇ μεμιμημένος ἐστὶν ὁ θεός, παῖς μὲν ἡλικίαν, ἀμπέχεται δὲ χλαμύδα ποικίλην ὑπὸ ἀστέρων, τῇ χειρὶ δὲ ἔχει τῇ ἑτέρᾳ τὸ κέρας τῆς Ἀμαλθείας.

5 Καθότι δὲ Ἡλείων ἡ πόλις πληθύει μάλιστα ἀνθρώποις, κατὰ τοῦτο ἀνδριάς σφισιν ἀνδρὸς οὐ μείζων μεγάλου χαλκοῦς ἐστιν οὐκ ἔχων πω γένεια τόν τε ἑτερον τῶν ποδῶν ἐπιπλέκων τῷ

an expedition against Pylus in Elis, Athena was one of his allies. Now among those who came to fight on the side of the Pylians was Hades, who was the foe of Heracles but was worshipped at Pylus. Homer is quoted in support of the story, who says in the *Iliad*:¹

And among them huge Hades suffered a wound
from a swift arrow,
When the same man, the son of aegis-bearing Zeus,
Hit him in Pylus among the dead, and gave him
over to pains.

If in the expedition of Agamemnon and Menelaüs against Troy Poseidon was according to Homer an ally of the Greeks, it cannot be unnatural for the same poet to hold that Hades helped the Pylians. At any rate it was in the belief that the god was their friend but the enemy of Heracles that the Eleans made the sanctuary for him. The reason why they are wont to open it only once each year is, I suppose, because men too go down only once to Hades. The Eleans have also a sanctuary of Fortune. In a portico of the sanctuary has been dedicated a colossal image, made of gilded wood except the face, hands and feet, which are of white marble. Here Sosipolis too is worshipped in a small shrine on the left of the sanctuary of Fortune. The god is painted according to his appearance in a dream: in age a boy, wrapped in a star-spangled robe, and in one hand holding the horn of Amaltheia.

In the most thickly-populated part of Elis is a statue of bronze no taller than a tall man; it represents a beardless youth with his legs crossed, leaning

¹ *Iliad* v. 395.

PAUSANIAS: DESCRIPTION OF GREECE

έτέρῳ καὶ ταῖς χερσὶν ἀμφοτέραις ἐπὶ δόρατι
ἡρεισμένος· ἐσθῆτα δὲ ἐρεᾶν αὐτῷ καὶ ἀπὸ λίνου
6 τε καὶ βύσσου περιβάλλουσι. τοῦτο τὸ ἄγαλμα
ἐλέγετο εἶναι Ποσειδῶνος, ἔχειν δὲ τὸ ἀρχαῖον
ἐπὶ Σαμικῷ τῷ ἐν τῇ Τριφυλίᾳ τιμάς. μετα-
κομισθὲν δὲ ἐς τὴν Ἡλιν τιμῆς μὲν καὶ ἐς πλέον
ἔτι ἥκει, Σατράπην δὲ καὶ οὐ Ποσειδῶνα ὄνομα
αὐτῷ τίθενται, μετὰ τὴν Πατρέων προσοίκησιν
τὸ ὄνομα τοῦ Σατράπου διδαχθέντες· Κορύβαντός
τε ἐπίκλησις ὁ Σατράπης ἐστί.

XXVI. Θέατρον δὲ ἀρχαῖον, μεταξὺ τῆς ἀγορᾶς
καὶ τοῦ Μηνίου τὸ θέατρόν τε¹ καὶ ιερόν ἐστι
Διονύσου· τέχνη τὸ ἄγαλμα Ηραξιτέλους, θεῶν
δὲ ἐν τοῖς μάλιστα Διόνυσον σέβουσιν Ἡλεῖοι
καὶ τὸν θεόν σφισιν ἐπιφοιτᾶν ἐς τῶν Θυίων
τὴν ἑορτὴν λέγουσιν. ἀπέχει μέν γε τῆς πόλεως
ὅσον τε ὀκτὼ στάδια ἐνθα τὴν ἑορτὴν ἄγουσι
Θυῖα ὄνομάζοντες· λέβητας δὲ ἀριθμὸν τρεῖς ἐς
οἴκημα ἐσκομίσαντες οἱ ιερεῖς κατατίθενται κενούς,
παρόντων καὶ τῶν ἀστῶν καὶ ξένων, εἰ τύχοιεν
ἐπιδημοῦντες· σφραγίδας δὲ αὐτοί τε οἱ ιερεῖς
καὶ τῶν ἄλλων ὅσοις ἂν κατὰ γνώμην ἦ ταῖς
2 θύραις τοῦ οἰκήματος ἐπιβάλλουσιν, ἐς δὲ τὴν
ἐπιοῦσαν τά τε σημεῖα ἐπιγνῶναι πάρεστι σφισι
καὶ ἐσελθόντες ἐς τὸ οἴκημα εὑρίσκουσιν οὕνου
πεπλησμένους τοὺς λέβητας. ταῦτα Ἡλείων τε
οἱ δοκιμώτατοι ἄνδρες, σὺν αὐτοῖς δὲ καὶ ξένοι
κατώμαννυντο ἔχειν κατὰ τὰ εἰρημένα, ἐπεὶ αὐτός
γε οὐκ ἐς καιρὸν ἀφικόμην τῆς ἑορτῆς· λέγουσι
δὲ καὶ "Ανδριοι παρὰ ἔτος σφίσιν ἐς τοῦ Διονύσου

¹ τὸ θέατρόν τε omitted by some editors.

with both hands upon a spear. They cast about it a garment of wool, one of flax and one of fine linen. This image was said to be of Poseidon, and to have been worshipped in ancient times at Samicum in Triphylia. Transferred to Elis it received still greater honour, but the Eleans call it Satrap and not Poseidon, having learned the name Satrap, which is a surname of Corybas, after the enlargement of Patrae.

XXVI. Between the market-place and the Menius is an old theatre and a shrine of Dionysus. The image is the work of Praxiteles. Of the gods the Eleans worship Dionysus with the greatest reverence, and they assert that the god attends their festival, the Thyia. The place where they hold the festival they name the Thyia is about eight stades from the city. Three pots are brought into the building by the priests and set down empty in the presence of the citizens and of any strangers who may chance to be in the country. The doors of the building are sealed by the priests themselves and by any others who may be so inclined. On the morrow they are allowed to examine the seals, and on going into the building they find the pots filled with wine. I did not myself arrive at the time of the festival, but the most respected Elean citizens, and with them strangers also, swore that what I have said is the truth. The Andrians too assert that every other year at their feast of Dionysus wine flows of its own

PAUSANIAS: DESCRIPTION OF GREECE

τὴν ἑορτὴν ρεῖν οἶνον αὐτόματον ἐκ τοῦ ἱεροῦ. εὶς πιστεύειν χρὴ ταῦτα "Ελλησιν, ἀποδέχοιτο ἄν τις τῷ λόγῳ γε τῷ αὐτῷ καὶ ὅσα Αἰθίοπες οἱ ὑπὲρ Συήνης ἔς τοῦ ἡλίου τὴν τράπεζαν λέγουσιν.

3 'Ἐν ἀκροπόλει δὲ τῇ Ἡλείων ἐστὶν ἱερὸν Ἀθηνᾶς· ἐλέφαντος δὲ τὸ ἄγαλμα καὶ χρυσοῦ. εἶναι μὲν δὴ Φειδίου φασὶν αὐτήν, πεποίηται δὲ ἀλεκτρυών ἐπὶ τῷ κράνει, ὅτι οὗτοι προχειρότατα ἔχουσιν ἔς μάχας οἱ ἀλεκτρυόνες· δύναιτο δ' ἄν καὶ Ἀθηνᾶς τῆς Ἐργάνης ἱερὸς ὁ ὅρνις νομίζεσθαι.

4 Κυλλήνη δὲ σταδίους μὲν εἴκοσιν Ἡλιδος καὶ ἑκατὸν ἀφέστηκε, κεῖται δὲ τετραμμένη τε πρὸς Σικελίαν καὶ ὄρμον παρεχομένη ναυσὶν ἐπιτήδειον· ἐπίνειον δὲ οὖσα Ἡλείων ἀπὸ ἀνδρὸς Ἀρκάδος τὸ ὄνομα εἴληφε. Κυλλήνης δὲ ἐν μὲν Ἡλείων καταλόγῳ λόγον οὐδένα "Ομηρος ἐποιήσατο, ἐν δὲ ἔπεσι τοῖς ὕστερον δεδήλωκεν ὡς πόλισμα οὖσαν καὶ τὴν Κυλλήνην ἐπίσταται·

5 Πουλυδάμας δ' Ὁτον Κυλλήνιον ἔξενάριξεν,
Φυλείδεω ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.

θεῶν δὲ ἱερὰ ἐν Κυλλήνῃ Ἀσκληπιοῦ, τὸ δὲ Ἀφροδίτης ἐστί· τοῦ Ἐρμοῦ δὲ τὸ ἄγαλμα, διν οἱ ταύτη περισσῶς σέβουσιν, ὄρθον ἐστιν αἰδοῖον ἐπὶ τοῦ βάθρου.

6 Ἡ δὲ Ἡλεία χώρα τά τε ἄλλα ἐστὶν ἔς καρποὺς καὶ τὴν βύσσον οὐχ ἥκιστα ἐκτρέφειν ἀγαθή. τὴν μὲν δὴ κανναβίδα καὶ λίνον καὶ τὴν βύσσον σπείρουσιν ὅσοις ἡ γῆ τρέφειν ἐστὶν

accord from the sanctuary. If the Greeks are to be believed in these matters, one might with equal reason accept what the Aethiopians above Syene say about the table of the sun.¹

On the Acropolis of the Eleans is a sanctuary of Athena. The image is of ivory and gold. They say that the goddess is the work of Pheidias. On her helmet is an image of a cock, this bird being very ready to fight. The bird might also be considered as sacred to Athena the worker.

Cyllene is one hundred and twenty stades distant from Elis; it faces Sicily and affords ships a suitable anchorage. It is the port of Elis, and received its name from a man of Arcadia. Homer does not mention Cyllene in the list of the Eleans, but in a later part of the poem¹ he has shown that Cyllene was one of the towns he knew.

Pulydamas stripped Otus of Cyllene,
Comrade of Phyleides and ruler of the great-souled
Epeans.²

In Cyllene is a sanctuary of Asclepius, and one of Aphrodite. But the image of Heracles, most devoutly worshipped by the inhabitants, is merely the male member upright on the pedestal.

The land of Elis is fruitful, being especially suited to the growth of fine flax. Now while hemp and flax, both the ordinary and the fine variety, are

¹ See Book I. xxxiii, § 4.

² *Iliad* xv. 518.

PAUSANIAS: DESCRIPTION OF GREECE

ἐπιτήδειος· οἱ μίτοι δέ, ἀφ' ὧν τὰς ἐσθῆτας
 ποιοῦσιν οἱ Σῆρες, ἀπὸ οὐδενὸς φλοιοῦ, τρόπον
 δὲ ἔτερον γίνονται τοιόνδε. ἔστιν ἐν τῇ γῇ
 ζωύφιον σφισιν, δν σῆρα καλοῦσιν"Ελληνες, ὑπὸ⁷
 δὲ αὐτῶν Σηρῶν ἄλλο πού τι καὶ οὐ σὴρ ὄνομά-
 ζεται· μέγεθος μέν ἔστιν αὐτοῦ διπλάσιον ἢ
 κανθάρων ὁ μέγιστος, τὰ δὲ ἄλλα εἴκασται τοῖς
 ἀράχναις, οἱ̄ ὑπὸ τοῖς δένδρεσιν ὑφαίνουσι, καὶ
 δὴ καὶ πόδας ἀριθμὸν ὅκτω κατὰ ταύτα ἔχει τοῖς
 ἀράχναις. ταῦτα τὰ ζῷα τρέφουσιν οἱ Σῆρες
 οἴκους κατασκευασάμενοι χειμῶνός τε καὶ θέρους
 ὥρᾳ ἐπιτηδείους· τὸ δὲ ἔργον τῶν ζώων κλῶσμα
 εὑρίσκεται λεπτὸν τοῖς ποσὶν αὐτῶν περιειλιγ-⁸
 μένον. τρέφουσι δὲ αὐτὰ ἐπὶ μὲν τέσσαρα ἔτη
 παρέχοντες τροφήν σφισιν ἔλυμον, πέμπτῳ δὲ—
 οὐ γὰρ πρόσω βιωσόμενα ἵσασι—κάλαμον διδό-
 ασιν ἐσθίειν χλωρόν· ἡ δέ ἔστιν ἡδίστη τροφὴ⁹
 πασῶν τῷ ζῷῳ, καὶ ἐμφορηθὲν τοῦ καλάμου
 ῥήγνυται τε ὑπὸ πλησμονῆς καὶ ἀποθανόντος
 οὕτω τὸ πολὺ τῆς ἀρπεδόνης εὑρίσκουσιν ἔνδον.
 γινώσκεται δὲ ἡ Σηρία νῆσος ἐν μυχῷ θαλάσσης
 κειμένη τῆς Ἐρυθρᾶς. ἥκουσα δὲ καὶ ως οὐχ ἡ
 Ἐρυθρά, ποταμὸς δὲ δν Σῆρα ὄνομάζουσιν, οὗτός
 ἔστιν ὁ ποιῶν νῆσον αὐτήν, ὕσπερ καὶ Αἰγύπτου
 τὸ Δέλτα ὑπὸ τοῦ Νείλου καὶ οὐχ ὑπὸ μιᾶς
 περιέχεσθαι θαλάσσης· τοιαύτην ἔτέραν καὶ τὴν
 Σηρίαν νῆσον εἶναι. οὗτοι μὲν δὴ τοῦ Αἰθιόπων
 γένους αὐτοί τέ εἰσιν οἱ Σῆρες καὶ ὅσοι τὰς
 προσεχεῖς αὐτῇ νέμονται νῆσους, "Αβασαν καὶ
 Σακαίαν· οἱ δὲ αὐτοὺς οὐκ Αἰθιόπας, Σκύθας δὲ
 ἀναμεμιγμένους Ἰνδοῖς φασιν εἶναι.

10 Ταῦτα μὲν δὴ οὕτω λέγεται· ἀνδρὶ δὲ ἐς

sown by those whose soil is suited to grow it, the threads from which the Seres make the dresses are produced from no bark, but in a different way as follows. There is in the land of the Seres an insect which the Greeks call *ser*, though the Seres themselves give it another name. Its size is twice that of the largest beetle, but in other respects it is like the spiders that spin under trees, and furthermore it has, like the spider, eight feet. These creatures are reared by the Seres, who build them houses adapted for winter and for summer. The product of the creatures, a clue of fine thread, is found rolled round their feet. They keep them for four years, feeding them on millet, but in the fifth year, knowing that they have no longer to live, they give them green reed to eat. This of all foods the creature likes best; so it stuffs itself with the reed till it bursts with surfeit, and after it has thus died they find inside it the greater part of the thread. Seria is known to be an island lying in a recess of the Red Sea. But I have heard that it is not the Red Sea, but a river called Ser, that makes this island, just as in Egypt the Delta is surrounded by the Nile and by no sea. Such another island is Seria said to be. These Seres themselves are of Aethiopian race, as are the inhabitants of the neighbouring islands, Abasa and Sacaea. Some say, however, that they are not Aethiopians but a mongrel race of Scythians and Indians.

Such are the accounts that are given. As you go

PAUSANIAS: DESCRIPTION OF GREECE

'Αχαΐαν ἵοντι ἐξ "Ηλιδος ἐπτὰ καὶ πεντήκοντα στάδιοι καὶ ἑκατὸν ἐπὶ ποταμόν εἰσι Λάρισον, καὶ Ἡλείοις ὄροι πρὸς Ἀχαιοὺς τῆς χώρας ὁ ποταμός ἐστιν ἐφ' ἡμῶν ὁ Λάρισος· τὰ δὲ ἔτι ἀρχαιότερα ἄκρα σφίσι πρὸς θαλάσσην ὄρος ἦν ὁ Ἄραξος.

from Elis to Achaia you come after one hundred and fifty-seven stades to the river Larisus, and in modern days this river forms the boundary between Elis and Achaia, though of old the boundary was Cape Araxus on the coast.

BOOK VII—ACHAIA

Ζ'

ΑΧΑΙΚΑ

Ι. Ἡ δὲ τῆς Ἑλείας μέση καὶ Σικυωνίας, καθήκουσα μὲν ἐπὶ τὴν πρὸς ἔω θάλασσαν, Ἀχαΐαν δὲ ὄνομα τὸ ἐφ' ἡμῶν ἔχουσα ἀπὸ τῶν ἐνοικούντων, αὐτή τε Αἰγιαλὸς τὸ ἀρχαῖον καὶ οἱ νεμόμενοι τὴν γῆν ἐκαλοῦντο Αἰγιαλεῖς, λόγω μὲν τῷ Σικυωνίων ἀπὸ Αἰγιαλέως βασιλεύσαντος ἐν τῇ νῦν Σικυωνίᾳ, εἰσὶ δὲ οἵ φασιν ἀπὸ τῆς χώρας,
2 εἶναι γὰρ τὰ πολλὰ αὐτῆς αἰγιαλόν. χρόνῳ δὲ ὕστερον ἀποθανόντος "Ελληνος Ξοῦθον οἱ λοιποὶ τοῦ "Ελληνος παῖδες διώκουσιν ἐκ Θεσσαλίας, ἐπεινεγκόντες αἰτίαν ως ἴδια χρήματα ὑφελόμενος ἔχοι τῶν πατρώων· ὁ δὲ ἐς Ἀθήνας φυγὼν θυγατέρα Ἐρεχθέως ἡξιώθη λαβεῖν καὶ παῖδας Ἀχαιὸν καὶ "Ιωνα ἔσχεν ἐξ αὐτῆς. ἀποθανόντος δὲ Ἐρεχθέως τοῖς παισὶν αὐτοῦ δικαστὴς Ξοῦθος ἐγένετο ὑπὲρ τῆς ἀρχῆς, καὶ—ἔγνω γὰρ τὸν πρεσβύτατον Κέκροπα βασιλέα εἶναι—οἱ λοιποὶ τοῦ Ἐρεχθέως παῖδες ἐξελαύνουσιν ἐκ τῆς χώρας
3 αὐτὸν ἀφικομένῳ δὲ ἐς τὸν Αἰγιαλὸν καὶ οἰκισαντι αὐτῷ μὲν ἐγένετο ἐνταῦθα ἡ τελευτή, τῶν δέ οἱ παίδων Ἀχαιὸς μὲν ἐκ τοῦ Αἰγιαλοῦ παραλαβὼν καὶ ἐξ Ἀθηνῶν ἐπικούρους κατῆλθεν ἐς Θεσσαλίαν καὶ ἔσχε τὴν πατρώαν ἀρχήν, "Ιωνι δὲ ἐπὶ τοὺς Αἰγιαλεῖς στρατιὰν καὶ ἐπὶ Σελι-

BOOK VII

ACHAIA

I. THE land between Elis and Sicyonia, reaching down to the eastern sea, is now called Achaia after the inhabitants, but of old was called Aegialus and those who lived in it Aegialians. According to the Sicyonians the name is derived from Aegialeus, who was king in what is now Sicyonia; others say that it is from the land, the greater part of which is coast (*aigialos*). Later on, after the death of Hellen, Xuthus was expelled from Thessaly by the rest of the sons of Hellen, who charged him with having appropriated some of the ancestral property. But he fled to Athens, where he was deemed worthy to wed the daughter of Erechtheus, by whom he had sons, Achaeüs and Ion. On the death of Erechtheus Xuthus was appointed judge to decide which of his sons should succeed him. He decided that Cecrops, the eldest of them, should be king, and was accordingly banished from the land by the rest of the sons of Erechtheus. He reached Aegialus, made his home there, and there died. Of his sons, Achaeüs with the assistance of allies from Aegialus and Athens returned to Thessaly and recovered the throne of his fathers; Ion, while gathering an army against the Aegialians and

PAUSANIAS: DESCRIPTION OF GREECE

νοῦντα τὸν βασιλέα αὐτῶν ἀθροίζοντι ἀγγέλους
ἔπειτεν ὁ Σελινοῦς, τὴν θυγατέρα Ἐλίκην, ἥ
μόνη οἱ πᾶς ἦν, γυναικα αὐτῷ διδοὺς καὶ αὐτὸν
4 "Ιωνα ἐπὶ τῇ ἀρχῇ παῖδα ποιούμενος. καὶ πως
ταῦτα τῷ "Ιωνι ἐγένετο οὐκ ἀπὸ γνώμης, καὶ τῶν
Αἰγαλέων τὴν ἀρχὴν "Ιων ἔσχεν ἀποθανόντος
Σελινοῦντος, καὶ Ἐλίκην τε ἀπὸ τῆς γυναικὸς
ῳκισεν ἐν τῷ Αἰγαλῷ πόλιν καὶ τοὺς ἀνθρώπους
ἐκάλεσεν "Ιωνας ἀφ' αὐτοῦ. τοῦτο οὐ μεταβολὴ
τοῦ ὄνοματος, προσθήκη δέ σφισιν ἐγένετο· Αἰγα-
λεῖς γὰρ ἐκαλοῦντο "Ιωνες. τῇ χώρᾳ δὲ ἔτι καὶ
μᾶλλον διέμεινεν ὄνομα τὸ ἐξ ἀρχῆς· Ὁμήρω
γοῦν ἐν καταλόγῳ τῶν μετὰ Ἀγαμέμνονος
ἐξήρκεσε τὸ ἀρχαῖον δηλῶσαι τῆς γῆς ὄνομα.

Αἰγαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἐλίκην
εὐρεῖαν.

5 τότε δὲ ἐπὶ τῆς "Ιωνος βασιλείας πολεμησάντων
Ἀθηναίοις Ἐλευσινίων καὶ Ἀθηναίων "Ιωνα
ἐπαγαγομένων ἐπὶ ἡγεμονίᾳ τοῦ πολέμου, τὸν
μὲν ἐν τῇ Ἀττικῇ τὸ χρεῶν ἐπιλαμβάνει, καὶ
"Ιωνος ἐν τῷ δήμῳ μνῆμα τῷ Ποταμίων ἐστίν· οἱ
δὲ ἀπόγονοι τοῦ "Ιωνος τὸ "Ιώνων ἔσχον κράτος,
ἐς δὲ ὑπ' Ἀχαιῶν ἐξέπεσον καὶ αὐτοὶ καὶ ὁ δῆμος.
τοῖς δὲ Ἀχαιοῖς τηνικαῦτα ὑπῆρξε καὶ αὐτοῖς ἐκ
Λακεδαιμονος καὶ "Αργους ὑπὸ Δωριέων ἐξελη-
6 λάσθαι· τὰ δὲ ἐς "Ιωνας καὶ Ἀχαιούς, ὅποσα
ἐπράχθη σφίσιν ἐπ' ἀλλήλους, ἐπέξεισιν αὐτίκα
ὁ λόγος μοι προδιηγησαμένῳ καθ' ἥντινα αἰτίαν
τοῖς Λακεδαιμονα οἰκοῦσι καὶ "Αργος πρὸ τῆς τῶν
Δωριέων καθόδου μόνοις Πελοποννησίων ὑπῆρξεν
Ἀχαιοῖς καλεῖσθαι. "Αρχανδρος Ἀχαιοῦ καὶ

Selinus their king, received a message from Selinus, who offered to give him in marriage Helice, his only child, as well as to adopt him as his son and successor. It so happened that the proposal found favour with Ion, and on the death of Selinus he became king of the Aegialians. He called the city he founded in Aegialus Helice after his wife, and called the inhabitants Ionians after himself. This, however, was not a change of name, but an addition to it, for the folk were named Aegialian Ionians. The original name clung to the land even longer than to the people; for at any rate in the list of the allies of Agamemnon, Homer¹ is content to mention the ancient name of the land:—

Throughout all Aegialus and about wide Helice.

At that time in the reign of Ion the Eleusinians made war on the Athenians, and these having invited Ion to be their leader in the war, he met his death in Attica, his tomb being in the deme of Potamus. The descendants of Ion became rulers of the Ionians, until they themselves as well as the people were expelled by the Achaeans. The Achaeans at that time had themselves been expelled from Lacedaemon and Argos by the Dorians. The history of the Ionians in relation to the Achaeans I will give as soon as I have explained the reason why the inhabitants of Lacedaemon and Argos were the only Peloponnesians to be called Achaeans before the return of the Dorians. Archander and Architeles, sons of Achaeüs, came from

¹ *Iliad* ii. 575.

PAUSANIAS: DESCRIPTION OF GREECE

'Αρχιτέλης ἐσ "Αργος ἀφίκοντο ἐκ τῆς Φθιώτιδος,
 ἐλθόντες δὲ ἐγένοντο Δαναοῦ γαμβροί, καὶ
 Αὐτομάτην μὲν 'Αρχιτέλης, Σκαιὰν δὲ ἔλαβεν
 "Αρχανδρος. δηλοῦσι δὲ ἐν "Αργει καταμείναντες
 οὐχ ἥκιστα ἐν τῷδε· Μετανάστην γὰρ τῷ παιδὶ
 7 ὄνομα ἔθετο "Αρχανδρος. δυνηθέντων δὲ ἐν τε
 "Αργει καὶ Λακεδαίμονι τῶν 'Αχαιοῦ παίδων,
 τοὺς ἀνθρώπους τοὺς ἐνταῦθα ἔξενίκησεν 'Αχαιοὺς
 κληθῆναι· τοῦτο μέν σφισιν ὄνομα ἦν ἐν κοινῷ,
 Δαναοὶ δὲ 'Αργείοις ἴδια. τότε δὲ ὑπὸ Δωριέων
 ἐκπεπτωκότες ἐκ τε "Αργους καὶ ἐκ Λακε-
 δαίμονος ἐπεκηρυκεύοντο "Ιωσιν αὐτοί τε καὶ
 ὁ βασιλεὺς Τισαμενὸς ὁ 'Ορέστου γενέσθαι
 σύνοικοί σφισιν ἄνευ πολέμου· τῶν δὲ 'Ιώνων
 τοὺς βασιλέας ὑπήρι δέος, μὴ 'Αχαιῶν ἀναμιχθέν-
 των αὐτοῖς Τισαμενὸν ἐν κοινῷ βασιλέα ἐλωνται
 8 κατά τε ἀνδραγαθίαν καὶ γένους δόξαν. 'Ιώνων
 δὲ οὐ προσεμένων τοὺς 'Αχαιῶν λόγους ἀλλὰ
 ἐπεξελθόντων σὺν δπλοις, Τισαμενὸς μὲν ἐπεσεν
 ἐν τῇ μάχῃ, "Ιωνας δὲ 'Αχαιοὶ κρατήσαντες
 ἐπολιόρκουν καταπεφευγότας ἐς 'Ελίκην καὶ
 ὕστερον ἀφιάσιν ἀπελθεῖν ὑποσπόνδους. Τισα-
 μενοῦ δὲ τὸν νεκρὸν 'Αχαιῶν ἐν 'Ελίκη θαψάν-
 των, ὕστερον χρόνῳ Λακεδαιμόνιοι τοῦ ἐν Δελφοῖς
 σφισιν ἀνειπόντος χρηστηρίου κομίζουσι τὰ ὄστα
 ἐς Σπάρτην, καὶ ἦν καὶ ἐσ ἐμὲ ἔτι αὐτῷ τάφος, ἐνθα
 τὰ δεῖπνα Λακεδαιμονίοις ἐστὶ τὰ Φειδίτια
 9 καλούμενα. "Ιωνας δὲ ἀφικομένους ἐς τὴν
 'Αττικὴν 'Αθηναῖοι καὶ ὁ βασιλεὺς αὐτῶν
 Μέλανθος 'Ανδροπόμπου συνοίκους ἐξεδέξαντο
 "Ιωνός τε δὴ ἐνεκα καὶ ἔργων ἡ ἐπραξε πολεμ-
 αρχῶν 'Αθηναίοις· λέγεται δὲ ὡς ἐν ὑπονοίᾳ
 170

Phthiotis to Argos, and after their arrival became sons-in-law of Danaüs, Architeles marrying Automate and Archander Scaea. A very clear proof that they settled in Argos is the fact that Archander named his son Metanastes (*settler*). When the sons of Achaeüs came to power in Argos and Lacedaemon, the inhabitants of these towns came to be called Achaeans. The name Achaeans was common to them ; the Argives had the special name of Danai. On the occasion referred to, being expelled by the Dorians from Argos and Lacedaemon, the Achaeans themselves and their king Tisamenus, the son of Orestes, sent heralds to the Ionians, offering to settle among them without warfare. But the kings of the Ionians were afraid that, if the Achaeans united with them, Tisamenus would be chosen king of the combined people because of his manliness and noble lineage. The Ionians rejected the proposal of the Achaeans and came out to fight them ; in the battle Tisamenus was killed, the Ionians were overcome by the Achaeans, fled to Helice, where they were besieged, and afterwards were allowed to depart under a truce. The body of Tisamenus was buried in Helice by the Achaeans, but afterwards at the command of the Delphic oracle the Lacedaemonians carried his bones to Sparta, and in my own day his grave still existed in the place where the Lacedaemonians take the dinner called Pheiditia. The Ionians went to Attica, and they were allowed to settle there by the Athenians and their king Melanthus, the son of Andropompus, I suppose for the sake of Ion and his achievements when he was commander-in-chief of the Athenians. Another

PAUSANIAS: DESCRIPTION OF GREECE

ποιούμενοι τοὺς Δωριέας οἱ Ἀθηναῖοι, μὴ οὐδὲ αὐτῶν ἐθέλωσιν ἀπέχεσθαι, ἵσχυος μᾶλλον οἰκείας ἔνεκα ἡ εὐνοίᾳ τῇ ἐς τοὺς Ἰωνας συνοίκους σφᾶς ἐδέξαντο.

II. Ἐτεσι δὲ οὐ πολλοῖς ὕστερον Μέδων καὶ Νειλεὺς πρεσβύτατοι τῶν Κόδρου παίδων ἐστασίασαν ὑπὲρ τῆς ἀρχῆς, καὶ οὐκ ἔφασκεν ὁ Νειλεὺς ἀνέξεσθαι βασιλευόμενος ὑπὸ τοῦ Μέδοντος, ὅτι ὁ Μέδων τὸν ἔτερον ἦν τῶν ποδῶν χωλός· δόξαν δέ σφισιν ἀνενεγκεῖν ἐς τὸ χρηστήριον τὸ ἐν Δελφοῖς, δίδωσι Μέδοντι ἡ Πυθία βασιλείαν τὴν Ἀθηναίων. οὕτω δὴ ὁ Νειλεὺς καὶ οἱ λοιποὶ τῶν Κόδρου παίδων ἐς ἀποικίαν ἀπεστάλησαν, ἀγαγόντες μὲν καὶ αὐτῶν Ἀθηναίων τὸν βουλόμενον, τὸ δὲ πλεῖστόν σφισιν 2 ἥσαν τοῦ στρατεύματος οἱ Ἰωνεῖς. ἐκ δὲ τῆς Ἑλλάδος τρίτος δὴ οὗτος στόλος ὑπὸ βασιλεῦσιν ἀλλοίοις ὅχλοις τε ἀλλοίοις ἐστάλησαν. τὰ μὲν γὰρ ἀρχαιότατα Ἰόλαος Θηβαῖος, ἀδελφίδοις ὁ Ἡρακλέους, Ἀθηναίοις ἐς Σαρδὼ καὶ Θεσπιεῦσιν ἥγησατο· γενεᾷ δὲ μιᾷ πρότερον ἡ ἐξέπλευσαν ἐξ Ἀθηνῶν Ἰωνεῖς, Λακεδαιμονίους τε καὶ Μινύας τοὺς ἐκβληθέντας ὑπὸ Πελασγῶν ἐκ Λήμνου Θήρας ὁ Αὔτεσίωνος Θηβαῖος ἤγαγεν ἐς τὴν νῆσον τὴν νῦν μὲν ἀπὸ τοῦ Θήρα τούτου, πρότερον δὲ ὄνομαζομένην Καλλίστην. τρίτον δὲ τότε οἱ Κόδρου παῖδες ἐπετάχθησαν Ἰωσιν ἀρχοντες, οὐδέν σφισι γένους τοῦ Ἰωνος μετόν, ἀλλὰ Μεσσήνιοι μὲν τῶν ἐκ Πύλου τὰ πρὸς Κόδρου καὶ Μελάνθου, Ἀθηναῖοι δὲ ὅντες τὰ πρὸς μητρός. Ἰωσι δὲ τοῦ στόλου μετασχόντες ἥσαν οἵδε Ἑλλήνων, Θηβαῖοί τε οἱ ὁμοῦ Φιλώτᾳ

account is that the Athenians suspected that the Dorians would not keep their hands off them, and received the Ionians to strengthen themselves rather than for any good-will they felt towards the Ionians.

II. A few years afterwards Medon and Neileus, the oldest of the sons of Codrus, quarrelled about the rule, and Neileus refused to allow Medon to rule over him, because he was lame in one foot. The disputants agreed to refer the matter to the Delphic oracle, and the Pythian priestess gave the kingdom of Athens to Medon. So Neileus and the rest of the sons of Codrus set out to found a colony, taking with them any Athenian who wished to go with them, but the greatest number of their company was composed of Ionians. This was the third expedition sent out from Greece under kings of a race different from that of the common folk. The earliest was when Iolaüs of Thebes, the nephew of Heracles, led the Athenians and Thespians to Sardinia. One generation before the Ionians set sail from Athens, the Lacedaemonians and Minyans who had been expelled from Lemnos by the Pelasgians were led by the Theban Theras, the son of Autesion, to the island now called after him, but formerly named Calliste. The third occasion was the expedition to which I have referred, when the sons of Codrus were appointed leaders of the Ionians, although they were not related to them, but were, through Codrus and Melanthus, Messenians of Pylus, and, on their mother's side, Athenians. Those who shared in the expedition of the Ionians were the following among the Greeks: some Thebans

PAUSANIAS: DESCRIPTION OF GREECE

γεγονότι ἀπογόνῳ Πηνέλεω καὶ Ὁρχομένιοι
 4 Μινύαι συγγενείᾳ τῶν Κόδρου παιδων· μετέσχον
 δὲ καὶ Φωκεῖς οἱ ἄλλοι πλὴν Δελφῶν καὶ
 "Αβαντες ἐξ Εὐβοίας. τοῖς δὲ Φωκεῦσι Φιλο-
 γένης καὶ Δάμων οἱ Εὔκτήμονος Ἀθηναῖοι ναῦς
 τε διδόασιν ἐς τὸν πλοῦν καὶ αὐτοί σφισιν ἐς τὴν
 ἀποικίαν ἐγένοντο ἡγεμόνες· ώς δὲ ταῖς ναυσὶν
 ἐς τὴν Ἀσίαν κατῆραν, ἐπ' ἄλλην ἐτρέποντο
 ἄλλοι τῶν ἐπὶ θαλάσση πόλεων, Νειλεὺς δὲ καὶ
 5 ἡ σὺν αὐτῷ μοῖρα ἐς Μίλητον. Μιλήσιοι δὲ
 αὐτοὶ τοιάδε τὰ ἀρχαιότατά σφισιν εἶναι λέγου-
 σιν· ἐπὶ γενεὰς μὲν δύο Ἀνακτορίαν καλεῖσθαι τὴν
 γῆν "Ανακτός τε αὐτόχθονος καὶ Ἀστερίου
 βασιλεύοντος τοῦ "Ανακτος, Μιλήτου δὲ κατά-
 ραντος στόλῳ Κρητῶν ἡ τε γῆ τὸ ὄνομα μετέβαλεν
 ἀπὸ τοῦ Μιλήτου καὶ ἡ πόλις. ἀφίκετο δὲ ἐκ
 Κρήτης ὁ Μίλητος καὶ ὁ σὺν αὐτῷ στρατὸς Μίνω
 τὸν Εὐρώπης φεύγοντες, οἱ δὲ Κάρες οἱ πρότερον
 νεμόμενοι τὴν χώραν σύνοικοι τοῖς Κρησὶν ἐγένοντο.
 6 τότε δὲ ώς ἐκράτησαν τῶν ἀρχαίων Μιλησίων οἱ
 "Ιωνες, τὸ μὲν γένος πᾶν τὸ ἄρσεν ἀπέκτειναν
 πλὴν ὅσοι τῆς πόλεως ἀλισκομένης ἐκδιδράσκουσι,
 γυναικας δὲ καὶ θυγατέρας τὰς ἔκείνων γαμοῦσι.

Τοῦ δὲ Νειλέως ὁ τάφος ἰόντων ἐς Διδύμους
 ἐστὶν οὐ πόρρω τῶν πυλῶν ἐν ἀριστερᾷ τῆς
 ὁδοῦ· τὸ δὲ ιερὸν τὸ ἐν Διδύμοις τοῦ Ἀπόλλωνος
 καὶ τὸ μαιτεῖον ἐστιν ἀρχαιότερον ἡ κατὰ τὴν
 Ιώνων ἐσοίκησιν, πολλῷ δὲ πρεσβύτερα ἔτι ἡ
 κατὰ "Ιωνας τὰ ἐς τὴν "Αρτεμιν τὴν Ἐφεσίαν
 7 ἐστίν. οὐ μὴν πάντα γε τὰ ἐς τὴν θεὸν ἐπύθετο
 ἐμοὶ δοκεῖν Πίνδαρος, ὃς Ἀμαζόνας τὸ ιερὸν ἔφη
 τοῦτο ἴδρυσασθαι στρατευομένας ἐπὶ Ἀθήνας τε

under Philotas, a descendant of Peneleus; Minyans of Orchomenus, because they were related to the sons of Codrus. There also took part all the Phocians except the Delphians, and with them Abantes from Euboea. Ships for the voyage were given to the Phocians by Philogenes and Damon, Athenians and sons of Euctemon, who themselves led the colony. When they landed in Asia they divided, the different parties attacking the different cities on the coast, and Neileus with his party made for Miletus. The Milesians themselves give the following account of their earliest history. For two generations, they say, their land was called Anactoria, during the reigns of Anax, an aboriginal, and of Asterius his son; but when Miletus landed with an army of Cretans both the land and the city changed their name to Miletus. Miletus and his men came from Crete, fleeing from Minos, the son of Europa; the Carians, the former inhabitants of the land, united with the Cretans. But to resume. When the Ionians had overcome the ancient Milesians they killed every male, except those who escaped at the capture of the city, but the wives of the Milesians and their daughters they married.

The grave of Neileus is on the left of the road, not far from the gate, as you go to Didymi. The sanctuary of Apollo at Didymi, and his oracle, are earlier than the immigration of the Ionians, while the cult of Ephesian Artemis is far more ancient still than their coming. Pindar, however, it seems to me, did not learn everything about the goddess, for he says that this sanctuary was founded by the Amazons during their campaign against Athens and

PAUSANIAS: DESCRIPTION OF GREECE

καὶ Θησέα. αἱ δὲ ἀπὸ Θερμώδοντος γυναικες
 ἔθυσαν μὲν καὶ τότε τῇ Ἐφεσίᾳ θεῷ, ἅτε ἐπιστά-
 μεναι ἐκ παλαιοῦ τὸ ἱερόν, καὶ ἡνίκα Ἡρακλέα
 ἔφυγον, αἱ δὲ καὶ Διόνυσον τὰ ἔτι ἀρχαιότερα,
 ἵκετιδες ἐνταῦθα ἐλθοῦσαι· οὐ μὴν ὑπὸ Ἀμαζόνων
 γε ἴδρυθη, Κόρησος δὲ αὐτόχθων καὶ Ἐφεσος—
 Καῦστρου δὲ τοῦ ποταμοῦ τὸν Ἐφεσον παῖδα
 εἶναι νομίζουσιν—οὗτοι τὸ ἱερόν εἰσιν οἱ ἴδρυσά-
 μενοι, καὶ ἀπὸ τοῦ Ἐφέσου τὸ ὄνομά ἔστι τῇ
 8 πόλει. Λέλεγες δὲ τοῦ Καρικοῦ μοῖρα καὶ
 Λυδῶν τὸ πολὺ οἱ νεμόμενοι τὴν χώραν ἥσαν
 ἄκουν δὲ καὶ περὶ τὸ ἱερὸν ἄλλοι τε ἰκεσίας
 ἔνεκα καὶ γυναικες τοῦ Ἀμαζόνων γένους.
 "Ανδροκλος δὲ ὁ Κόδρου—οὗτος γὰρ δὴ ἀπεδέ-
 δεικτο Ἰώνων τῶν ἐς Ἐφεσον πλευσάντων
 βασιλεύς—Λέλεγας μὲν καὶ Λυδοὺς τὴν ἄνω
 πόλιν ἔχοντας ἔξεβαλεν ἐκ τῆς χώρας· τοῖς δὲ
 περὶ τὸ ἱερὸν οἴκουσι δεῖμα ἦν οὐδέν, ἀλλὰ
 "Ιωσιν ὄρκους δόντες καὶ ἀνὰ μέρος παρ' αὐτῶν
 λαβόντες ἐκτὸς ἥσαν πολέμου. ἀφείλετο δὲ καὶ
 Σάμον "Ανδροκλος Σαμίους, καὶ ἔσχον Ἐφέσιοι
 χρόνον τινὰ Σάμον καὶ τὰς προσεχεῖς νήσους.
 9 Σαμίων δὲ ἥδη κατεληλυθότων ἐπὶ τὰ οἰκεῖα
 Πριηνεῦσιν ἥμυνεν ἐπὶ τοὺς Κᾶρας ὁ "Ανδροκλος,
 καὶ νικῶντος τοῦ Ἐλληνικοῦ ἐπεσεν ἐν τῇ μάχῃ.
 Ἐφέσιοι δὲ ἀνελόμενοι τοῦ Ἀνδρόκλου τὸν νεκρὸν
 ἔθαψαν τῆς σφετέρας ἔνθα δείκνυται καὶ ἐς ἐμὲ
 ἔτι τὸ μνῆμα κατὰ τὴν ὁδὸν τὴν ἐκ τοῦ ἱεροῦ παρὰ
 τὸ Ὁλυμπιεῖον καὶ ἐπὶ πύλας τὰς Μαγνήτιδας.
 ἐπίθημα δὲ τῷ μνήματι ἀνήρ ἔστιν ώπλισμένος.

¹ See Pindar, fr. 174.

Theseus.¹ It is a fact that the women from the Thermodon, as they knew the sanctuary from of old, sacrificed to the Ephesian goddess both on this occasion and when they had fled from Heracles; some of them earlier still, when they had fled from Dionysus, having come to the sanctuary as suppliants. However, it was not by the Amazons that the sanctuary was founded, but by Coresus, an aboriginal, and Ephesus, who is thought to have been a son of the river Caÿster, and from Ephesus the city received its name. The inhabitants of the land were partly Leleges, a branch of the Carians, but the greater number were Lydians. In addition there were others who dwelt around the sanctuary for the sake of its protection, and these included some women of the race of the Amazons. But Androclus the son of Codrus (for he it was who was appointed king of the Ionians who sailed against Ephesus) expelled from the land the Leleges and Lydians who occupied the upper city. Those, however, who dwelt around the sanctuary had nothing to fear; they exchanged oaths of friendship with the Ionians and escaped warfare. Androclus also took Samos from the Samians, and for a time the Ephesians held Samos and the adjacent islands. But after that the Samians had returned to their own land, Androclus helped the people of Priene against the Carians. The Greek army was victorious, but Androclus was killed in the battle. The Ephesians carried off his body and buried it in their own land, at the spot where his tomb is pointed out at the present day, on the road leading from the sanctuary past the Olympieum to the Magnesian gate. On the tomb is a statue of an armed man.

PAUSANIAS: DESCRIPTION OF GREECE

- 10 Οἱ δὲ Ἱωνες οἱ Μυοῦντα ἐσοικισάμενοι καὶ Πριήνην, Κâρας μὲν καὶ οὗτοι τὰς πόλεις ἀφείλοντο· οἰκισταὶ δὲ Μυοῦντος μὲν Κυάρητος ἐγένετο ὁ Κόδρου, Πριηνεῖς δὲ Ἱωσιν ἀναμεμιγμένοι Θηβαῖοι Φιλώταν τε τὸν ἀπόγονον Πηνέλεω καὶ Αἴπυτον Νειλέως παῖδα ἔσχον οἰκιστάς. Πριηνεῖς μὲν δὴ ὑπὸ Ταβούτου¹ τε τοῦ Πέρσου καὶ ὕστερον ὑπὸ Ἱέρωνος ἀνδρὸς ἐπιχωρίου κακωθέντες ἐς τὸ ἔσχατον ὅμως τελοῦσιν ἐς Ἱωνας· Μυοῦντος δὲ οἱ οἰκήτορες ἐπὶ τύχῃ
 11 τοιάδε ἔξέλιπον τὴν πόλιν. κατὰ τὴν Μνουσίαν χώραν θαλάσσης κόλπος ἐσεῖχεν οὐ μέγας· τοῦτον λίμνην ὁ ποταμὸς ἐποίησεν ὁ Μαίανδρος, ἀποτεμόμενος τὸν ἔσπλουν τῇ Ἰλύι· ώς δὲ ἐνόστησε τὸ ὕδωρ καὶ οὐκέτι ἦν θάλασσα, οἱ κώνωπες ἄπειρον πλῆθος ἐγίνοντο ἐκ τῆς λίμνης, ἐς δὲ τοὺς ἀνθρώπους ἡνάγκασαν ἐκλιπεῖν τὴν πόλιν. ἀπεχώρησαν δὲ ἐς Μίλητον Μυοῦσιοι τά τε ἄλλα ἀγώγιμα καὶ τῶν θεῶν φερόμενοι τὰ ἀγάλματα, καὶ ἦν κατ' ἐμὲ οὐδὲν ἐν Μυοῦντι ὅτι μὴ Διονύσου ναὸς λίθου λευκοῦ· Μνουσίοις δέ γε κατέλαβεν ἐοικότα καὶ Ἀταρνείτας παθεῖν τοὺς ὑπὸ Περγάμῳ.²

III. Κολοφώνιοι δὲ τὸ μὲν ἱερὸν τὸ ἐν Κλάρῳ καὶ τὸ μαντεῖον ἐκ παλαιοτάτου γενέσθαι νομίζουσιν· ἔχόντων δὲ ἔτι τὴν γῆν Καρῶν ἀφικέσθαι φασὶν ἐς αὐτὴν πρώτους τοῦ Ἑλληνικοῦ Κρῆτας, Ράκιον καὶ ὅσον εἶπετο ἄλλο τῷ Ῥακίῳ πλῆθος, ἔχον τὰ ἐπὶ θαλάσσῃ καὶ ναυσὶν ἴσχυον· τῆς δὲ χώρας τὴν πολλὴν ἐνέμοντο ἔτι οἱ Κâρες.

¹ Casaubon conjectured Ταβαλοῦ from Herodotus I. 161.

² An emendation (Spiro's) of the MSS. Περγάμον.

The Ionians who settled at Myus and Priene, they too took the cities from Carians. The founder of Myus was Cyaretus the son of Codrus, but the people of Priene, half Theban and half Ionian, had as their founders Philotas, the descendant of Peneleus, and Aeptytus, the son of Neileus. The people of Priene, although they suffered much at the hands of Tabutes the Persian and afterwards at the hands of Hiero, a native, yet down to the present day are accounted Ionians. The people of Myus left their city on account of the following accident. A small inlet of the sea used to run into their land. This inlet the river Maeander turned into a lake, by blocking up the entrance with mud. When the water, ceasing to be sea, became fresh,¹ gnats in vast swarms bred in the lake until the inhabitants were forced to leave the city. They departed for Miletus, taking with them the images of the gods and their other movables, and on my visit I found nothing in Myus except a white marble temple of Dionysus. A similar fate to that of Myus happened to the people of Atarneus, under Mount Pergamus.

III. The people of Colophon suppose that the sanctuary at Clarus, and the oracle, were founded in the remotest antiquity. They assert that while the Carians still held the land, the first Greeks to arrive were Cretans under Rhacius, who was followed by a great crowd also; these occupied the shore and were strong in ships, but the greater part of the country continued in the possession of the Carians. When

¹ This is rather a strange sense to give to *ἐνδοστησε*, and perhaps with Sylburg we should read *ἐνδοσησε*, “became unhealthy” (owing to its being stagnant).

PAUSANIAS: DESCRIPTION OF GREECE

- Θερσάνδρου δὲ τοῦ Πολυνείκους καὶ Ἀργείων
 ἐλόντων Θήβας ἄλλοι τε αἰχμάλωτοι καὶ ἡ
 Μαντὼ τῷ Ἀπόλλωνι ἐκομίσθησαν ἐς Δελφούς.
 Τειρεσίαν δὲ κατὰ τὴν πορείαν τὸ χρεὼν ἐπέ-
 2 λαβεν ἐν τῇ Ἀλιαρτίᾳ. ἐκπέμψαντος δὲ σφᾶς
 ἐς ἀποικίαν τοῦ θεοῦ, περαιοῦνται ναυσὶν ἐς τὴν
 Ἀσίαν, καὶ ὡς κατὰ τὴν Κλάρον ἐγένοντο,
 ἐπεξίασιν αὐτοῖς οἱ Κρῆτες μετὰ ὅπλων καὶ
 ἀνάγουσιν ὡς τὸν Ῥάκιον ὁ δὲ—μανθάνει γὰρ
 παρὰ τῆς Μαντοῦς οἵτινές τε ἀνθρώπων ὄντες
 καὶ κατὰ αἰτίαν ἥντινα ἥκουσι—λαμβάνει μὲν
 γυναικα τὴν Μαντώ, ποιεῦται δὲ καὶ τοὺς σὺν
 αὐτῇ συνοίκους. Μόφος δὲ ὁ Ῥάκιον καὶ
 Μαντοῦς καὶ τὸ παράπαν τοὺς Κᾶρας ἔξεβαλεν
 3 ἐκ τῆς γῆς. "Ιωνες δὲ ὄρκους ποιησάμενοι πρὸς
 τοὺς ἐν Κολοφῶνι "Ελληνας συνεπολιτεύοντο,
 οὐδὲν ἔχοντες πλέον· βασιλείαν δὲ Ἰώνων
 ἡγεμόνες Δαμασίχθων λαμβάνει καὶ Πρόμηθος
 Κόδρον παῖδες. Πρόμηθος δὲ ὑστερον τὸν ἀδελ-
 φὸν Δαμασίχθονα ἀποκτείνας ἔφυγεν ἐς Νάξον,
 καὶ ἀπέθανε μὲν αὐτόθι ἐν τῇ Νάξῳ, τὸν νεκρὸν
 δὲ οἴκαδε ἀπαχθέντα κατεδέξαντο οἱ Δαμασίχ-
 θονος παῖδες· καὶ ἔνθα ὁ τοῦ Προμήθου τάφος,
 4 Πολυτειχίδες ὄνομά ἔστι τῷ χωρίῳ. Κολο-
 φωνίοις δὲ ὅπως μὲν τὴν πόλιν συνέπεσεν
 ἐρημωθῆναι, προεδήλωσέ μοι τοῦ λόγου τὰ ἐς
 Λυσίμαχον· ἐμαχέσαντο δὲ Λυσιμάχῳ καὶ
 Μακεδόσι Κολοφώνιοι τῶν ἀνοικισθέντων ἐς
 "Εφεσον μόνοι, τοῖς δὲ ἀποθανοῦσιν ἐν τῇ μάχῃ
 Κολοφωνίων τε αὐτῶν καὶ Σμυρναίων ἔστιν
 ὁ τάφος ἰόντι ἐς Κλάρον ἐν ἀριστερᾷ τῆς ὁδοῦ.
 5 Λεβεδίοις δὲ ἐποίησε μὲν Λυσίμαχος ἀνάστα-

Thebes was taken by Thersander, the son of Polyneices, and the Argives, among the prisoners brought to Apollo at Delphi was Manto. Her father Teiresias had died on the way, in Haliartia, and when the god had sent them out to found a colony, they crossed in ships to Asia, but as they came to Clarus, the Cretans came against them armed and carried them away to Rhacius. But he, learning from Manto who they were and why they were come, took Manto to wife, and allowed the people with her to inhabit the land. Mopsus, the son of Rhacius and of Manto, drove the Carians from the country altogether. The Ionians swore an oath to the Greeks in Colophon, and lived with them in one city on equal terms, but the kingship was taken by the Ionian leaders, Damasichthon and Prometheus, sons of Codrus. Afterwards Prometheus killed his brother Damasichthon and fled to Naxos, where he died, but his body was carried home and received by the sons of Damasichthon. The name of the place where Damasichthon is buried is called Polyteichides. How it befell that Colophon was laid waste I have already related in my account of Lysimachus.¹ Of those who were transported to Ephesus only the people of Colophon fought against Lysimachus and the Macedonians. The grave of those Colophonians and Smyrnaeans who fell in the battle is on the left of the road as you go to Clarus.

The city of Lebedus was razed to the ground

¹ Book I. ix. § 7.

PAUSANIAS: DESCRIPTION OF GREECE

τον τὴν πόλιν, ἵνα δὴ συντέλεια ἐσ μέγεθος τῇ 'Εφέσῳ γένοιτο· χώρα δέ σφισιν ἔσ τε τὰ λοιπά ἔστιν εὐδαιμων καὶ λουτρὰ παρέχεται θερμὰ πλεῖστα τῶν ἐπὶ θαλάσσῃ καὶ ἥδιστα. τὸ δὲ ἐξ ἀρχῆς καὶ τὴν Λέβεδον ἐνέμοντο οἱ Κᾶρες, ἐσ δὲ Ἀνδραίμων σφᾶς ὁ Κόδρον καὶ "Ιωνες ἐλαύνουσι. τῷ δὲ Ἀνδραίμονι ὁ τάφος ἐκ Κολοφῶνος ἴόντι ἔστιν ἐν ἀριστερᾷ τῆς ὁδοῦ, διαβάντι τὸν Καλάοντα ποταμόν.

6 Τέων δὲ ὥκουν μὲν 'Ορχομένιοι Μινύαι σὺν 'Αθάμαντι ἐσ αὐτὴν ἐλθόντες· λέγεται δὲ δὲ ὁ 'Αθάμας οὗτος ἀπόγονος 'Αθάμαντος εἰναι τοῦ Αἰόλου. ἀναμεμιγμένοι μὲν τῷ 'Ελληνικῷ καὶ ἐνταῦθα ἥσαν οἱ Κᾶρες· ἐσήγαγε δὲ "Ιωνας ἐσ τὴν Τέων "Αποικος ἀπόγονος Μελάνθου τέταρτος, δος τοῖς 'Ορχομενίοις οὐδὲ τοῖς Τήιοις νεώτερον ἐβούλευσεν οὐδέν. ἔτεσι δὲ οὐ πολλοῖς ὕστερον ἐκ τε 'Αθηναίων καὶ ἐκ Βοιωτίας ἀφίκοντο ἄνδρες· ἥγοῦντο δὲ τοῦ μὲν 'Αττικοῦ Δάμασος καὶ Νάοκλος Κόδροῦ παῖδες, τῶν δὲ Βοιωτῶν Γέρης Βοιωτός· καὶ σφᾶς συναμφοτέρους ὁ τε "Αποικος καὶ οἱ Τήιοι συνοίκους ἐδέξαντο.

7 'Ερυθραῖοι δὲ τὸ μὲν ἐξ ἀρχῆς ἀφικέσθαι σὺν 'Ερύθρῳ τῷ 'Ραδαμάνθυός φασιν ἐκ Κρήτης καὶ οἰκιστὴν τῇ πόλει γενέσθαι τὸν "Ερυθρον· ἔχόντων δὲ αὐτὴν ὅμοῦ τοῖς Κρησὶ Λυκίων καὶ Καρῶν τε καὶ Παμφύλων, Λυκίων μὲν κατὰ συγγένειαν τὴν Κρητῶν—καὶ γὰρ οἱ Λύκιοι τὸ ἀρχαῖόν εἰσιν ἐκ Κρήτης, οἱ Σαρπηδόνι ὅμοῦ ἔφυγον—Καρῶν δὲ κατὰ φιλίαν ἐκ παλαιοῦ πρὸς Μίνω, Παμφύλων δὲ ὅτι γένους μέτεστιν 'Ελληνικοῦ καὶ τούτοις—εἰσὶ γὰρ δὴ καὶ οἱ

by Lysimachus, simply in order that the population of Ephesus might be increased. The land around Lebedus is a happy one; in particular its hot baths are more numerous and more pleasant than any others on the coast. Originally Lebedus also was inhabited by the Carians, until they were driven out by Andraemon the son of Codrus and the Ionians. The grave of Andraemon is on the left of the road as you go from Colophon, when you have crossed the river Calaon.

Teos used to be inhabited by Minyans of Orchomenus, who came to it with Athamas. This Athamas is said to have been a descendant of Athamas the son of Aeolus. Here too there was a Carian element combined with the Greek, while Ionians were introduced into Teos by Apoecus, a great-grandchild of Melanthus, who showed no hostility either to the Orchomenians or to the Teians. A few years later there came men from Athens and from Boeotia; the Attic contingent was under Damasus and Naoclus, the sons of Codrus, while the Boeotians were led by Geres, a Boeotian. Both parties were received by Apoecus and the Teians as fellow-settlers.

The Erythraeans say that they came originally from Crete with Erythrus the son of Rhadamanthus, and that this Erythrus was the founder of their city. Along with the Cretans there dwelt in the city Lycians, Carians and Pamphylians; Lycians because of their kinship with the Cretans, as they came of old from Crete, having fled along with Sarpedon; Carians because of their ancient friendship with Minos; Pamphylians because they too belong to the Greek race, being among those

PAUSANIAS: DESCRIPTION OF GREECE

Πάμφυλοι τῶν μετὰ ἄλωσιν Ἰλίου πλανηθέντων σὺν Κάλχαντι—τούτων τῶν κατειλεγμένων ἔχόντων Ἐρυθράς, Κλέοπος ὁ Κόδρου συλλέξας ἐξ ἀπασῶν τῶν ἐν Ἰωνίᾳ πόλεων ὅσους δὴ παρὰ ἑκάστων ἐπεισήγαγεν Ἐρυθραίοις συννοίκους.

- 8 Κλαζομενίοις δὲ καὶ Φωκαεῦσι, πρὶν μὲν ἦ "Ιωνας ἐς τὴν Ἀσίαν ἐλθεῖν, οὐκ ὥκουντο αἱ πόλεις· Ἰώνων δὲ ἀφικομένων μοῖρα ἐξ αὐτῶν πλανωμένη μετεπέμψατο ἡγεμόνα παρὰ Κολοφωνίων Πάρφορον, καὶ πόλιν κτίσαντες ὑπὸ τῇ "Ιδῃ τὴν μὲν οὐ μετὰ πολὺ ἐκλείπουσιν, ἐπανιόντες δὲ ἐς Ἰωνίαν Σκύππιον τῆς Κολοφωνίας ἕκτισαν.
- 9 ἀπελθόντες δὲ ἐκουσίως καὶ ἐκ τῆς Κολοφωνίας, οὕτω γῆν τε ἔσχον, ἦν καὶ νῦν ἔτι ἔχουσι, καὶ κατεσκευάσαντο ἐν τῇ ἡπείρῳ Κλαζομενὰς πόλιν· ἐς δὲ τὴν νῆσον διέβησαν δὴ κατὰ τὸ Περσῶν δέος. Ἀλέξανδρος δὲ ἀνὰ χρόνον ἔμελλεν ὁ Φιλίππου χερρούνησον Κλαζομενὰς ἐργάσεσθαι χώματι ἐς τὴν νῆσον ἐκ τῆς ἡπείρου. τούτων τῶν Κλαζομενίων τὸ πολὺ οὐκ "Ιωνες, Κλεωναῖοι δὲ ἦσαν καὶ ἐκ Φλιοῦντος, ὅσοι Δωριέων ἐς Πελο-
- 10 πόνυνησον κατελθόντων ἐξέλιπον τὰς πόλεις· οἱ δὲ Φωκαεῖς γένος μὲν τὸ ἀνέκαθέν εἰσιν ἐκ τῆς ὑπὸ τῷ Παρνασσῷ καλουμένης καὶ ἐς ἡμᾶς ἔτι Φωκίδος, οἱ Φιλογένει καὶ Δάμωνι ὁμοῦ τοῖς Ἀθηναίοις διέβησαν ἐς τὴν Ἀσίαν. τὴν χώραν δὲ οὐ πολέμῳ, κατὰ δὲ ὁμολογίαν λαμβάνουσι παρὰ Κυμαίων. Ἰώνων δὲ οὐ δεχομένων σφᾶς ἐς Πανιώνιον πρὶν ἦ τοῦ γένους βασιλέας τοῦ Κοδριδῶν λάβωσιν, οὕτω παρὰ Ἐρυθραίων καὶ ἐκ Τέω Δεοίτην καὶ Πέρικλουν λαμβάνουσι καὶ "Αβαρτον.

who after the taking of Troy wandered with Calchas. The peoples I have enumerated occupied Erythrae when Cleopus the son of Codrus gathered men from all the cities of Ionia, so many from each, and introduced them as settlers among the Erythraeans.

The cities of Clazomenae and Phocaea were not inhabited before the Ionians came to Asia. When the Ionians arrived, a wandering division of them sent for a leader, Parphorus, from the Colophonians, and founded under Mount Ida a city which shortly afterwards they abandoned, and returning to Ionia they founded Scyppium in the Colophonian territory. They left of their own free-will Colophonian territory also, and so occupied the land which they still hold, and built on the mainland the city of Clazomenae. Later they crossed over to the island through their fear of the Persians. But in course of time Alexander the son of Philip was destined to make Clazomenae a peninsula by a mole from the mainland to the island. Of these Clazomenians the greater part were not Ionians, but Cleonaeans and Phliasians, who abandoned their cities when the Dorians had returned to Peloponnesus. The Phocaeans are by birth from the land under Parnassus still called Phocis, who crossed to Asia with the Athenians Philogenes and Damon. Their land they took from the Cymaeans, not by war but by agreement. When the Ionians would not admit them to the Ionian confederacy until they accepted kings of the race of the Codridae, they accepted Deoetes, Pericles and Abartus from Erythrae and from Teos.

PAUSANIAS: DESCRIPTION OF GREECE

- IV. Λί δὲ ἐν ταῖς νήσοις εἰσὶν Ἰώνων πόλεις Σάμος ἡ ὑπὲρ Μυκάλης καὶ Χίος ἡ ἀπαντικρὺ τοῦ Μίμαντος. Ἀσιος δὲ ὁ Ἀμφιπολέμου Σάμιος ἐποίησεν ἐν τοῖς ἔπεσιν ὡς Φοίνικι ἐκ Περιμήδης τῆς Οἰνέως γένοιτο Ἀστυπάλαια καὶ Εύρωπη, Ποσειδῶνος δὲ καὶ Ἀστυπαλαίας εἶναι παῖδα Ἀγκαῖον, βασιλεύειν δὲ αὐτὸν τῶν καλουμένων Λελέγων· Ἀγκαίῳ δὲ τὴν θυγατέρα τοῦ ποταμοῦ λαβόντι τοῦ Μαιάνδρου Σαμίαν γενέσθαι Περίλαον καὶ Ἐνουδον καὶ Σάμον καὶ Ἀλιθέρσην καὶ θυγατέρα ἐπ' αὐτῷ Παρθενόπην, Παρθενόπης δὲ τῆς Ἀγκαίου καὶ Ἀπόλλωνος 2 Λυκομήδην γενέσθαι. Ἀσιος μὲν ἐς τοσοῦτο ἐν τοῖς ἔπεσιν ἐδήλωσε· τότε δὲ οἱ τὴν νήσον οἰκοῦντες ἀνάγκη πλέον ἐδέξαντο ἥ εὔνοίᾳ συνοίκους Ἰωνας. ἡγεμὼν δὲ ἦν τοῖς Ἰωσι Προκλῆς ὁ Πιτυρέως, αὐτός τε Ἐπιδαυρίος καὶ Ἐπιδαυρίους τὸ πολὺ ἄγων, οἱ ὑπὸ Δηιφόντου καὶ Ἀργείων ἐκ τῆς Ἐπιδαυρίας ἐξεπεπτώκεσαν· τούτῳ τῷ Προκλεῖ γένος ἦν ἀπὸ Ἰωνος τοῦ Ξούθου. Ἀνδροκλος δὲ καὶ Ἐφέσιοι στρατεύοντιν ἐπὶ Λεώγορον τὸν Προκλέους, βασιλεύοντα μετὰ τὸν πατέρα ἐν Σάμῳ, καὶ μάχῃ νικήσαντες ἐξελαύνουσιν ἐκ τῆς νήσου Σαμίους· αἰτίαν δὲ ἐπέφερον μετὰ Καρῶν σφᾶς ἐπιβουλεύειν Ἰωσι. Σαμίων δὲ τῶν φευγόντων οἱ μὲν ἐπὶ τῇ Θράκῃ νήσον ὥκησαν, καὶ ἀπὸ τούτων τῆς ἐνοικήσεως Σαμοθράκην τὴν νήσον καλοῦσιν ἀντὶ Δαρδανίας· οἱ δὲ ὄμοι Λεωγόρω περὶ Ἀναίαν τὴν ἐν τῇ ἡπείρῳ τῇ πέραν βαλόμενοι τεῖχος, δέκα ἔτεσιν ὕστερον διαβάντες ἐν τῇ Σάμῳ τούς τε Ἐφεσίους ἐκβάλλουσι καὶ ἀνεσώσαντο τὴν νῆσον.
- 186

IV. The cities of the Ionians on the islands are Samos over against Mycale and Chios opposite Mimas. Asius, the son of Amphiptolemus, a Samian, says in his epic that there were born to Phoenix Astypalaea and Europa, whose mother was Perimede, the daughter of Oeneus; that Astypalaea had by Poseidon a son Ancaeüs, who reigned over those called Leleges; that Ancaeüs took to wife Samia, the daughter of the river Maeander, and begat Perilaiüs, Enudus, Samus, Alitherses and a daughter Parthenope; and that Parthenope had a son Lycomedes by Apollo. Thus far Asius in his poem. But on the occasion to which I refer the inhabitants of the island received the Ionians as settlers more of necessity than through good-will. The leader of the Ionians was Procles, the son of Pityreus, Epidaurian himself like the greater part of his followers, who had been expelled from Epidauria by Deiphontes and the Argives. This Procles was descended from Ion, son of Xuthus. But the Ephesians under Androclus made war on Leogorus, the son of Procles, who reigned in Samos after his father, and after conquering them in a battle drove the Samians out of their island, accusing them of conspiring with the Carians against the Ionians. The Samians fled and some of them made their home in an island near Thrace, and as a result of their settling there the name of the island was changed from Dardania to Samothrace. Others with Leogorus threw a wall round Anaea on the mainland opposite Samos, and ten years after crossed over, expelled the Ephesians and reoccupied the island.

PAUSANIAS: DESCRIPTION OF GREECE

4 Τὸ δὲ ἱερὸν τὸ ἐν Σάμῳ τῆς "Ηρας εἰσὶν οἱ
 ἰδρύσασθαι φασι τοὺς ἐν τῇ Ἀργοῖ πλέοντας,
 ἐπάγεσθαι δὲ αὐτοὺς τὸ ἄγαλμα ἐξ "Ἀργους·
 Σάμιοι δὲ αὐτοὶ τεχθῆναι νομίζουσιν ἐν τῇ νήσῳ
 τὴν θεὸν παρὰ τῷ Ἰμβράσῳ ποταμῷ καὶ ὑπὸ²
 τῇ λύγῳ τῇ ἐν τῷ Ἡραίῳ κατ' ἐμὲ ἔτι πεφυκυίᾳ.
 εἶναι δὲ οὖν τὸ ἱερὸν τοῦτο ἐν τοῖς μάλιστα
 ἀρχαῖον¹ οὐχ ἥκιστα ἀν τις καὶ ἐπὶ τῷ ἄγαλματι
 τεκμαίροιτο. ἔστι γάρ δὴ ἀνδρὸς ἔργον Λίγινήτου
 Σμίλιδος τοῦ Εὔκλείδου. οὗτος ὁ Σμίλις ἔστιν
 ἡλικίαν κατὰ Δαιδαλον, δόξης δὲ οὐκ ἐσ τὸ ἵσον
 5 ἀφίκετο. Δαιδάλῳ μὲν γάρ γένους τε Ἀθήνησιν
 ὑπῆρχεν εἶναι τοῦ βασιλικοῦ τῶν καλουμένων
 Μητιονιδῶν καὶ ὁμοῦ τῇ τέχνῃ τῆς πλάνης τε
 ἔνεκα καὶ ἐπὶ ταῖς συμφοραῖς ἐπιφανέστερος
 ἐγένετο ἐσ ἅπαντας ἀνθρώπους. ἀποκτείνας μὲν
 ἀδελφῆς παῖδα καὶ ἐπιστάμενος τὰ οἴκοι νόμιμα
 ἔκουσίως παρὰ Μίνω ἔφυγεν ἐσ Κρήτην, καὶ
 αὐτῷ τε ἄγαλματα Μίνω καὶ τοῦ Μίνω ταῖς
 θυγατράσιν ἐποίησε, καθότι καὶ "Ομηρος ἐν
 6 Ιλιάδι ἐδήλωσε. καταγνωσθεὶς δὲ ἀδικεῖν ὑπὸ³
 τοῦ Μίνω καὶ ἐσ δεσμωτήριον ὁμοῦ τῷ παιδὶ⁴
 ἐμβληθεὶς ἐκδιδράσκει τε ἐκ Κρήτης καὶ ἐσ
 Ινυκον Σικελῶν πόλιν ἀφικνεῖται παρὰ Κώκα-
 λον, καὶ πολέμου παρέσχε τοῖς Σικελοῖς αἰτίαν
 πρὸς τοὺς Κρῆτας, ὅτι ἐξαιτοῦντος Μίνω μὴ
 πρόοιτο αὐτὸν ὁ Κώκαλος· καὶ ἐσ τοσοῦτο ὑπὸ⁵
 τοῦ Κωκάλου τῶν θυγατέρων ἐσπουδάσθη κατὰ
 τὴν τέχνην, ώς καὶ θάνατον τῷ Μίνω βουλεῦσαι
 7 τὰς γυναῖκας ἐσ χάριν Δαιδάλου. δῆλά τε ώς
 ἀνὰ πᾶσαν μὲν τὴν Σικελίαν, ἐπὶ πλεῖστον δὲ
 καὶ Ιταλίας ἀφίκετο τοῦ Δαιδάλου τὸ ὄνομα.

Some say that the sanctuary of Hera in Samos was established by those who sailed in the Argo, and that these brought the image from Argos. But the Samians themselves hold that the goddess was born in the island by the side of the river Imbrasus under the withy that even in my time grew in the Heraeum. That this sanctuary is very old might be inferred especially by considering the image; for it is the work of an Aeginetan, Smilis, the son of Eucleides. This Smilis was a contemporary of Daedalus, though of less repute. Daedalus belonged to the royal Athenian clan called the Metionidae, and he was rather famous among all men not only for his art but also for his wandering and his misfortunes. For he killed his sister's son, and knowing the customs of his city he went into exile of his own accord to Minos in Crete. There he made images for Minos and for the daughters of Minos, as Homer sets forth in the *Iliad*;¹ but being condemned by Minos on some charge he was thrown into prison along with his son. He escaped from Crete and came to Cocalus at Inycus, a city of Sicily. Thereby he became the cause of war between Sicilians and Cretans, because when Minos demanded him back, Cocalus refused to give him up. He was so much admired by the daughters of Cocalus for his artistic skill that to please him these women actually plotted against Minos to put him to death. It is plain that the renown of Daedalus spread over all Sicily and even over the greater part

¹ xviii. 592 foll.

¹ Here the MSS. have δ, which was deleted by Bekker.

PAUSANIAS: DESCRIPTION OF GREECE

ό δὲ Σμῖλις, ὅτι μὴ παρὰ Σαμίους καὶ ἐς τὴν Ἡλείαν, παρ' ἄλλους γε οὐδένας φανερός ἐστιν ἀποδημήσας· ἐς τούτους δὲ ἀφίκετο, καὶ τὸ ἄγαλμα ἐν Σάμῳ τῆς "Ηρας ὁ ποιήσας ἐστὶν οὗτος.

- 8 * * "Ιωνι δὲ τῷ ποιήσαντι τραγῳδίαν ἐστὶν ἐν τῇ συγγραφῇ τοιάδε εἰρημένα, Ποσειδῶνα ἐς τὴν νῆσον ἔρημον οὖσαν ἀφικέσθαι καὶ νύμφῃ τε ἐνταῦθα συγγενέσθαι καὶ ὑπὸ τὰς ωδῶν τῆς νύμφης χιόνα ἐξ οὐρανοῦ πεσεῖν ἐς τὴν γῆν, καὶ ἀπὸ τούτου Ποσειδῶνα τῷ παιδὶ ὄνομα θέσθαι Χίον· συγγενέσθαι δὲ αὐτὸν καὶ ἐτέρᾳ νύμφῃ, καὶ γενέσθαι οἱ παῖδας "Αγελόν τε καὶ Μέλανα· ἀνὰ χρόνον δὲ καὶ Οἰνοπίωνα ἐς τὴν Χίον κατάραι ναυσὶν ἐκ Κρήτης, ἐπεσθαι δέ οἱ καὶ τοὺς παῖδας Τάλον καὶ Εὐάνθην καὶ Μέλανα καὶ Σάλαγόν τε
 9 καὶ Ἀθάμαντα. ἀφίκοντο δὲ καὶ Κᾶρες ἐς τὴν νῆσον ἐπὶ τῆς Οἰνοπίωνος βασιλείας καὶ "Αβαντες ἐξ Εὐβοίας. Οἰνοπίωνος δὲ καὶ τῶν παίδων ἔλαβεν ὕστερον "Αμφικλος τὴν ἀρχήν· ἀφίκετο δὲ ἐξ Ιστιαίας ὁ "Αμφικλος τῆς ἐν Εὐβοίᾳ κατὰ μάντευμα ἐκ Δελφῶν. "Εκτωρ δὲ ἀπὸ Ἀμφίκλου τετάρτη γενεᾶ—βασιλείαν γὰρ ἔσχε καὶ οὗτος—ἐπολέμησεν Ἀβάντων καὶ Καρῶν τοῖς οἰκοῦσιν ἐν τῇ νήσῳ, καὶ τοὺς μὲν ἀπέκτεινεν ἐν ταῖς μάχαις, τοὺς δὲ ἀπελθεῖν
 10 ἡνάγκασεν ὑποσπόνδους. γενομένης δὲ ἀπαλλαγῆς πολέμου Χίοις, ἀφικέσθαι τηνικαῦτα ἐς μυήμην "Εκτορι ὡς σφᾶς καὶ "Ιωσι δέοι συνθύειν ἐς Πανιώνιον· τρίποδα δὲ ἀθλον λαβεῖν αὐτὸν ἐπὶ ἀνδραγαθίᾳ παρὰ τοῦ κοινοῦ φησι τοῦ Ιώνων. τοσαῦτα εἰρηκότα ἐς Χίους "Ιωνα

of Italy. But as for Smilis, it is not clear that he visited any places save Samos and Elis. But to these he did travel, and he it was who made the image of Hera in Samos.

. . . Ion the tragic poet says in his history that Poseidon came to the island when it was uninhabited; that there he had intercourse with a nymph, and that when she was in her pains there was a fall of snow (*chion*), and that accordingly Poseidon called his son Chios. Ion also says that Poseidon had intercourse with another nymph, by whom he had Agelus and Melas; that in course of time Oenopion too sailed with a fleet from Crete to Chios, accompanied by his sons Talus, Euanthes, Melas, Salagus and Athamas. Carians too came to the island, in the reign of Oenopion, and Abantes from Euboea. Oenopion and his sons were succeeded by Amphiclus, who because of an oracle from Delphi came from Histiae in Euboea. Three generations from Amphiclus, Hector, who also had made himself king, made war on those Abantes and Carians who lived in the island, slew some in battle, and forced others to surrender and depart. When the Chians were rid of war, it occurred to Hector that they ought to unite with the Ionians in sacrificing at Panionium. It is said that the Ionian confederacy gave him a tripod as a prize for valour. Such was the account of the Chians that I found

PAUSANIAS: DESCRIPTION OF GREECE

εῦρισκον· οὐ μέντοι ἐκεῖνό γε εἴρηκε, καθ' ἥντινα
αἰτίαν Χῖοι τελοῦσιν ἐς "Ιωνας.

V. Σμύρναν δὲ, ἐν ταῖς δώδεκα πόλεσιν οὖσαν
Αἰολέων καὶ οἰκουμένην¹ τῆς χώρας, καθ' ἀ καὶ
ἐς ἐμὲ ἔτι πόλιν καλοῦσιν ἀρχαίαν, "Ιωνες ἐκ
Κολοφῶνος ὄρμηθέντες ἀφελόμενοι τοὺς Αἰολεῖς
ἔσχον· χρόνῳ δὲ ὕστερον καὶ "Ιωνες μετέδοσαν
Σμυρναίοις τοῦ ἐν Πανιωνίῳ συλλόγου. 'Αλέξ-
ανδρος δὲ ὁ Φιλίππου τῆς ἐφ' ἡμῶν πόλεως
2 ἐγένετο οἰκιστὴς κατ' ὄψιν ὀνείρατος. 'Αλέξαν-
δρον γὰρ θηρεύοντα ἐν τῷ ὅρει τῷ Πάγῳ, ὡς
ἐγένετο ἀπὸ τῆς θήρας, ἀφικέσθαι πρὸς Νεμέ-
σεων λέγουσιν ἰερόν, καὶ πηγῇ τε ἐπιτυχεῖν
αὐτὸν καὶ πλατάνῳ πρὸ τοῦ ἰεροῦ, πεφυκυίᾳ δὲ
ἐπὶ τοῦ ὕδατος. καὶ ὑπὸ τῇ πλατάνῳ καθεύδοντι
κελεύειν φασὶν αὐτῷ τὰς Νεμέσεις ἐπιφανείσας
πόλιν ἐνταῦθα οἰκίζειν καὶ ἄγειν ἐς αὐτὴν Σμυρ-
3 ναίους ἀναστήσαντα ἐκ τῆς προτέρας· ἀποστέλ-
λουσιν οὖν ἐς Κλάρον θεωροὺς οἱ Σμυρναῖοι περὶ
τῶν παρόντων σφίσιν ἐρησομένους, καὶ αὐτοῖς
ἔχρησεν ὁ θεός.

τρὶς μάκαρες κεῖνοι καὶ τετράκις ἄνδρες ἔσονται,
οἳ Πάγον οἰκήσουσι πέρην ἰεροῦ Μέλητος.

οὗτοι μετωκίσαντο ἐθελονταὶ καὶ δύο Νεμέσεις
νομίζουσιν ἀντὶ μιᾶς καὶ μητέρα αὐταῖς φασιν
εἶναι Νύκτα, ἐπεὶ 'Αθηναῖοι γε τῇ ἐν 'Ραμνοῦντι
θεῷ πατέρα λέγουσιν εἶναι 'Ωκεανόν.

4 "Ιωσι δὲ ἔχει μὲν ἐπιτηδειότατα ώρῶν κράσεως
ἡ χώρα, ἔχει δὲ καὶ ἰερὰ οἰα οὐχ ἐτέρωθι,

¹ The MSS. read οἰκουμένης or οἰκουμένη, and have ἥν after πόλιν.

given by Ion. However, he gives no reason why the Chians are classed with the Ionians.

V. Smyrna, one of the twelve Aeolian cities, built on that site which even now they call the old city, was seized by Ionians who set out from Colophon and displaced the Aeolians; subsequently, however, the Ionians allowed the Smyrnaeans to take their place in the general assembly at Panionium. The modern city was founded by Alexander, the son of Philip, in accordance with a vision in a dream. It is said that Alexander was hunting on Mount Pagus, and that after the hunt was over he came to a sanctuary of the Nemeses, and found there a spring and a plane-tree in front of the sanctuary, growing over the water. While he slept under the plane-tree it is said that the Nemeses appeared and bade him found a city there and to remove into it the Smyrnaeans from the old city. So the Smyrnaeans sent ambassadors to Clarus to make inquiries about the circumstance, and the god made answer:—

Thrice, yes, four times blest will those men be
Who shall dwell in Pagus beyond the sacred
Meles.

So they migrated of their own free will, and believe now in two Nemeses instead of one, saying that their mother is Night, while the Athenians say that the father of the goddess¹ in Rhamnus is Ocean.

The land of the Ionians has the finest possible climate, and sanctuaries such as are to be found

¹ That is, Nemesis.

PAUSANIAS: DESCRIPTION OF GREECE

πρῶτον μὲν τὸ ¹ τῆς Ἐφεσίας μεγέθους τε ἔνεκα καὶ ἐπὶ τῷ ἄλλῳ πλούτῳ, δύο δὲ οὐκ ἔξειργασμένα Ἀπόλλωνος, τό τε ἐν Βραγχίδαις τῆς Μιλησίας καὶ ἐν Κλάρῳ τῇ Κολοφωνίων. δύο δὲ ἄλλους ἐν Ἰωνίᾳ ναοὺς ἐπέλαβεν ὑπὸ Περσῶν κατακαυθῆναι, τόν τε ἐν Σάμῳ τῆς Ἡρας καὶ ἐν Φωκαίᾳ τῆς Ἀθηνᾶς· θαῦμα δὲ ὅμως ἥσαν 5 καὶ ὑπὸ τοῦ πυρὸς λελυμασμένοι. ἥσθείης δ' ἀν καὶ τῷ ἐν Ἐρυθραῖς Ἡρακλείῳ καὶ Ἀθηνᾶς τῷ ἐν Πριήνῃ ναῷ, τούτῳ μὲν τοῦ ἀγάλματος ἔνεκα, Ἡρακλείῳ δὲ τῷ ἐν Ἐρυθραῖς κατὰ ἀρχαιότητα· τὸ δὲ ἄγαλμα οὔτε τοῖς καλουμένοις Αἰγιναίοις οὔτε τῷν Ἀττικῶν τοῖς ἀρχαιοτάτοις ἐμφερές, εἰ δέ τι καὶ ἄλλο, ἀκριβῶς ἐστιν Αἰγύπτιον. σχεδία γὰρ ἦν ² ξύλων, καὶ ἐπ' αὐτῇ ὁ θεὸς ἐκ Τύρου τῆς Φοινίκης ἐξέπλευσε· καθ' ἥντινα δὲ αἴτιαν, οὐδὲ αὐτοὶ τοῦτο οἱ Ἐρυθραῖοι λέγουσιν.

6 ως δὲ ἐς τὴν θάλασσαν ἀφίκετο ἡ σχεδία τὴν Ἰώνων, φασὶν αὐτὴν ὄρμίσασθαι πρὸς ἄκρα καλουμένη Μεσάτη· ἡ δὲ ἐστι μὲν τῆς ἡπείρου, τοῖς δὲ ³ ἐκ τοῦ Ἐρυθραίων λιμένος ἐς νῆσου τὴν Χίων πλέουσι τοῦτό ἐστι ⁴ μεσαίτατον. ἐπεὶ δὲ ἡ σχεδία κατὰ τὴν ἄκραν ἔσχεν, ἐνταῦθα πολὺν μὲν οἱ Ἐρυθραῖοι πόνον, οὐκ ἐλάσσονα δὲ ἔσχον οἱ Χῖοι ποιούμενοι σπουδὴν παρὰ σφᾶς καταγ-

7 αγενὸν ἐκάτεροι τὸ ἄγαλμα· τέλος δὲ Ἐρυθραῖος ἄνθρωπος, φίλος μὲν ἦν ἀπὸ θαλάσσης γεγονὼς καὶ ἄγρας ἵχθυων, διέφθαρτο δὲ ὑπὸ νόσου τοὺς ὀφθαλμούς, ὄνομα δέ οἱ Φορμίων ἦν, οὗτος ὁ ἀλιεὺς εἶδεν ὅψιν ὄνείρατος ως τὰς Ἐρυθραίων γυναικας ἀποκείρασθαι δέοι τὰς κόμας καὶ οὕτω τοὺς ἄνδρας πλεξαμένους κάλον ἐκ τῶν τριχῶν

nowhere else. First because of its size and wealth is that of the Ephesian goddess, and then come two unfinished sanctuaries of Apollo, the one in Branchidae, in Milesian territory, and the one at Clarus in the land of the Colophonians. Besides these, two temples in Ionia were burnt down by the Persians, the one of Hera in Samos and that of Athena at Phocaea. Damaged though they are by fire, I found them a wonder. You would be delighted too with the sanctuary of Heracles at Erythrae and with the temple of Athena at Priene, the latter because of its image and the former on account of its age. The image is like neither the Aeginetan, as they are called, nor yet the most ancient Attic images; it is absolutely Egyptian, if ever there was such. There was a wooden raft, on which the god set out from Tyre in Phoenicia. The reason for this we are not told even by the Erythraeans themselves. They say that when the raft reached the Ionian sea it came to rest at the cape called Mesate (*Middle*), which is on the mainland, just midway between the harbour of the Erythraeans and the island of Chios. When the raft rested off the cape the Erythraeans made great efforts, and the Chians no less, both being keen to land the image on their own shores. At last a man of Erythrae (his name was Phormio) who gained a living by the sea and by catching fish, but had lost his sight through disease, saw a vision in a dream to the effect that the women of Erythrae must cut off their locks, and in this way the men would, with a rope woven from the hair, tow the

¹ τὸ added by Buttmann.

² ἡν added by Spiro.

³ δε is not in the MSS.

⁴ For εστι the MSS. have επι.

PAUSANIAS: DESCRIPTION OF GREECE

- τὴν σχεδίαν παρὰ σφᾶς κατάξειν. αἱ μὲν δὴ ἀσταὶ τῶν γυναικῶν οὐδαμῶς ὑπακούειν τῷ
 8 ὄνειρατι ἐβούλοντο· ὅπόσαι δὲ τοῦ Θρακίου γένους ἔδούλευον καὶ ὅσαις σφίσιν ἐλευθέραις ἦν ἐνταῦθα βίος, ἀποκεῖραι παρέχουσιν αὐτάς· καὶ οὕτως οἱ Ἐρυθραιοὶ τὴν σχεδίαν καθέλκουσιν.
 ἔσοδός τε δὴ ταῖς Θράσσαις ἐς τὸ Ἡράκλειόν
 ἐστι γυναικῶν μόναις, καὶ τὸ καλῷδιον τὸ ἐκ τῶν
 τριχῶν καὶ ἐς ἐμὲ ἔτι οἱ ἐπιχώριοι φυλάσσουσι·
 καὶ δὴ καὶ τὸν ἄλιέα οἱ αὐτοὶ οὗτοι ἀναβλέψαι
 9 τε καὶ ὄρāν τὸ λοιπὸν τοῦ βίου φασίν. ἔστι
 δὲ ἐν Ἐρυθραῖς καὶ Ἀθηνᾶς Πολιάδος ναὸς καὶ
 ἄγαλμα ξύλου μεγέθει μέγα καθήμενόν τε ἐπὶ
 θρόνου καὶ ἡλακάτην ἐν ἑκατέρᾳ τῶν χειρῶν ἔχει
 καὶ ἐπὶ τῆς κεφαλῆς πόλον· τοῦτο Ἔνδοίου τέχνην
 καὶ ἄλλοις ἐτεκμαιρόμεθα εἶναι καὶ ἐς τὴν ἐργα-
 σίαν ὄρῶντες¹ τοῦ ἀγάλματος καὶ οὐν τῇκιστα
 ἐπὶ ταῖς Χάρισί τε καὶ "Ωραις, αἱ πρὶν ἐσελθεῖν
 ἐστήκασιν ἐν ὑπαίθρῳ λίθου λευκοῦ. ἐποιήθη
 δὲ καὶ κατ' ἐμὲ Σμυρναίοις ἴερὸν Ἀσκληπιοῦ
 μεταξὺ Κορυφῆς τε ὄρους καὶ θαλάσσης ἀμιγοῦς
 ὕδατι ἀλλοίω.
- 10 'Η δὲ Ιωνία παρὲξ τῶν τε ἴερῶν καὶ τῆς τοῦ
 ἀέρος κράσεως παρέχεται καὶ ἄλλα ἐς συγγραφήν,
 ἡ μέν γε Ἐφεσία χώρα τόν τε Κέγχριον ποταμὸν
 καὶ τοῦ Πίονος τοῦ ὄρους τὴν φύσιν καὶ πηγὴν
 τὴν Ἀλιταίαν· ἐν δὲ τῇ Μιλησίᾳ πηγή τέ ἔστι
 Βιβλίς καὶ ὅσα ἐς τῆς Βιβλίδος τὸν ἔρωτα
 ἄδουσιν· ἐν δὲ τῇ Κολοφωνίων ἄλσος τε τοῦ
 Ἀπόλλωνος, δένδρα μελίαι, καὶ οὐ πόρρω τοῦ
 ἄλσους "Αλης ποταμὸς ψυχρότατος τῶν ἐν
 11 Ιωνίᾳ. Λεβεδίοις δὲ τὰ λουτρὰ ἐν τῇ γῇ θαῦμα

raft to their shores. The women of the citizens absolutely refused to obey the dream; but the Thracian women, both the slaves and the free who lived there, offered themselves to be shorn. And so the men of Erythrae towed the raft ashore. Accordingly no women except Thracian women are allowed within the sanctuary of Heracles, and the hair rope is still kept by the natives. The same people say that the fisherman recovered his sight and retained it for the rest of his life. There is also in Erythrae a temple of Athena Polias and a huge wooden image of her sitting on a throne; she holds a distaff in either hand and wears a firmament on her head. That this image is the work of Endoeus we inferred, among other signs, from the workmanship, and especially from the white marble images of Graces and Seasons that stand in the open before the entrance. A sanctuary too of Asclepius was made by the Smyrnaeans in my time between Mount Coryphe and a sea into which no other water flows.

Ionia has other things to record besides its sanctuaries and its climate. There is, for instance, in the land of the Ephesians the river Cenchrius, the strange mountain of Pion and the spring Halitaea. The land of Miletus has the spring Biblis, of whose love the poets have sung. In the land of Colophon is the grove of Apollo, of ash-trees, and not far from the grove is the river Ales, the coldest river in Ionia. In the land of Lebedus are

¹ Here the MSS. have *ένδον*.

PAUSANIAS: DESCRIPTION OF GREECE

ἀνθρώποις ὁμοῦ καὶ ὡφέλεια γίνεται· ἔστι δὲ καὶ
 Τηίοις ἐπὶ τῇ ἄκρᾳ λουτρὰ τῇ Μακρίᾳ, τὰ μὲν
 ἐπὶ τῷ κλύδωνι ἐν πέτρας χηραμῷ, τὰ δὲ καὶ ἐς
 ἐπίδειξιν πλούτου πεποιημένα. Κλαζομενίοις δὲ
 λουτρά ἔστιν—ἐν δὲ αὐτοῖς Ἀγαμέμνων ἔχει
 τιμάς—καὶ ἄντρον μητρός σφισι Πύρρου καλού-
 μενον, καὶ λόγον ἐπὶ τῷ Πύρρῳ λέγουσι τῷ
 12 ποιμένι. Ἐρυθραίοις δὲ ἔστι μὲν χώρα Χαλκίς,
 ἀφ' ἣς καὶ τῶν φυλῶν σφισιν ἡ τρίτη τὸ ὄνομα
 ἐσχηκεν, ἔστι δὲ τῆς Χαλκίδος κατατείνουσα ἐς
 τὸ πέλαγος ἄκρα καὶ ἐν αὐτῇ λουτρὰ θαλάσσια,
 μάλιστα τῶν ἐν Ἰωνίᾳ λουτρῶν ὡφέλιμα ἀνθρώ-
 ποις. Σμυρναίοις δὲ ποταμὸς Μέλης ὕδωρ ἔστι
 13 κάλλιστον καὶ σπήλαιον ἐπὶ ταῖς πηγαῖς, ἔνθα
 "Ομηρον ποιῆσαι τὰ ἔπη λέγουσιν. Χίοις δὲ ὁ τοῦ
 Οἰνοπίωνος τάφος θέαν τε παρέχεται καὶ τινας καὶ
 λόγους ἐς τοῦ Οἰνοπίωνος τὰ ἔργα. Σαμίοις δὲ
 κατὰ τὴν ὁδὸν τὴν ἐς τὸ Ἡραῖον τὸ Ραδίνης καὶ
 Λεοντίχου μνῆμά ἔστι, καὶ τοῖς ὑπὸ ἔρωτος
 ἀνιωμένοις εὔχεσθαι καθέστηκεν ἰοῦσιν ἐπὶ τὸ
 μνῆμα.

VII. Τὰ μὲν δὴ ἐν Ἰωνίᾳ θαύματα πολλά τε καὶ
 οὐ πολλῷ τινι τῶν ἐν τῇ Ἑλλάδι ἀποδέοντά
 ἔστιν· τότε δὲ ἀπεληλυθότων Ἰώνων τὴν τε
 γῆν οἱ Ἀχαιοὶ τὴν Ἰώνων διελάγχανον καὶ
 ἐσωκίζοντο ἐς τὰς πόλεις. αἱ δὲ δύο τε καὶ δέκα
 ἥσταν ἀριθμόν, ὅπόσαι γε καὶ ἐς ἄπαν τὸ Ἑλληνικὸν
 γνώριμοι, Δύμη μὲν πρὸς Ἡλιδος πρώτη, μετὰ δὲ
 αὐτὴν Ὄλενος καὶ Φαραὶ καὶ Τρίτεια καὶ Ῥύπες
 καὶ Αἴγιον καὶ Κερύνεια καὶ Βοῦρα, ἐπὶ ταύταις δὲ
 Ἐλίκη καὶ Αἴγαι τε καὶ Αἴγειρα καὶ Πελλήνη πρὸς
 τῆς Σικυωνίας ἐσχάτη ἐς ταύτας οἱ Ἀχαιοί καὶ

baths, which are both wonderful and useful. Teos, too, has baths at Cape Macria, some in the clefts of the rock, filled by the tide, others made to display wealth. The Clazomenians have baths (incidentally they worship Agamemnon) and a cave called the cave of the mother of Pyrrhus; they tell a legend about Pyrrhus the shepherd. The Erythraeans have a district called Calchis, from which their third tribe takes its name, and in Calchis is a cape stretching into the sea, and on it are sea baths, the most useful baths in Ionia. The Smyrnaeans have the river Meles, with its lovely water, and at its springs is the grotto, where they say that Homer composed his poems. One of the sights of Chios is the grave of Oenopion, about whose exploits they tell certain legends. The Samians have on the road to the Heraeum the tomb of Rhadine and Leontichus, and those who are crossed in love are wont to go to the tomb and pray. Ionia, in fact, is a land of wonders that are but little inferior to those of Greece.

VI. When the Ionians were gone the Achaeans divided their land among themselves and settled in their cities. These were twelve in number, at least such as were known to all the Greek world; Dyme, the nearest to Elis, after it Olenus, Pharae, Triteia, Rhypes, Aegium, Ceryneia, Bura, Helice also and Aegae, Aegeira and Pellene, the last city on the side of Sicyonia. In them, which had previously

PAUSANIAS: DESCRIPTION OF GREECE

οἱ βασιλεῖς αὐτῶν ἐσῳκίζοντο πρότερον ἔτι ὑπὸ¹
 2 Ἰώνων οἰκουμένας. ἥσαν δὲ οἱ τὸ μέγιστον ἐν¹
 τοῖς Ἀχαιοῖς ἔχοντες κράτος οὗ τε Τισαμενοῦ
 παῖδες Δαιμένης καὶ Σπάρτων καὶ Τέλλις τε καὶ
 Λεοντομένης· Κομήτης δὲ ὁ πρεσβύτατος τῶν
 Τισαμενοῦ παιδῶν πρότερον ἔτι διεβεβήκει
 ναυσὶν ἐς τὴν Ἀσίαν. οὗτοί τε δὴ τηνικαῦτα
 ἐν τοῖς Ἀχαιοῖς ἐδυνάστευον καὶ Δαμασίας ὁ
 Πενθίλου τοῦ ὄρεστου, τοῖς Τισαμενοῦ παισὶν
 ἀνεψιὸς πρὸς πατρός. ἵσχυον δὲ ἐπ' ἵσης τοῖς
 κατειλεγμένοις καὶ Ἀχαιῶν τῶν ἐκ Λακεδαίμονος
 Πρευγένης καὶ ὁ νιός, ὅνομα δέ οἱ ἦν Πατρεύς·
 καὶ σφισιν ὑπὸ τῶν Ἀχαιῶν ἐδόθη κτίσασθαι
 πόλιν ἐν τῇ χώρᾳ, καὶ τὸ ὄνομα ἀπὸ τοῦ Πατρέως
 ἐτέθη τῇ πόλει.

3 Τὰ δὲ ἐς πόλεμον τοιάδε ἦν τοῖς Ἀχαιοῖς.
 κατὰ μὲν ἐς "Ιλιον ἐπιστρατείαν Ἀγαμέμνονος
 Λακεδαίμονα ἔτι καὶ "Αργος οἰκοῦντες μεγίστη τοῦ
 Ἑλληνικοῦ μοῖρα ἥσαν· κατὰ δὲ τὴν Ξέρξου καὶ
 Μήδων ἐπὶ τὴν Ἑλλάδα οὔτε Λεωνίδα τῆς ἐξόδου
 τῆς ἐς Θερμοπύλας εἰσὶν οἱ Ἀχαιοὶ δῆλοι μετεσ-
 χηκότες οὔτε Ἀθηναίοις ὁμοῦ καὶ Θεμιστοκλεῖ
 πρὸς Εύβοίᾳ καὶ Σαλαμῖνι ναυμαχήσαντες, οὐδὲ
 σφᾶς κατάλογος συμμάχων ἔχει Λακωνικὸς ἢ
 4 Ἀττικός. ὑστέρησαν δὲ καὶ ἔργου τοῦ Πλαταιᾶσι
 δῆλα γὰρ δὴ ὅτι ἐπὶ τῷ ἀναθήματι τῷ ἐν Ὁλυμπίᾳ
 τῶν Ἑλλήνων μετῆν ἀν καὶ Ἀχαιοῖς γεγράφθαι.
 δοκεῖν δέ μοι τὰς πατρίδας τε ὑπολειφθέντες
 ἔκαστοι τὰς αὐτῶν ἐσωζον καὶ ἅμα διὰ τὸ ἔργον
 τὸ πρὸς Τροίαν Λακεδαιμονίους Δωριεῖς ἀπηξίουν
 σφίσιν ἡγεῖσθαι. ἐδήλωσαν δὲ καὶ ἀνὰ χρόνον·
 Λακεδαιμονίων γὰρ ἐς τὸν πρὸς Ἀθηναίους πόλεμον

been inhabited by Ionians, settled the Achaeans and their princes. Those who held the greatest power among the Achaeans were the sons of Tisamenus, Daïmenes, Sparton, Tellis and Leontomenes; his eldest son, Cometes, had already crossed with a fleet to Asia. These then at the time held sway among the Achaeans along with Damasias, the son of Penthilus, the son of Orestes, who on his father's side was cousin to the sons of Tisamenus. Equally powerful with the chiefs already mentioned were two Achaeans from Lacedaemon, Preugenæs and his son, whose name was Patreus. The Achaeans allowed them to found a city in their territory, and to it was given the name Patrae from Patreus.

The wars of the Achaeans were as follow. In the expedition of Agamemnon to Troy they furnished, while still dwelling in Lacedaemon and Argos, the largest contingent in the Greek army. When the Persians under Xerxes attacked Greece the Achaeans ^{480 B.C.} it is clear had no part in the advance of Leonidas to Thermopylae, nor in the naval actions fought by the Athenians with Themistocles off Euboea and at Salamis, and they are not included in the Laconian or in the Attic list of allies. They were absent from the action at Plataea, for otherwise the Achaeans would surely have had their name inscribed on the offering of the Greeks at Olympia. My view is that they stayed at home to guard their several fatherlands, while because of the Trojan war they scorned to be led by Dorians of Lacedaemon. This became plain in course of time. For when later on the ^{432 B.C.} Lacedaemonians began the war with the Athenians,

¹ *εν* added by Schubart.

PAUSANIAS: DESCRIPTION OF GREECE

- καταστάντων ὕστερον, ἐς τὴν συμμαχίαν ἥσαν
οἱ Ἀχαιοὶ πρόθυμοι Πατρεῦσι, καὶ ἐς τοὺς
5 Ἀθηναίους οὐχ ἥσσον εἶχον γνώμην. πολέμων
δὲ τῶν πολεμηθέντων ὕστερον ὑπὸ τοῦ "Ελλησι
κοινοῦ τοῦ μὲν ἐν Χαιρωνείᾳ Φιλίππου τε ἐναντίᾳ
καὶ Μακεδόνων οἱ Ἀχαιοὶ μετέσχον, ἐς δὲ τὴν
Θεσσαλίαν καὶ ἐπὶ τὸν πρὸς Λαμίᾳ καλούμενον
πόλεμον οὖ φασιν ἐκστρατεύσασθαι, οὐ γάρ πω
μετὰ τὸ πταῖσμα ἀνενηνοχέναι τὸ ἐν Βοιωτοῖς.
οὐδὲ τῶν ἐπιχωρίων Πατρεῦσιν ἐξηγητὴς τὸν
παλαιστὴν Χίλωνα Ἀχαιῶν μόνον μετασχεῖν
6 ἔφασκε τοῦ ἔργου τοῦ¹ περὶ Λάμιαν. οἰδα δὲ
καὶ ἄνδρα αὐτὸς Λυδὸν "Αδραστον ἴδιᾳ καὶ οὐκ
ἀπὸ τοῦ κοινοῦ τοῦ Λυδῶν ἀμύναντα "Ελλησι.
τοῦ δὲ Ἀδράστου τούτου χαλκῆν εἰκόνα ἀνέθεσαν
οἱ Λυδοὶ πρὸ ιεροῦ Περσικῆς Ἀρτέμιδος, καὶ
ἔγραψαν ἐπίγραμμα ώς τελευτήσειεν ὁ "Αδραστος
ἐναντίον Λεοννάτῳ μαχόμενος ὑπὲρ Ἐλλήνων.
7 ἡ δὲ ἐς Θερμοπύλας ἐπὶ τὴν Γαλατῶν στρατιὰν
ἔξοδος καὶ τοῖς πᾶσιν ὁμοίως παρώφθη Πελο-
ποννησίοις. ἅτε γὰρ πλοῖα οὐκ ἔχόντων τῶν
βαρβάρων, δεινὸν ἔσεσθαί σφισιν ἀπ' αὐτῶν
οὐδὲν ἥλπιζον, εἰ τὸν Κορινθίων ἵσθμὸν ἐκ
θαλάσσης τῆς κατὰ Λέχαιον ἀποτειχίσειαν ἐς
8 τὴν ἑτέραν τὴν ἐπὶ Κεγχρέαις θάλασσαν. τοῦτο
μὲν δὴ Πελοποννησίων ἦν τότε ἀπάντων βού-
λευμα. ἐπεὶ δὲ Γαλάται ναυσὶν ὅντινα δὴ
τρόπον διαβεβήκεσαν ἐς τὴν Ἀσίαν, ἐνταῦθα
εἶχεν οὕτω τὰ Ελλήνων. προεστήκεσαν κατ'
ἰσχὺν οὐδένες ἔτι τοῦ Ελληνικοῦ. Λακεδαιμο-
νίους μὲν γὰρ τὸ ἐν Λεύκτροις πταῖσμα καὶ ἄμα
οἵ τε Ἀρκάδες συνεληλυθότες ἐς Μεγάλην πόλιν

the Achaeans were eager for the alliance with Patrae, and were no less well disposed towards Athens. Of the wars waged afterwards by the confederate Greeks, the Achaeans took part in the battle of Chaeroneia against the Macedonians under ^{338 B.C.} Philip, but they say that they did not march out into Thessaly to what is called the Lamian war, for ^{323 B.C.} they had not yet recovered from the reverse in Boeotia. The local guide at Patrae used to say that the wrestler Chilon was the only Achaean who took part in the action at Lamia. I myself know that Adrastus, a Lydian, helped the Greeks as a private individual, although the Lydian commonwealth held aloof. A likeness of this Adrastus in bronze was dedicated in front of the sanctuary of Persian Artemis by the Lydians, who wrote an inscription to the effect that Adrastus died fighting for the Greeks against Leonnatus. The march to ^{279 B.C.} Thermopylae against the army of the Gauls was left alone by all the Peloponnesians alike; for, as the barbarians had no ships, the Peloponnesians anticipated no danger from the Gauls, if only they walled off the Corinthian Isthmus from the sea at Lechaeum to the other sea at Cenchreæ. This was the policy of all the Peloponnesians at this time. But when the Gauls had somehow crossed in ships to Asia, ^{278 B.C.} the condition of the Greeks was as follows. No Greek state was pre-eminent in strength. For the Lacedaemonians were still prevented from recovering their former prosperity by the reverse at Leuctra combined with the union of the Arcadians at

¹ τοῦ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

*καὶ οἱ Μεσσήνιοι παροικοῦντες ἀνασώσασθαι τὴν
 9 προτέραν ἔτι εὐδαιμονίαν ἐκώλυνον· Θηβαίοις δὲ
 ἐς τοσοῦτο ἡρήμωσεν Ἀλέξανδρος τὴν πόλιν, ὡς
 ἔτεσιν ὑστερον οὐ πολλοῖς καταχθέντας ὑπὸ¹
 Κασσάνδρου μηδὲ σώζειν τὰ οἰκεῖα ἀξιόχρεως
 εἶναι· Ἀθηναίοις δὲ εὔνοια μὲν παρὰ τοῦ Ἑλλη-
 νικοῦ τῶν ἔργων μάλιστα ὑπῆρχε τῶν ὑστερον,
 ἀναπαύσασθαι δὲ οὐ ποτε ἐκ τοῦ Μακεδόνων
 πολέμου παρῆν αὐτοῖς.*

*VII. Ἑλλήνων δὲ οὐ τασσομένων τηνικαῦτα
 ἔτι ἐν κοινῷ, ἴδιᾳ δὲ ἕκαστων κατὰ σφᾶς συνιστα-
 μένων, οἱ Ἀχαιοὶ μάλιστα ἵσχυον· τυράννων τε
 γὰρ πλὴν Πελλήνης αἱ ἄλλαι πόλεις τὸν χρόνον
 ἅπαντα ἀπείρως ἐσχήκεσαν αἵ τε ἐκ πολέμων καὶ
 ἀπὸ τῆς νόσου συμφορὰς τῆς λοιμώδους οὐκ ἐς
 τοσοῦτο Ἀχαιοῖς ἐφ' ὅσον τοῖς ἄλλοις ἐγένοντο
 Ἑλλησι. συνέδριον τε οὖν Ἀχαιϊκὸν καλού-
 μενον καὶ ἀπὸ κοινοῦ λόγου βουλεύματά τε ἦν
 2 Ἀχαιοῖς καὶ τὰ ἔργα. ἀθροίζεσθαι δὲ ἐς Αἴγιον
 σφισιν ἔδοξεν αὕτη γὰρ μετὰ Ἑλίκην ἐπι-
 κλυσθεῖσαν πόλεων ἐν Ἀχαΐᾳ τῶν ἄλλων δόξῃ
 προεῖχεν ἐκ παλαιοῦ καὶ ἵσχυεν ἐν τῷ τότε.
 Ἑλλήνων δὲ τῶν λοιπῶν Σικυώνιοι συνεδρίου
 πρῶτοι τοῦ Ἀχαιῶν μετέσχον, μετὰ δὲ Σικυω-
 νίους ἐσήεσαν ἥδη καὶ τῶν ἄλλων Πελοπονησίων
 οἱ μὲν αὐτίκα, οἱ δὲ χρόνον τινὰ ἐπισχόντες·
 τοὺς δὲ καὶ ἐκτὸς οἰκοῦντας τοῦ ἴσθμοῦ συντελεῖν
 ἐς Ἀχαιοὺς ἐπειθεν, ὅτι ἐς πλέον ἵσχυος προϊὸν
 3 ἔωρων ἀεὶ τὸ Ἀχαιϊκόν. Λακεδαιμόνιοι δὲ Ἑλλή-
 νων μόνοι διάφοροί τε Ἀχαιοῖς τὰ μάλιστα ἥσαν
 καὶ ἐκ τοῦ φανεροῦ πόλεμον σφισιν ἐπῆγον.
 Πελλήνην μέν γε Ἀχαιῶν πόλιν Ἀγις εἶλεν ὁ*

Megalopolis and the settlement of Messenians on their border. Thebes had been brought so low by Alexander that when, a few years later, Cassander 335 B.C. brought back her people, they were too weak even to hold their own. The Athenians had indeed the goodwill of Greece, especially for their later exploits, but they never found it possible to recover from the Macedonian war.

VII. When the Greeks no longer took concerted action, but each state acted for itself alone, the Achaeans enjoyed their greatest power. For except Pellene no Achaean city had at any time suffered from tyranny, while the disasters of war and of pestilence touched Achaia less than any other part of Greece. So we have what was called the Achaean League, and the Achaeans had a concerted policy and carried out concerted actions. As a place of assembly they resolved to have Aegium, for, after Helice had been swallowed up by the sea, Aegium from of old surpassed in reputation the other cities of Achaia, while at the time it enjoyed great power. Of the remaining Greeks the Sicyonians were the first to join the Achaean League, and after the Sicyonians there entered it yet other Peloponnesians, some forthwith and others after an interval. Some too who lived outside the Isthmus were persuaded to join the Achaean League by its unbroken growth in power. Alone among the Greeks the Lacedaemonians were the bitter enemies of the Achaeans and openly carried on war against them. Pellene, a city of the Achaeans, was captured by Agis, the son of Eudamidas, who was

PAUSANIAS: DESCRIPTION OF GREECE

Εύδαμίδου βασιλεύων ἐν Σπάρτη, καὶ ἐξέπεσεν
 αὐτίκα ἐκ Πελλήνης ὑπὸ Ἀράτου καὶ Σικυωνίων.
 Κλεομένης δὲ ὁ Λεωνίδου τοῦ Κλεωνύμου,
 βασιλεὺς οἰκίας τῆς ἑτέρας, ἀντικαθημένους
 "Αρατον καὶ Ἀχαιοὺς πρὸς Δύμη παρὰ πολύ τε
 ἐκράτησεν ἐλθόντας ἐς χεῖρας καὶ ὕστερον
 4 'Αχαιοῖς καὶ Ἀντιγόνῳ συνέθετο εἰρήνην. Ἀντί-
 γονος δὲ οὗτος τηνικαῦτα ἀρχὴν τὴν Μακεδόνων
 εἶχεν, ἐπιτροπεύων Φίλιππον τὸν Δημητρίου
 παῖδα ἔτι ἡλικίαν ὄντα· ἦν δὲ καὶ ἀνεψιὸς τῷ
 Φιλίππῳ καὶ μητρὶ αὐτοῦ συνώκει. πρὸς τοῦ-
 τον οὖν τὸν Ἀντίγονον καὶ Ἀχαιοὺς ποιησάμενος
 ὁ Κλεομένης σπονδὰς καὶ αὐτίκα παραβὰς ὅσα
 ὥμοσεν ἡνδραποδίσατο Ἀρκάδων Μεγάλην πόλιν.
 Λακεδαιμονίοις τε τὸ ἐν Σελλασίᾳ πτῶσμα πρὸς
 'Αχαιοὺς καὶ Ἀντίγονον Κλεομένους ἔνεκα καὶ
 ἐπιορκίας τῆς ἐκείνου συνέβη. Κλεομένους μὲν
 δὴ καὶ αὐθὶς ἐν λόγοις τοῖς Ἀρκαδικοῖς ἀφιξό-
 5 μεθα ἐς μνήμην. Φίλιππος δὲ ὁ Δημητρίου τὴν
 Μακεδόνων ἀρχὴν, ὡς ἀφίκετο ἐς ἄνδρας, παρὰ
 ἐκόντος Ἀντιγόνου λαβὼν φόβον τοῖς πᾶσιν
 "Ελλησιν ἐνεποίησε, τὰ Φιλίππου τοῦ Ἀμύντου,
 προγόνου μὲν οὐκ ὄντος αὐτῷ, τῷ δὲ ἀληθεῖ
 λόγῳ δεσπότου, τά τε ἄλλα αὐτοῦ μιμούμενος
 καὶ τὰ ἐς θεραπείαν ὅσοις πατρίδας ἀρεστὰ ἦν
 ἐπ' οἰκείοις προδιδόναι κέρδεσι. προπίνειν δὲ
 παρὰ τὰ συμπόσια ἐπὶ δεξιότητι καὶ φιλίᾳ
 κύλικας οὐκ οἴνου, φαρμάκων δὲ ἐς ὅλεθρον
 ἀνθρώποις, ἢ δὴ ὁ μὲν τοῦ Ἀμύντου Φιλίππος
 οὐδ' ἐπενόησεν ἐμοὶ δοκεῖν ἀρχῆν, Φιλίππῳ δὲ τῷ

¹ See Book VIII. xxvii. § 5.

king at Sparta; but he was immediately driven out by the Sicyonians under Aratus. Cleomenes, the son of Leonidas, the son of Cleonymus, king of the other royal house, won a decisive victory at Dyme over the Sicyonians under Aratus, who attacked him, and afterwards concluded a peace with the Achaeans and Antigonus. This Antigonus at the time ruled over the Macedonians, being the guardian of Philip, the son of Demetrius, who was still a boy. He was also a cousin of Philip, whose mother he had taken to wife. With this Antigonus then and the Achaeans Cleomenes made peace, and immediately broke all the oaths he had sworn by reducing to slavery Megalopolis, the city of the Arcadians. Because of Cleomenes and his treachery the Lacedaemonians suffered the reverse at Sellasia, where they ^{222 B.C.} were defeated by the Achaeans under Antigonus. In my account of Arcadia¹ I shall again have occasion to mention Cleomenes. When Philip, the son of Demetrius, reached man's estate, and Antigonus without reluctance handed over the sovereignty of the Macedonians, he struck fear into the hearts of all the Greeks. He copied Philip, the son of Amyntas, who was not his ancestor but really his master, especially by flattering those who were willing to betray their country for their private advantage. At banquets he would give the right hand of friendship, offering cups filled not with wine but with deadly poison, a thing which I believe never entered the head of Philip the son of Amyntas, but poisoning sat very lightly on the conscience of

PAUSANIAS: DESCRIPTION OF GREECE

Δημητρίου τὰ φάρμακα τόλμημα ἦν ἐλαφρότατον.
 6 κατεῖχε δὲ¹ καὶ τρεῖς πόλεις φρουραῖς ὄρμητήρια
 εἶναι οἱ κατὰ τῆς Ἑλλάδος, καὶ ὠνόμαζε δὲ ὑπὸ²
 τῆς ὕβρεως καὶ τῆς ἐσ τὸ Ἑλληνικὸν ὑπεροφίας
 κλεῖς τῆς Ἑλλάδος τὰς πόλεις ταύτας· ἐπὶ μέν
 γε Πελοποννήσῳ Κόρινθος καὶ ἡ Κορινθίων ἀκρό-
 πολις ἐτετείχιστο, ἐπὶ δὲ Εὐβοίᾳ καὶ Βοιωτοῖς
 τε καὶ Φωκεῦσι Χαλκὶς ἡ πρὸς τῷ Εὐρίπῳ, κατὰ
 δὲ Θεσσαλῶν τε αὐτῶν καὶ τοῦ Αἰτωλῶν ἔθνους
 Μαγνησίαν τὴν ὑπὸ τὸ Πήλιον κατεῖχεν ὁ
 Φίλιππος. μάλιστα δὲ Ἀθηναίους καὶ τὸ Αἰτω-
 λικὸν ἐπιστρατείας τε συνεχέστιν ἐπίεζε καὶ
 7 ληστῶν καταδρομᾶς· ἐμνημόνευσε δέ μοι καὶ
 πρότερον ὁ λόγος ἐν τῇ Ἀτθίδι συγγραφῇ, ὅσοι
 τε Ἑλλήνων ἡ βαρβάρων ἐναντία Φιλίππου
 συνήραντο Ἀθηναίοις καὶ ὡς ὑπὸ ἀσθενείας τῶν
 συμμάχων ἐπὶ Ρωμαίους καὶ ἐπικουρίαν τὴν
 ἐκεῖθεν κατέφευγον οἱ Ἀθηναῖοι. Ρωμαῖοι δὲ
 ἐπεπόμφεσαν καὶ οὐ πολλῷ τινι ἐμπροσθεν λόγῳ
 μὲν ἐπικουρήσοντας Αἰτωλοῖς ἐναντία Φιλίππου,
 τῷ δὲ ἔργῳ μᾶλλον τι ἐπὶ κατασκοπῇ τῶν ἐν
 8 Μακεδονίᾳ πραγμάτων· τότε δὲ ἀποστέλλουσιν
 Ἀθηναίοις στρατιάν τε καὶ ἡγεμόνα Ὁτίλιον·
 τοῦτο γάρ οἱ τῶν ὀνομάτων ἦν τὸ ἐκδηλότατον,
 ἐπεὶ καλοῦνται γε οὐ πατρόθεν οἱ Ρωμαῖοι κατὰ³
 ταύτα "Ἑλλησιν, ἀλλὰ καὶ τρία ὅπότε ὀλίγιστα
 καὶ ἔτι πλέονα ὄνόματα ἐκάστῳ τίθενται. τῷ δὲ
 Ὁτιλίῳ προσετέτακτο ὑπὸ Ρωμαίων ἀπείργειν
 ἀπὸ Ἀθηναίων καὶ τοῦ Αἰτωλικοῦ τὸν Φιλίππου
 9 πόλεμον. Ὁτίλιος δὲ τὰ μὲν ἄλλα τοῖς πράγ-
 μασι κατὰ τὰ ἐπιτεταγμένα ἔχρητο, τάδε δὲ οὐ
 κατὰ γνώμην οἱ τὴν Ρωμαίων ἐστὶν εἰργασμένα·

Philip the son of Demetrius. He also occupied with garrisons three towns to be used as bases against Greece, and in his insolent contempt for the Greek people he called these cities the keys of Greece. To watch Peloponnesus Corinth was fortified with its citadel; to watch Euboea, the Boeotians and the Phocians, Chalcis on the Euripus; against the Thessalians themselves and the Aetolian people Philip occupied Magnesia at the foot of Mount Pelium. The Athenians especially and the Aetolians he harried with continual attacks and raids of bandits. Already, in my account of Attica¹ I have described the alliances of Greeks and barbarians with the Athenians against Philip, and how the weakness of their allies urged the Athenians to seek help from Rome. A short time before, the Romans had sent a force ostensibly to help the Aetolians against Philip, but really more to spy on the condition of Macedonia. At the appeal of Athens the Romans despatched an army under Otilius, to give him the name by which he was best known. For the Romans differ from the Greeks in their being called, not by the names of their fathers, but by three names at least, if not more, given to each man. Otilius had received orders from the Romans to protect Athenians and Aetolians from war with Philip. Otilius carried out his orders up to a point, but displeased the Romans in certain of

¹ See Book I. xxxvi. § 5.

¹ δὲ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

Εύβοέων γὰρ Ἐστίαιαν πόλιν καὶ Ἀντίκυραν τὴν ἐν τῇ Φωκίδι ἐλών, ὑπηκόους κατ' ἀνάγκην οὖσας Φιλίππου, ἐποίησεν ἀναστάτους. καὶ τοῦδε ἔνεκα ἐμοὶ δοκεῖν, ἐπεὶ ἐπύθετο ἡ βουλή, ἀποστέλλουσιν Ὁτιλίῳ διάδοχον τῆς ἀρχῆς Φλαμίνιον.

VIII. Τότε δὲ ἥκων ὁ Φλαμίνιος Ἐρέτριάν τε διήρπασε, τοὺς φρουροῦντας Μακεδόνων μάχη νικήσας, καὶ αὐθις ἐλάσας ἐπὶ Κόρινθον κατεχομένην ὑπὸ Φιλίππου φρουρᾶν αὐτὸς τε προσεκάθητο πολιορκῶν καὶ παρὰ Ἀχαιοὺς ἄμα ἀποστέλλων ἐπήγγελλέ σφισιν ἀφικνεῖσθαι πρὸς Κόρινθον στρατιᾶ, συμμάχους τε ἀξιωθησομένους καλεῖσθαι Ῥωμαίων καὶ ἄμα εὔνοίᾳ τῇ ἐς τὸ 2 Ἑλληνικόν. Ἀχαιοὶ δὲ ἐποιοῦντο μὲν μεγάλως καὶ αὐτὸν ἐν αἰτίᾳ Φλαμίνιον καὶ ἔτι πρότερον Ὁτίλιον, οὐ μετεχειρίσαντο ὡμῶς οὕτω πόλεις Ἑλληνίδας καὶ ἀρχαίας, ἀναμαρτήτους τε οὖσας πρὸς Ῥωμαίους καὶ οὐ κατὰ γνώμην ὑπὸ Μακεδόνων ἀρχομένας· προεωρῶντο δὲ καὶ ὡς ἀντὶ Φιλίππου καὶ Μακεδόνων Ῥωμαῖοι σφίσι τε ἥκοιεν καὶ τῷ Ἑλληνικῷ δεσπόται προστάττειν. ῥηθέντων δὲ ἐν τῷ συνεδρίῳ πολλῶν καὶ ἐναντίων ἀλλήλοις, τέλος οἱ εὖνοι Ῥωμαίοις ἐνίκησαν καὶ Ἀχαιοὶ Φλαμινίῳ Κόρινθον συνεπολιόρκησαν. 3 Κορίνθιοι δὲ ἀπὸ Μακεδόνων ἐλευθερωθέντες μετέσχον αὐτίκα συνεδρίου τοῦ Ἀχαιῶν, μετασχόντες καὶ πρότερον, ὅτε Ἀρατος καὶ Σικυώνιοι φρουρὰν ἐκ τοῦ Ἀκροκορίνθου τὴν πᾶσαν ἐξήλασαν καὶ ἀπέκτειναν Περσαῖον ὑπὸ Ἀντιγόνου ταχθέντα ἐπὶ τῇ φρουρᾷ. Ἀχαιοὶ δὲ τὸ ἀπὸ τούτου σύμμαχοί τε ὠνομάζοντο Ῥωμαίων καὶ ἐς

his acts. Hestiae in Euboea and Anticyra in Phocis, which had been compelled to submit to Philip, he utterly destroyed. It was, I think, for this reason that the senate, when they heard the news, sent Flamininus to succeed Otilius in his command.

VIII. On his arrival Flamininus sacked Eretria, defeating the Macedonians who were defending it. He then marched against Corinth, which was held by Philip with a garrison, and sat down to besiege it, while at the same time he sent to the Achaeans and bade them come to Corinth with an army, if they desired to be called allies of Rome and at the same time to show their goodwill to Greece. But the Achaeans greatly blamed Flamininus himself, and Otilius before him, for their savage treatment of ancient Greek cities which had done the Romans no harm, and were subject to the Macedonians against their will. They foresaw too that the Romans were coming to impose their domination both on Achaeans and on the rest of Greece, merely in fact to take the place of Philip and the Macedonians. At the meeting of the League many opposite views were put forward, but at last the Roman party prevailed, and the Achaeans joined Flamininus in besieging Corinth. On being delivered from the Macedonians the Corinthians at once joined the Achaean League; they had joined it on a previous occasion, when the Sicyonians under Aratus drove all the garrison out of Acrocorinth, killing Persaeus, who had been placed in command of the garrison by Antigonus. Hereafter the Achaeans were called allies of the Romans, and in all respects right zealous allies they

PAUSANIAS: DESCRIPTION OF GREECE

τὰ πάντα ἡσαν πρόθυμοι· καὶ σφισιν εἴποντο μὲν
ἐς Μακεδονίαν καὶ ἐπὶ Φίλιππον, μετέσχον δὲ καὶ
στρατείας ἐς Αἰτωλούς, τρίτα δὲ ὁμοῦ Ῥωμαίοις
ἔμαχέσαντο ἐναντία Ἀντιόχου καὶ Σύρων.

- 4 "Οσα μὲν δὴ Ἀχαιοὶ Μακεδόσιν ἢ στρατιᾶ τῇ
Σύρων ἐναντία ἐτάξαντο, φιλίᾳ τῇ πρὸς Ῥωμαίους
ἔπραξαν· ἐς δὲ Αἰτωλοὺς ἐκ παλαιοῦ σφισιν ἦν
οἰκεῖα ἐγκλήματα. ἐπεὶ δὲ ἡ Νάβιδος ἐν Σπάρτη
τυραννὶς κατελέλυτο, ἐς πλείστην ὡμότητα
ἀνδρὸς ἀφικομένου, τὰ ἐς τοὺς Λακεδαιμονίους
5 αὐτίκα ἐνεπεπτώκει· καὶ σφᾶς ὑπὸ τὸν χρόνον
οἱ Ἀχαιοὶ τοῦτον ἐς σύλλογον ὑπάγονται τὸν
Ἀχαιϊκὸν καὶ δίκας τε ἐδίκαζόν σφισιν ἐς τὸ
ἀκριβέστατον καὶ τὰ τείχη τῆς Σπάρτης κατα-
βάλλουσιν ἐς ἔδαφος, οἰκοδομηθέντα μὲν καὶ
πρότερον ἔτι αὐτοσχεδίως ἐπί τε τῆς Δημητρίου
καὶ ὕστερον τῆς Πύρρου καὶ Ἡπειρωτῶν στρα-
τείας, ἐπὶ δὲ τῆς τυραννίδος τῆς Νάβιδος καὶ ἐς
τὸ ἀσφαλέστατον ὄχυρωθέντα. τά τε οὖν τείχη
τῆς Σπάρτης οἱ Ἀχαιοὶ καθεῖλον καὶ τὰ ἐς
μελέτην τοῖς ἐφήβοις ἐκ τῶν Λυκούργου νόμων
καταλύσαντες ἐπέταξαν τοῖς Ἀχαιῶν ἐφήβοις
6 τὰ αὐτὰ ἐπιτηδεύειν. ταῦτα μὲν δὴ καὶ ἐς πλέον
ἐπέξεισιν αὐθίς μοι τὰ ἐς Ἀρκάδας· Λακεδαι-
μόνιοι δὲ ἄτε μεγάλως τοῖς ἐπιτάγμασιν ἀχθό-
μενοι τοῖς Ἀχαιῶν καταφεύγουσιν ἐπὶ Μέτελλον
καὶ ὅσοι σὺν Μετέλλῳ κατὰ πρεσβείαν ἥκον ἐκ
Ῥώμης. ἀφίκοντο δὲ οὗτοι Φιλίππῳ καὶ Μακε-
δόσι πόλεμον μὲν οὐδένα ἐπάξουτες ἄτε εἰρήνης
πρότερον ἔτι Φιλίππῳ καὶ Ῥωμαίοις ὁμωμοσ-
μένης, ὅπόσα δὲ ἡ Θεσσαλοῖς ἢ τῶν ἐξ Ἡπείρου
τισὶν ἐγκλήματα ἦν ἐς Φιλίππον, ταῦτα ἥκον οἱ

proved themselves to be. They followed the Romans to Macedonia against Philip ; they took part in the campaign against the Aetolians ; thirdly they fought side by side with the Romans against the Syrians under Antiochus.

All that the Achaeans did against the Macedonians or the host of the Syrians they did because of their friendship to the Romans ; but against the Aetolians they had a long-standing private quarrel to settle. When the tyranny of Nabis in Sparta was put down, a tyranny marked by extreme ferocity, the affairs of Lacedaemon at once caught the attention of the Achaeans. At this time the Achaeans brought the Lacedaemonians into the Achaean confederacy, exacted from them the strictest justice, and razed the walls of Sparta to the ground. These had been built at haphazard at the time of the invasion of Demetrius, and afterwards of the Epeirots under Pyrrhus, but under the tyranny of Nabis they had been strengthened to the greatest possible degree of safety. So the Achaeans destroyed the walls of Sparta, and also repealed the laws of Lycurgus that dealt with the training of the youths, at the same time ordering the youths to be trained after the Achaean method. I shall treat of this more fully in my account of Arcadia.¹ The Lacedaemonians, deeply offended by the ordinances of the Achaeans, fled to Metellus and the other commissioners who had come from Rome. They had come, not at all to bring war upon Philip and the Macedonians, as peace had already been made between Philip and the Romans, but to judge the charges brought against Philip by the Thessalians and certain

¹ See Book VIII. li.

PAUSANIAS: DESCRIPTION OF GREECE

- 7 ὁμοῦ Μετέλλῳ κρινοῦντες. ἔργῳ μὲν δὴ Φίλιππός τε αὐτὸς καὶ ἡ Μακεδόνων ἀκμὴ καθήρητο ὑπὸ Ῥωμαίων—μαχεσάμενος γὰρ Φλαμινίου καὶ Ῥωμαίων ἐναντίᾳ Φίλιππος ἐν Κυνὸς καλουμέναις κεφαλαῖς¹ τὸ ἥττον ἡνέγκατο, ἀλλ’ ἄτε δὴ κατὰ δύναμιν ἀγωνισάμενος αὐτὸς οὗτος ὁ Φίλιππος τοσοῦτον ἐκρατήθη τῇ συμβολῇ, ὡς στρατιᾶς τε ἦν ἡγεν ἀποβαλεῖν τὸ πολὺ καὶ ἐκ τῶν πόλεων, ὅσας εἶλεν ἐν τῇ Ἑλλάδι πολέμῳ παραστησάμενος, ἐξήγαγεν ἐξ ἀπασῶν τὰς φρουρὰς κατὰ ὁμολογίαν πρὸς Ῥωμαίους—, κατὰ 8 μέντοι τοῦ λόγου τὸ εὐπρεπὲς παρὰ Ῥωμαίων εὕρητο εἰρήνην δεήσεσί τε παντοίαις καὶ δαπάναις χρημάτων μεγάλαις. τὰ δὲ ἐς Μακεδόνας δύναμίν τε, ἦν ἐπὶ Φιλίππου περιεβάλοντο τοῦ Ἀμύντου, καὶ ὡς ἐπὶ Φιλίππου τοῦ ὑστέρου τὰ πράγματά σφισιν ἐφθάρη, Σίβυλλα οὐκ ἄνευ θεοῦ προεθέσπισεν· ἔχει δὲ οὕτω τὰ χρησθέντα·
- 9 αὐχοῦντες βασιλεῦσι Μακεδόνες Ἀργεάδησιν, ὑμῖν κοιρανέων ἀγαθὸν καὶ πῆμα Φίλιππος. ἥτοι ὁ μὲν πρότερος πόλεσιν λαοῖσι τ' ἄνακτας θήσει· ὁ δ' ὁπλότερος τιμὴν ἀπὸ πᾶσαν ὀλέσσει,
διηγθεὶς ἐσπερίοισιν ὑπ' ἀνδράσιν ἡώοις τε.
- Ῥωμαῖοί τε δὴ τὰ πρὸς ἐσπέραν νεμόμενοι τῆς Εὐρώπης καθεῖλον τὴν Μακεδόνων ἀρχὴν καὶ τῶν ἐς τὸ συμμαχικὸν ταχθέντων "Ατταλος . . ." ² καὶ ἔτι ἐκ Μυσίας στρατιᾶς· πρὸς δὲ ἀνίσχοντα ἥλιον μᾶλλον τι ἡ Μυσία τέτραπται.

¹ The MSS. have here ἐν λόγοις. Clavier suggested λόφοις.

Epeirots. In actual fact Philip himself and the Macedonian ascendancy had been put down by the Romans ; Philip fighting against the Romans under Flamininus was worsted at the place called Dog's Heads, where in spite of his desperate efforts Philip was so severely defeated in the encounter that he lost the greater part of his army and agreed with the Romans to evacuate all the cities in Greece that he had captured and forced to submit. By prayers of all sorts, however, and by vast expenditure he secured from the Romans a nominal peace. The history of Macedonia, the power she won under Philip the son of Amyntas, and her fall under the later Philip, were foretold by the inspired Sibyl. This was her oracle :—

Ye Macedonians, boasting of your Argive kings,
To you the reign of a Philip will be both good and
evil.

The first will make you kings over cities and
peoples ;

The younger will lose all the honour,
Defeated by men from west and east.

Now those who destroyed the Macedonian empire were the Romans, dwelling in the west of Europe, and among the allies fighting on their side was Attalus . . . who also commanded the army from Mysia, a land lying under the rising sun.

² There is a hiatus here. Spiro would add *τῆς ἐκ Περγάμου συλλεχθεσῆς ἡγεμῶν*.

IX. Τότε δὲ τῷ Μετέλλῳ καὶ τῇ ἄλλῃ πρεσβείᾳ μὴ ὑπεριδεῖν Λακεδαιμονίων ἥρεσε καὶ Ἀχαιῶν, τοὺς δὲ τὰς ἀρχὰς ἔχοντας ἐς τὸ συνέδριον ἡξίουν συγκαλέσαι τοὺς Ἀχαιούς, ἵνα ἐν κοινῷ διδάξωσιν αὐτοὺς ἡπιώτερον μεταχειρίζεσθαι τὰ ἐν Λακεδαιμονίῳ. οἱ δέ σφισιν ἀπεκρίναντο μήτε ἐκείνοις Ἀχαιοὺς ἐς σύλλογον μήτε ἄλλῳ συνάξειν, ὅστις μὴ ἐπὶ τῷ πράγματι ἐφ' ὅτῳ ποιεῖται τὴν πρόσοδον παρὰ τῆς Ρωμαίων βουλῆς ἔχει δόγμα. Μέτελλος δὲ καὶ οἱ σὺν αὐτῷ ὑπὸ τῶν Ἀχαιῶν περιυβρίσθαι νομίζοντες, ἐπειδὴ ἀφίκοντο ἐς Ρώμην, πολλὰ ἐπὶ τῆς βουλῆς καὶ οὐ τὰ πάντα ἀληθῆ κατηγόρουν τῶν 2 Ἀχαιῶν. τούτων δὲ πλείονα ἐνεκάλουν Ἀχαιοῖς Ἀρεὺς καὶ Ἀλκιβιάδας, Λακεδαιμόνιοι μὲν καὶ δόκιμοι τὰ μάλιστα ἐν τῇ Σπάρτῃ, τὰ δὲ ἐς Ἀχαιοὺς οὐ δίκαιοι· γενομένους γὰρ ὑπὸ Νάβιδος φυγάδας ὑπεδέξαντο αὐτοὺς οἱ Ἀχαιοὶ καὶ ἀποθανόντος Νάβιδος παρὰ γνώμην Λακεδαιμονίων τοῦ δήμου κατάγουσιν ἐς Σπάρτην. τότε οὖν ἀναβεβηκότες καὶ οὗτοι παρὰ τὴν βουλὴν προθυμότατα ἐνέκειντο Ἀχαιοῖς· Ἀχαιοὶ δέ σφισιν ἀπελθοῦσιν ἐπιβάλλουσιν ἐν τῷ συνεδρίῳ θάνατον τον ζημίαν. Ρωμαίων δὲ ἡ βουλὴ πέμπουσιν ἄλλους τε ἄνδρας καὶ Ἀππιον Λακεδαιμονίοις καὶ Ἀχαιοῖς τὰ δίκαια ὁρίσαι. Ἀππιος δὲ καὶ οἱ σὺν αὐτῷ ἔμελλον μὲν οὐδὲ ὀφθέντες Ἀχαιοῖς ἔσεσθαι καθ' ἡδονήν, οἱ Ἀρέα καὶ Ἀλκιβιάδαν ἅμ' αὐτοῖς ἐπήγοντο ἐν τῷ τότε Ἀχαιοῖς ἔχθίστους· ἐλύπησαν δὲ καὶ ἐς πλέον τοὺς Ἀχαιούς, ἐπειδὴ ἐς τὸν σύλλογον αὐτῶν ἐπελθόντες σὺν

IX. On the occasion to which I referred Metellus and the other commissioners resolved not to overlook the Lacedaemonians and the Achaeans, and asked the officers of the League to summon the Achaeans to a meeting, so that they might receive all together instructions to be gentler in their treatment of Lacedaemon. The officers replied that they would call a meeting of the Achaeans neither for them nor for anyone else who had not a decree of the Roman senate approving the proposal for which the assembly was to be held. Metellus and his colleagues, thinking that the conduct of the Achaeans was very insolent, on their arrival at Rome made before the senate many accusations against the Achaeans, not all of which were true. More accusations still against the Achaeans were made by Areus and Alcibiadas, Lacedaemonians of great distinction at Sparta but ungrateful to the Achaeans. For the Achaeans gave them a welcome when exiled by Nabis, and on the tyrant's death restored them to Sparta against the will of the Lacedaemonian people. On this occasion, therefore, they too arose and attacked the Achaeans with great vehemence before the senate; accordingly, the Achaeans, at a meeting of their League, passed sentence of death upon them. The Roman senate sent Appius and other commissioners to arbitrate between the Lacedaemonians and the Achaeans. The mere sight of Appius and his colleagues was sure to be displeasing to the Achaeans, for they brought with them Areus and Alcibiadas, detested by the Achaeans at that time beyond all other men. The commissioners vexed the Achaeans yet more when they came to the assembly and delivered

PAUSANIAS: DESCRIPTION OF GREECE

- όργη μᾶλλον ἐποιοῦντο ἢ πειθοῖ τοὺς λόγους.
- 4 Λυκόρτας δὲ ὁ Μεγαλοπολίτης, οὗτε ἀξιώματι οὐδενὸς Ἀρκάδων ὕστερος καὶ τι καὶ φρόνημα κατὰ φιλίαν προσειληφὼς τὴν Φιλοποίμενος, λόγῳ τε ἀπέφαινε τὰ ὑπὲρ τῶν Ἀχαιῶν δίκαια καὶ ὅμοι τοῖς λόγοις καὶ μέμψιν τινὰ ὑπέτεινεν ἐς τοὺς Ρωμαίους. "Αππιος δὲ καὶ οἱ σὺν αὐτῷ Λυκόρταν λέγοντα ἐποιοῦντο ἐν χλευασμῷ καὶ Ἀρέως ἀποψηφίζονται καὶ Ἀλκιβιάδα μηδὲν ἀδίκημα ἔξ αὐτῶν ἐς Ἀχαιοὺς εἶναι, Λακεδαιμονίοις τε ἀποστεῖλαι πρέσβεις ἐφιάσιν ἐς Ρώμην, ἐναντία ἐφιέντες ἢ Ρωμαίοις συγκείμενα ἦν καὶ Ἀχαιοῖς. Ἀχαιῶν μὲν γὰρ εἴρητο ἀπὸ τοῦ κοινοῦ παρὰ τὴν Ρωμαίων βουλῆν ἀπιέναι πρέσβεις, ἵδιᾳ δὲ ἀπείρητο μὴ πρεσβεύεσθαι τὰς πόλεις ὅσαι συνεδρίουν τοῦ Ἀχαιῶν μετεῖχον.
- 5 ἀντιπρεσβευσαμένων δὲ καὶ Ἀχαιῶν Λακεδαιμονίοις καὶ λόγων ῥηθέντων ὑπὸ ἀμφοτέρων ἐπὶ τῆς βουλῆς, τοὺς αὐτοὺς ἀποστέλλουσιν αὖθις οἱ Ρωμαῖοι Λακεδαιμονίοις γενέσθαι καὶ Ἀχαιοῖς δικαστάς, "Αππιον καὶ ὅσοι σὺν ἐκείνῳ πρότερον ἐς τὴν Ἑλλάδα ἀφίκοντο. οἱ δὲ τούς τε ἐκβληθέντας ὑπὸ Ἀχαιῶν κατάγουσιν ἐς Σπάρτην καὶ ὅσων πρὸ κρίσεως ἀπελθόντων κατέγνωστο ὑπὸ τῶν Ἀχαιῶν ἀδικεῖν, καὶ τὰ ἐπὶ τούτοις τιμήματα ἔλυσαν· καὶ συντελείας μὲν Λακεδαιμονίους τῆς¹ ἐς τὸ Ἀχαιϊκὸν οὐκ ἀφιᾶσι, περὶ δὲ τῇ ἐκάστου ψυχῆς ξενικά σφισι διδόασιν εἶναι δικαστήρια, ὅσα δὲ ἄλλα ἐγκλήματα, λαμβάνειν τε αὐτοὺς καὶ ἐν τῷ Ἀχαιϊκῷ ὑπέχειν τὰς κρίσεις. ἐτειχίσθη δὲ καὶ ἔξ ἀρχῆς αὖθις
- 6 Σπαρτιάταις ὁ κύκλος τοῦ ἀστεως. Λακεδαι-

speeches more angry than conciliatory. But Lycortas of Megalopolis, than whom no man was more highly esteemed among the Arcadians, and whose friendship with Philopoemen had given him something of his spirit, set forth the case for the Achaeans in a speech suggesting that the Romans were somewhat to blame. But Appius and his colleagues greeted the speech of Lycortas with jeers, acquitted Areus and Alcibiadas of any offence against the Achaeans, and permitted the Lacedaemonians to send an embassy to Rome. Such permission was a contravention of the agreement between the Romans and the Achaeans, which allowed the Achaeans as a body to send a deputation to the Roman senate but forbade any city of the Achaean League to send a deputation privately. A deputation of the Achaeans was sent to oppose the Lacedaemonians, and after speeches had been delivered by both sides before the senate, the Romans again despatched the same commissioners, Appius and his former colleagues in Greece, to arbitrate between the Lacedaemonians and the Achaeans. This commission restored to Sparta those whom the Achaeans had exiled, and they remitted the penalties inflicted by the Achaeans on those who had fled before their trial and had been condemned in their absence. The Lacedaemonian connection with the Achaean League was not broken, but foreign courts were established to deal with capital charges; all other charges were to be submitted for judgment to the Achaean League. The circuit of the city walls was restored by the Spartans right from the foundations. The restored

¹ τῆς is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

μονίων δὲ οἱ κατελθόντες, βουλεύοντες παντοῖα ἐπὶ Ἀχαιοῖς, λυπήσειν σφᾶς ἐπὶ τοιῷδε μάλιστα ἥλπιζον. Μεσσηνίους τοὺς Φιλοποίμενι θανάτου συναιτίους γενέσθαι νομισθέντας καὶ κατὰ τὴν¹ αἰτίαν ταύτην ὑπὸ Ἀχαιῶν ἐκπεπτωκότας, τούτους τε καὶ Ἀχαιῶν αὐτῶν τοὺς φεύγοντας ἀναβῆναι πείθουσιν ἐς Ρώμην· σὺν δέ σφισιν ἀνεληλυθότες καὶ αὐτοὶ γενέσθαι τοῖς ἀνδράσιν ἐπρασσον κάθοδον. ἄτε δὲ τοῦ Ἀππίου Λακεδαιμονίοις συμπροθυμουμένου μεγάλως, Ἀχαιοῖς δὲ ἐπὶ παντὶ ἀντιβαίνοντος, ἔμελλεν οὐ χαλεπῶς Μεσσηνίων καὶ Ἀχαιῶν τοῖς φεύγοντοι τὰ βουλεύματα ἐς δέον χωρήσειν· γράμματά τε αὐτίκα ὑπὸ τῆς βουλῆς ἐς τε Ἀθήνας κατεπέμπετο καὶ ἐς Αἰτωλίαν κατάγειν σφᾶς Μεσσηνίους καὶ 7 Ἀχαιοὺς ἐπὶ τὰ οἰκεῖα. τοῦτο Ἀχαιοὺς ἐς τὰ μάλιστα ἡνίασεν, ως οὕτε ἄλλως πάσχοντας δίκαια ὑπὸ Ρωμαίων καὶ ἐς τὸ ἀνωφελὲς προϋπηργμένων σφίσιν ἐς αὐτούς, οὐ ἐπὶ τὰ Φιλίππου καὶ Αἰτωλῶν ἐναντία καὶ αὐθις Ἀντιόχου στρατεύσαντες χάριτι τῇ² ἐς Ρωμαίους ἐγίνοντο ὕστεροι φυγάδων ἀνθρώπων καὶ οὐ καθαρῶν χεῖρας· δῆμος δὲ εἴκειν σφίσιν ἐδόκει.

X. Τότε μὲν δὴ ἐς τοσοῦτο ἐπράχθη· τολμημάτων δὲ τὸ ἀνοσιώτατον, τὴν πατρίδα καὶ ἄνδρας προδιδόναι πολίτας ἐπὶ οἰκείοις κέρδεσιν, ἔμελλε καὶ Ἀχαιοῖς κακῶν ἄρξειν, οὕποτε ἐκ τοῦ χρόνου παντὸς τὴν Ἑλλάδα ἐκλιπόν. ἐπὶ μέν γε Δαρείου τοῦ Τστάσπου βασιλεύοντος Περσῶν "Ιωσὶ τὰ πράγματα ἐφθάρη Σαμίων πλὴν ἐνός τε καὶ δέκα ἀνδρῶν τῶν ἄλλων τριηράρχων τὸ ναυτικὸν τὸ Ιώνων προδόντων.

Lacedaemonian exiles carried on various intrigues against the Achaeans, hoping to vex them most by the following plot. They persuaded to go up to Rome the exiles of the Achaeans, along with the Messenians who had been held to be involved in the death of Philopoemen and banished on that account by the Achaeans. Going up with them to Rome they intrigued for the restoration of the exiles. As Appius was a zealous supporter of the Lacedaemonians and opposed the Achaeans in everything, the plans of the Messenian and Achaean exiles were bound to enjoy an easy success. Despatches were at once sent by the senate to Athens and Aetolia, with instructions to bring back the Messenians and Achaeans to their homes. This caused the greatest vexation to the Achaeans. They bethought themselves of the injustice they had suffered at the hands of the Romans, and how all their services had proved of no avail; to please the Romans they had made war against Philip, against the Aetolians and afterwards against Antiochus, and after all there was preferred before them a band of exiles, whose hands were stained with blood. Nevertheless, they decided to give way.

X. Such were the events that took place on this occasion. The most impious of all crimes, the betrayal for private gain of fatherland and fellow-citizens, was destined to be the beginning of woes for the Achaeans as for others, for it has never been absent from Greece since the birth of time. In the reign of Dareius, the son of Hystaspes, the king of Persia, the cause of the Ionians was ruined because all the Samian captains except eleven betrayed

494 B.C.

¹ τὴν is not in the MSS.² τῆν is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

- 2 μετὰ δὲ Ἱωνας κεχειρωμένους ἡνδραποδίσαντο καὶ Ἐρέτριαν Μῆδοι, προδόται δὲ ἐγένοντο οἱ εὐδοκιμοῦντες μάλιστα ἐν Ἐρετρίᾳ Φίλαγρος Κυνέου καὶ Εὐφορβος Ἀλκιμάχου. Ξέρξη δὲ ἐπὶ τὴν Ἑλλάδα ἐλαύνοντι Θεσσαλία τε δι' Ἀλευάδον προεδόθη, Θήβας δὲ Ἀτταγίνος καὶ Τιμηγενίδας προδιδόσι φερόμενοι τὰ πρῶτα ἐν Θήβαις. Πελοποννησίων δὲ καὶ Ἀθηναίων πολεμησάντων Ξενίας Ἡλεῖος ἐπεχείρησεν Ἡλιν
- 3 Λακεδαιμονίοις καὶ Ἄγιδι προδοῦναι, οἵ τε Λυσάνδρου καλούμενοι ξένοι χρόνον οὐδένα ἀνίεσαν πατρίδας ἐγχειρίζοντες Λυσάνδρῳ τὰς ἑαυτῶν. κατὰ δὲ τὴν Φιλίππου βασιλείαν τοῦ Ἀμύντου Λακεδαιμονα πόλεων μόνην οὐ προδοθεῖσαν τῶν ἐν Ἑλλησιν εὗροι τις ἄν· αἱ δὲ ἄλλαι πόλεις αἱ ἐν τῇ Ἑλλάδι ὑπὸ προδοσίας μᾶλλον ἢ ὑπὸ νόσου πρότερον τῆς λοιμώδους ἐφθάρησαν. Ἀλεξάνδρῳ δὲ τῷ Φιλίππου παρέσχεν ἡ εὐτυχία μικρὰ ἀνδρῶν προδοτῶν καὶ οὐκ ἄξια λόγου
- 4 προσδεηθῆναι. ἐπεὶ δὲ τὸ ἐν Δαμίᾳ πταῖσμα ἐγένετο Ἑλλησιν, Ἀντίπατρος μέν, ἅτε διαβῆναι ποιούμενος σπουδὴν πρὸς τὸν ἐν τῇ Ἀσίᾳ πόλεμον, ἐβούλετο εἰρήνην ἐν τάχει συντίθεσθαι, καὶ οἱ διέφερεν οὐδὲν εἰ Ἀθήνας τε ἐλευθέραν καὶ τὴν πᾶσαν Ἑλλάδα ἀφήσει· Δημάδης δὲ καὶ ὅσον προδοτῶν Ἀθήνησιν ἄλλο ἦν, ἀναπείθουσιν Ἀντίπατρον μηδὲν ἐσ "Ελληνας φρονῆσαι φιλάνθρωπον, ἐκφοβήσαντες δὲ Ἀθηναίων τὸν δῆμον ἐσ τε Ἀθήνας καὶ πόλεων τῶν ἄλλων τὰς πολλὰς ἐγένοντο αἴτιοι Μακεδόνων ἐσαχθῆναι φρουράς.
- 5 βεβαιοῦ δέ μοι καὶ τόδε τὸν λόγον· Ἀθηναῖοι γὰρ μετὰ τὸ ἀτύχημα τὸ ἐν Βοιωτοῖς οὐκ ἐγένοντο

the Ionian fleet. After reducing Ionia the Persians enslaved Eretria also, the most famous citizens turning traitors, Philagrus, the son of Cyneas, and Euphorbus, the son of Alcimachus. When Xerxes ^{480 B.C.} invaded Greece, Thessaly was betrayed by Aleuades,¹ and Thebes by Attaginus and Timegenidas, who were the foremost citizens of Thebes. After the Peloponnesian war, Xenias of Elis attempted to betray Elis to the Lacedaemonians under Agis, and the so-called "friends" of Lysander at no time relaxed their efforts to hand over their countries to him. In the reign of Philip, the son of Amyntas, Lacedaemon is the only Greek city to be found that was not betrayed; the other cities in Greece were ruined more by treachery than they had been previously by the plague. Alexander, the son of Philip, was so favoured by fortune that he had little need worth mentioning of traitors. But when the Greeks suffered defeat at Lamia, Antipater, in ^{322 B.C.} his eagerness to cross over to the war in Asia, wished to patch up a peace quickly, and it mattered nothing to him if he left free Athens and the whole of Greece. But Demades and the other traitors at Athens persuaded Antipater to have no kindly thoughts towards the Greeks, and by frightening the Athenian people were the cause of Macedonian garrisons being brought into Athens and most other cities. My statement is confirmed by the following fact. The Athenians after the disaster in Boeotia did not become subjects of Philip,

¹ Sylburg would read Ἀλευαδῶν, "by the Aleuads."

PAUSANIAS: DESCRIPTION OF GREECE

Φιλίππου κατήκοοι, ἀλόντων μέν σφισι δισχιλίων, ως ἐκρατήθησαν, παρὰ τὸ ἔργον, χιλίων δὲ φονευθέντων· ἐν Λαμίᾳ δὲ περὶ διακοσίους πεσόντων καὶ οὐ πλέον τι, Μακεδόσιν ἐδουλώθησαν. οὕτω μὲν οὕποτε τὴν Ἑλλάδα ἐπέλειπον οἱ ἐπὶ προδοσίᾳ νοσήσαντες· Ἀχαιοὺς δὲ ἀνὴρ Ἀχαιὸς Καλλικράτης τηνικαῦτα ἐς ἄπαν ἐποίει Ῥωμαίοις ὑποχειρίους. ἀρχὴ δέ σφισιν ἐγίνετο κακῶν Περσεὺς καὶ ἡ Μακεδόνων ἀρχὴ καταλυθεῖσα ὑπὸ Ῥωμαίων.

- 6 Περσεῖ τῷ Φιλίππου πρὸς Ῥωμαίους ἔγοντι εἰρήνην κατὰ συνθήκας, ἃς ὁ πατήρ οἱ Φίλιππος ἐποιήσατο, ἐπῆλθεν ὑπερβῆναι τοὺς ὅρκους καὶ ἐπί τε Σαπαίους καὶ¹ Σαπαίων τὸν βασιλέα Ἀβρούπολιν στράτευμα ἀγαγὼν ἐποίησεν ἀναστάτους Ῥωμαίων συμμάχους ὄντας· Σαπαίων δὲ τούτων καὶ Ἀρχίλοχος ἐν ἴαμβῳ μνήμην 7 ἔσχε. Μακεδόνων δὲ καὶ Περσέως κεχειρωμένων πολέμῳ διὰ τὸ ἐς Σαπαίους ἀδίκημα, ἄνδρες τῆς Ῥωμαίων βουλῆς δέκα ἐπέμφθησαν καταστησόμενοι πρὸς τὸ ἐπιτηδειότατον Ῥωμαίοις τὰ ἐν Μακεδονίᾳ. ἥκοντας δὲ ἐς τὴν Ἑλλάδα ὑπήρχετο ὁ Καλλικράτης οὗτε ἔργον τῶν ἐς τὴν κολακείαν οὕτε λόγον οὐδένα ἐς αὐτὸὺς παριείς· ἔνα δέ τινα ἐξ αὐτῶν ἄνδρα οὐδαμῶς ἐς δικαιοσύνην πρόθυμον, τοῦτον τὸν ἄνδρα προσεποιήσατο ὁ Καλλικράτης ἐς τοσούτον ὥστε αὐτὸν καὶ ἐς τὸ συνέδριον ἐσελθεῖν 8 τὸ Ἀχαιῶν ἔπεισεν. ὁ δὲ ως ἐς τὸν σύλλογον ἐσῆλθεν, ἔλεγεν ως πολεμοῦντι πρὸς Ῥωμαίους Περσεῖ χρήματα οἱ δυνατώτατοι τῶν Ἀχαιῶν παράσχοιεν, συνάραιντο δὲ καὶ ἐς τὰ ἄλλα·

although they lost two thousand prisoners in the action and one thousand killed. But when about two hundred at most fell at Lamia they were enslaved by the Lacedaemonians. So the plague of treachery never failed to afflict Greece, and it was an Achaean, Callicrates, who at the time I speak of made the Achaeans completely subject to Rome. But the beginning of their troubles proved to be Perseus and the destruction by the Romans of the Macedonian empire.

Perseus, the son of Philip, who was at peace with Rome in accordance with a treaty his father Philip had made, resolved to break the oaths, and leading an army against the Sapaeans and their king Abrupolis, allies of the Romans, made their country desolate. These Sapaeans Archilochus¹ mentions in an iambic line. The Macedonians and Perseus were conquered because of this wrong done to the Sapaeans, and afterwards ten Roman senators were sent to arrange the affairs of Macedonia in the best interests of the Romans. When they came to Greece, Callicrates curried favour with them, no form of flattery, whether in word or in deed, being too gross for him to use. One member of the commission, a most dishonourable man, Callicrates so captivated that he actually persuaded him to attend the meeting of the Achaean League. When he entered the assembly he declared that while Perseus was at war with Rome the most influential Achaeans, besides helping him generally, had supplied him with money. So he required the

¹ Fr. 49 (Bergk).

¹ Σαπαιός καὶ added by Schleiermacher.

PAUSANIAS: DESCRIPTION OF GREECE

ἐκέλευσεν οὖν καταγνῶναι τοὺς Ἀχαιοὺς θάνατον· εἰ δὲ ἐκεῖνοι καταγνοῖεν, τότε καὶ αὐτὸς τὰ ὄνόματα ἐρεῖν ἔφασκε τῶν ἀνδρῶν. λέγειν τε δὴ ἐδόκει παντάπασιν ἀδικα καὶ αὐτὸν ἡξίουν οἱ ἐσ τὸν σύλλογον ἐληλυθότες ἥδη, εἰ Περσεῖ τὰ αὐτὰ Ἀχαιῶν τινες ἔπραξαν, ὄνομαστὶ αὐτῶν ἑκάστου μησθῆναι, πρότερον δὲ οὐ σφᾶς κατα-

- 9 γινώσκειν εἰκὸς εἶναι. ἔνθα δὴ ως ἡλέγχετο ὁ Ἀχαιῶν, ἀπετόλμησεν εἰπεῖν ως οἱ ἐστρατηγοί κότες Ἀχαιῶν ἐνέχονται πάντες τῇ αἰτίᾳ· πάντας γὰρ φρονῆσαι τὰ Μακεδόνων τε καὶ Περσέως. οἱ μὲν δὴ ταῦτα ἐλεγεν ὑπὸ διδασκαλίᾳ Καλλικράτους· ἀναστὰς δὲ μετ' αὐτὸν Ξένων—ἥν δὲ ὁ Ξένων¹ οὗτος οὐκ ἐλαχίστου λόγου παρὰ Ἀχαιοῖς—“οὕτως” ἔφη “κατὰ τὴν αἰτίαν ἔχει ταύτην· ἐστρατήγησα μὲν Ἀχαιῶν καὶ ἐγώ, ἀδικίας δὲ οὐδὲν ἐσ Περσέα· καὶ τοῦδε ἔνεκα ἐθέλω μὲν ἐν συνεδρίῳ τῷ Ἀχαιῶν, ἐθέλω δὲ καὶ ἐν αὐτοῖς Περμαίοις ὑπέχειν κρίσιν.” οἱ μὲν δὴ ὑπὸ συνει-
10 δότος ἐπαρρησιάζετο ἀγαθοῦ· οἱ δὲ ἐπελάβετο αὐτίκα ὁ Ρωμαῖος τῆς προφάσεως, καὶ ὅποσις Καλλικράτης ἐπῆγεν αἰτίαν Περσεῖ σφᾶς φρονῆσαι τὰ αὐτά, ἀνέπεμπεν ἐν δικαστηρίῳ κρίσιν τῷ Ρωμαίων ὑφέξοντας. ὃ μή πω κατειλήφει πρότερον “Ελληνας· οὐδὲ γὰρ Μακεδόνων οἱ ἴσχύσαντες μέγιστον, Φίλιππος Ἀμύντου καὶ Ἀλέξανδρος, τοὺς ἀνθεστηκότας σφίσιν Ελλήνων ἐσ Μακεδονίαν ἐβιάσαντο ἀποσταλῆναι, διδόναι δὲ αὐτοὺς ἐν Ἀμφικτύοσιν εἴων λόγον.
11 τότε δὲ ἐκ τοῦ Ἀχαιῶν ἐθνους δητινα καὶ ἀναίτιον Καλλικράτης ἐθελήσειεν αἰτιάσασθαι, ἀνάγεσθαι

Achaeans to condemn them to death. After their condemnation, he said, he would himself disclose the names of the culprits. His words were regarded as absolutely unfair, and the members present demanded that, if certain Achaeans had sided with Perseus, their individual names should be mentioned, it being unreasonable to condemn them before this was done. Thereupon the Roman, as he was getting the worst of the argument, brazenly asserted that every Achaean who had held the office of general was included in his accusation, since one and all had favoured the cause of the Macedonians and Perseus. This he said at the bidding of Callicrates. After him rose Xenon, a man of great repute among the Achaeans, and said: "The truth about this accusation is as follows. I myself have served the Achaeans as their general, but I am guilty neither of treachery to Rome nor of friendship to Perseus. I am therefore ready to submit to trial either before the Achaean diet or before the Romans themselves." This frank speech was prompted by a clear conscience, but the Roman at once grasped the pretext, and sent for trial before the Roman court all those whom Callicrates accused of supporting Perseus. Never before had Greeks been so treated, for not even the most powerful of the Macedonians, Philip, the son of Amyntas, and Alexander, despatched by force to Macedonia the Greeks who were opposed to them, but allowed them to plead their case before the Amphictyons. But on this ^{167 B.C.} occasion it was decided to send up to Rome every one of the Achaean people, however innocent, whom

¹ ἦν δὲ δὲ Εὐωνία added by Dindorf.

PAUSANIAS: DESCRIPTION OF GREECE

πάντα τινὰ ἐκεκύρωτο ἐς 'Ρώμην· καὶ ἐγένοντο
 ὑπὲρ χιλίους οἱ ἀναχθέντες. τούτους ὑπὸ¹²
 'Αχαιῶν οἱ 'Ρωμαῖοι προκατεγνῶσθαι νομίζοντες
 ἐς τε Τυρσηνίαν καὶ ἐς τὰς ἐκεῖ διέπεμψαν
 πόλεις, καὶ 'Αχαιῶν ἄλλοτε ἄλλας ὑπὲρ τῶν
 ἀνδρῶν πρεσβείας τε καὶ ἰκεσίας ἐπιπεμπόντων
 λόγον ἐποιοῦντο οὐδένα. ἐπτακαιδεκάτῳ δὲ
 ὕστερον ἔτει τριακοσίους ἡ καὶ ἐλάσσονας, οἱ
 μόνοι περὶ 'Ιταλίαν 'Αχαιῶν ἔτι ἐλείποντο, ἀφιά-
 σιν, ἀποχρώντως κολασθῆναι σφᾶς ἥγούμενοι.
 ὅσοι δὲ ἀποδράντες ὥχοντο ἡ εὐθὺς ἡνίκα ἀνή-
 γοντο ἐς 'Ρώμην ἡ ὕστερον ἐκ τῶν πόλεων ἐς
 ἀς ὑπὸ 'Ρωμαίων ἐπέμφθησαν, πρόφασις οὐδεμία
 ἦν τούτους ἀλόντας μὴ ὑποσχεῖν δίκην.

XI. 'Ρωμαῖοι δὲ αὐθις ἀνδρα ἐκ τῆς βουλῆς
 καταπέμπουσιν ἐς τὴν 'Ελλάδα· ὅνομα μὲν τῷ
 ἀνδρὶ ἦν Γάλλος, ἀπέσταλτο δὲ Λακεδαιμονίους
 καὶ 'Αργείους ὑπὲρ γῆς ἀμφισβητουμένης γενέσ-
 θαι δικαστής. οὗτος ὁ Γάλλος ἐς τὸ 'Ελληνικὸν
 πολλὰ μὲν εἰπε, πολλὰ δὲ καὶ ἐπραξεν ὑπερή-
 φανα, Λακεδαιμονίους δὲ καὶ 'Αργείους τὸ παρά-²
 παν ἔθετο ἐν χλευασίᾳ· πόλεσι γὰρ ἐς τοσοῦτο
 ἡκούσαις ἀξιωματος καὶ ὑπὲρ τῶν ὅρων τῆς
 χώρας τὰ μὲν παλαιότερα ἐς οὐκ ἀφανῆ πόλεμον
 καὶ ἔργα οὕτως ἀφειδῆ προαχθείσαις, κριθείσαις
 δὲ καὶ ὕστερον παρὰ δικαστῆ κοινῷ Φιλίππῳ τῷ
 'Αμύντου, αὐτὸς μέν σφισιν ὁ Γάλλος ἀπηξίωσε
 δικαστής καταστῆναι, Καλλικράτει δὲ ἀπάσης
 τῆς 'Ελλάδος ἀνδρὶ ἀλάστορι ἐπιτρέπει τὴν
 3 κρίσιν. ἀφίκοντο δὲ ὡς τὸν Γάλλον καὶ Αἴταλῶν
 οἱ Πλευρῶνα οἰκοῦντες, συντελείας τῆς ἐς 'Αχαιοὺς
 ἐθέλοντες ἀφεσιν εὔρασθαι· καὶ αὐτοῖς ἐπετράπη

Callicrates chose to accuse. They amounted to over a thousand men. The Romans, holding that all these had already been condemned by the Achaeans, distributed them throughout Etruria and its cities, and though the Achaeans sent embassy after embassy to plead on behalf of the men, no notice was taken of the petitions. Sixteen years later, ^{151 B.C.} when the number of Achaeans in Italy was reduced to three hundred at most, the Romans set them free, considering that their punishment was sufficient. But those who ran away, either at once when they were being brought up to Rome, or later on from the cities to which the Romans sent them, were saved from punishment by no defence if they were recaptured.

XI. The Romans again despatched a senator to Greece. His name was Gallus, and his instructions were to arbitrate between the Lacedaemonians and the Argives in the case of a disputed piece of territory. This Gallus on many occasions behaved towards the Greek race with great arrogance, both in word and deed, while he made a complete mock of the Lacedaemonians and Argives. These states had reached the highest degree of renown, and in a famous war of old had poured out their blood like water because of a dispute about boundaries, while later Philip, the son of Amyntas, had acted as arbitrator to settle their differences; yet now Gallus disdained to arbitrate in person, and entrusted the decision to Callicrates, the most abominable wretch in all Greece. There also came to Gallus the Aetolians living at Pleuron, who wished to detach themselves from the Achaean confederacy. Gallus

PAUSANIAS: DESCRIPTION OF GREECE

- μὲν ὑπὸ τοῦ Γάλλου πρεσβείαν ἐπὶ σφῶν αὐτῶν
 ἴδιᾳ παρὰ Ῥωμαίους ἀποστεῖλαι, ἐπετράπη δὲ
 ὑπὸ Ῥωμαίων συνεδρίου τοῦ¹ Ἀχαιῶν ἀποστῆ-
 ναι. προσεπεστάλη δὲ ὑπὸ τῆς βουλῆς τῷ
 Γάλλῳ πόλεις ὁπόσας ἐστὶν οὗτος τε² πλείστας
 ἀφεῖναι συλλόγου τοῦ Ἀχαιῶν.
- 4 Ο μὲν δὴ τὰ ἐντεταλμένα ἐποίει, Ἀθηναίων δὲ
 ὁ δῆμος ἀνάγκη πλέον ἡ ἔκουσίως διαρπάζουσιν
 Ὁρωπὸν ὑπήκοον σφισιν οὖσαν· πενίας γὰρ ἐσ-
 τὸ ἔσχατον Ἀθηναῖοι τηνικαῦτα ἥκον ἄτε ὑπὸ³
 Μακεδόνων πολέμῳ πιεσθέντες μάλιστα Ἐλλή-
 νων. καταφεύγουσιν οὖν ἐπὶ τὴν Ῥωμαίων
 βουλὴν οἱ Ὁρώπιοι· καὶ δόξαντες παθεῖν οὐ
 δίκαια, ἐπεστάλη Σικυωνίοις ὑπὸ τῆς βουλῆς
 ἐπιβάλλειν σφᾶς Ἀθηναίοις ἐσ Ὁρωπίους
 ζημίαν κατὰ τῆς βλάβης ἦς ἥρξαν τὴν ἀξίαν.
- 5 Σικυωνίοι μὲν οὖν οὐκ ἀφικομένοις ἐσ καιρὸν τῆς
 κρίσεως Ἀθηναίοις ζημίαν πεντακόσια τάλαντα
 ἐπιβάλλουσι, Ῥωμαίων δὲ ἡ βουλὴ δεηθεῖσιν
 Ἀθηναίοις ἀφίησι πλὴν ταλάντων ἑκατὸν τὴν
 ἄλλην ζημίαν· ἐξέτισαν δὲ οὐδὲ ταῦτα οἱ
 Ἀθηναῖοι, ἀλλὰ ὑποσχέσει καὶ δώροις ὑπελ-
 θόντες Ὁρωπίους ὑπάγονται σφᾶς ἐσ ὄμολογίαν
 φρουράν τε Ἀθηναίων ἐσελθεῖν ἐσ Ὁρωπὸν καὶ
 ὄμήρους λαβεῖν παρὰ Ὁρωπίων Ἀθηναίους· ἦν
 δὲ αὐθις ἐσ Ἀθηναίους γένηται ἔγκλημα Ὁρω-
 πίους, τὴν φρουρὰν τότε ἀπάγειν παρ' αὐτῶν
 Ἀθηναίους, ἀποδοῦναι δὲ καὶ ὀπίσω τοὺς ὄμή-
 ρους. χρόνος τε δὴ οὐ πολὺς ὁ μεταξὺ ἦνυστο,
 καὶ τῶν φρουρῶν ἀδικοῦσιν ἄνδρες Ὁρωπίους.

¹ τοῦ added by Dindorf.

allowed them to send on their own an embassy to Rome, and the Romans allowed them to secede from the Achaean League. The senate also commissioned Gallus to separate from the Achaean confederacy as many states as he could.

While he was carrying out his instructions, the Athenian populace sacked Oropus, a state subject to them. The act was one of necessity rather than of free-will, as the Athenians at the time suffered the direst poverty, because the Macedonian war had crushed them more than any other Greeks. So the Oropians appealed to the Roman senate. It decided that an injustice had been committed, and instructed the Sicyonians to inflict a fine on the Athenians commensurate with the unprovoked harm done by them to Oropus. When the Athenians did not appear in time for the trial, the Sicyonians inflicted on them a fine of five hundred talents, which the Roman senate on the appeal of the Athenians remitted with the exception of one hundred talents. Not even this reduced fine did the Athenians pay, but by promises and bribes they beguiled the Oropians into an agreement that an Athenian garrison should enter Oropus, and that the Athenians should take hostages from the Oropians. If in the future the Oropians should have any complaint to make against the Athenians, then the Athenians were to withdraw their garrison from Oropus and give the hostages back again. After no long interval the Oropians were wronged by certain of

² Before *πλείστας* the MSS. have *ώς*.

³ For *πολέμωφ* the MSS. have *πολέμου*.

PAUSANIAS: DESCRIPTION OF GREECE

οι μὲν δὴ ἐς τὰς Ἀθήνας ἀπέστελλον ὁμῆρους
 τε ἀπαιτήσοντας καὶ φρουράν σφισιν ἔξαγειν
 κατὰ τὰ συγκείμενα ἐροῦντας. Ἀθηναῖοι δὲ
 οὐδέτερα ἔφασαν ποιήσειν, ἀνθρώπων γὰρ τῶν¹
 ἐπὶ τῇ φρουρᾷ καὶ οὐ τοῦ Ἀθηναίων δήμου τὸ
 ἀμάρτημα εἶναι· τοὺς μέντοι αὐτὰ εἰργασμένους
 7 ἐπηγγέλλοντο ὑφέξειν δίκην. οἱ δὲ Ὁρώπιοι
 καταφεύγοντες ἐπὶ Ἀχαιοὺς ἐδέοντο τιμωρῆσαι
 σφισιν. Ἀχαιοῖς δὲ ἥρεσκε μὴ τιμωρεῖν φιλίᾳ τε
 καὶ αἰδοῖ τῇ Ἀθηναίων. ἐνταῦθα οἱ Ὁρώπιοι
 Μεναλκίδᾳ, Λακεδαιμονίῳ μὲν γένος, στρατη-
 γοῦντι δὲ ἐν τῷ τότε Ἀχαιῶν, ὑπισχνοῦνται
 δέκα ταλάντων δόσιν, ἦν σφισιν ἐπικουρεῖν
 Ἀχαιοὺς ἄγγη· ὁ δὲ ἀπὸ τῶν χρημάτων μετα-
 δώσειν Καλλικράτει τὸ ἥμισυ ὑπισχνεῖτο,
 ἵσχύοντι διὰ φιλίαν τὴν Ρωμαίων ἐν Ἀχαιοῖς
 8 μέγιστον. προσγενομένου δὲ τοῦ Καλλικράτους
 πρὸς τὴν Μεναλκίδου γνώμην ἐκεκύρωτο κατὰ
 Ἀθηναίων ἀμύνειν Ὁρωπίοις. καὶ τις ἔξαγγέλλει
 ταῦτα ἐς τοὺς Ἀθηναίους· οἱ δὲ ὡς ἕκαστος
 τάχους εἶχεν ἐς τὸν Ὁρωπὸν ἐλθόντες καὶ αὐθις
 κατασύραντες εἴ τι ἐν ταῖς προτέραις παρεῖτό
 σφισιν ἀρπαγαῖς, ἀπάγουσι τὴν φρουράν.
 Ἀχαιοὺς δὲ ὑστερήσαντας τῆς Βοηθείας Μεναλ-
 κίδας μὲν καὶ Καλλικράτης ἐσβάλλειν ἐς τὴν
 Ἀττικὴν ἔπειθον· ἀνθισταμένων δὲ ἄλλων τε
 αὐτοῖς καὶ οὐχ ἥκιστα τῶν ἐκ Λακεδαιμονος,
 ἀνεχώρησεν ὅπισω τὸ στράτευμα.

XII. Ὁρώπιοι δὲ καὶ ὠφελείας σφίσιν οὐ
 γενομένης τῆς παρὰ Ἀχαιῶν, ὅμως ὑπὸ Μεναλκίδα
 τὰ χρήματα ἔξεπράχθησαν· ὁ δὲ ὡς τὸ δωροδό-
 κημα εἶχεν ἐν χειρί, ἐποιεῖτο συμφορὰν εἰ καὶ

the garrison. They accordingly despatched envoys to Athens to ask for the restoration of their hostages and to request that the garrison be withdrawn according to the agreement. The Athenians refused to do either of these things, saying that the blame lay, not with the Athenian people, but with the men of the garrison. They promised, however, that the culprits should be brought to account. The Oropians then appealed to the Achaeans for aid, but these refused to give it out of friendship and respect for the Athenians. Thereupon the Oropians promised Menalcidas, a Lacedaemonian who was then general of the Achaeans, a gift of ten talents if he would induce the Achaeans to help them. Menalcidas promised half of the money to Callicrates, who on account of his friendship with the Romans had most influence among the Achaeans. Callicrates was persuaded to adopt the plan of Menalcidas, and it was decided to help the Oropians against the Athenians. News of this was brought to the Athenians, who, with all the speed each could, came to Oropus, again dragged away anything they had overlooked in the previous raids, and brought away the garrison. As the Achaeans were too late to render help, Menalcidas and Callicrates urged them to invade Attica. But they met with opposition, especially from Lacedaemon, and the army withdrew.

XII. Though the Oropians had received no help from the Achaeans, nevertheless Menalcidas extorted the money from them. But when he had the bribe in his hands, he began to think it hard luck that he

¹ τῶν is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

Καλλικράτει μεταδώσει τῶν λημμάτων. τὰ μὲν
 δὴ πρῶτα ἀναβολαῖς καὶ ἀπάταις ἐχρῆτο ἐς τὴν
 δόσιν, μετὰ δὲ οὐ πολὺ ἐτόλμησεν ἀποστερεῖν
 2 ἐκ τοῦ εὐθέος. βεβαιοῖ δὴ τὸ λεγόμενον ώς ἄρ'
 ἦν καὶ πῦρ ἐς πλέον ἄλλου πυρὸς καίνον καὶ
 λύκος ἀγριώτερος λύκων ἄλλων καὶ ὡκύτερος
 ιέραξ ιέρακος πέτεσθαι, εἴγε καὶ Καλλικράτην
 ἀνοσιώτατον τῶν τότε Μεναλκίδας¹ ὑπερῆρεν
 ἀπιστίᾳ, Καλλικράτην, ὃς ἐλάσσων παντοίου
 λήμματος καὶ ἐπὶ οὐδενὶ οἰκείω κέρδει πόλει τῇ
 Ἀθηναίων ἀπηχθημένος παυσάμενον² τῆς ἀρχῆς
 Μεναλκίδαν ἐδίωκεν ἐν τοῖς Ἀχαιοῖς θανάτου
 δίκην· πρεσβεύσται τε γὰρ Ἀχαιῶν ἐναντία
 ἔφασκεν αὐτὸν ἐς Ῥώμην καὶ ἐς τὰ μάλιστα
 γενέσθαι πρόθυμον ἐξελέσθαι τὴν Σπάρτην
 3 συνεδρίου τοῦ Ἀχαιῶν. ἐνταῦθα ώς ἀφικνεῖτο
 ἐς πᾶν ὁ Μεναλκίδας κινδύνου, μεταδίδωσι
 τάλαντα τρία τῶν ἐξ Ὁρωποῦ Μεγαλοπολίτη
 Διαίῳ. ἐγεγόνει δὲ αὐτῷ καὶ ἀρχῆς διάδοχος
 τῆς Ἀχαιῶν ὁ Δίαιος· τότε δὲ ὑπὲρ τοῦ λήμ-
 ματος προθυμούμενος ἔμελλε Μεναλκίδα καὶ
 ἀκόντων Ἀχαιῶν σωτηρίαν παρέξειν. Ἀχαιοὶ
 δὲ ἐπὶ μὲν τῇ ἀφέσει τοῦ Μεναλκίδα ἵδια τε
 ἔκαστος καὶ ἐν κοινῷ Διαιον ἐποιοῦντο ἐν αἵτιᾳ·
 Δίαιος δὲ σφᾶς ἀπὸ τῶν ἐς αὐτὸν ἐγκλημάτων
 μετῆγεν ἐς πραγμάτων ἐλπίδα μειζόνων, προφάσει
 4 χρώμενος τοιᾶδε ἐς τὴν ἀπάτην. Λακεδαιμόνιοι
 περὶ ἀμφισβητησίμου χώρας καταφεύγουσιν ἐπὶ
 τὴν Ῥωμαίων βουλήν· καταφεύγουσι δὲ αὐτοῖς
 προεῖπεν ἡ βουλὴ δικάζεσθαι τὰ ἄλλα πλὴν
 ψυχῆς ἐν συνεδρίῳ τῷ Ἀχαιῶν. ἡ μὲν δὴ ταῦτα

¹ Before ὑπερῆρεν the MSS. read μὲν.

had to share his gains with Callicrates. At first he had recourse to procrastination and deceit about payment, but shortly he plucked up courage and flatly refused to give anything. It confirms the truth of the proverb that one fire burns more fiercely than another, one wolf is more savage than other wolves, one hawk swifter than another, that Menalcidas outdid in treachery Callicrates, the worst rascal of his time, one who could never resist a bribe of any kind. He fell foul of the Athenians without gaining anything, and, when Menalcidas laid down his office, accused him before the Achaeans on a capital charge. He said that Menalcidas, when on an embassy to Rome, had worked against the Achaeans and had done all he could to separate Sparta from the Achaean League. Thereupon, as the danger he ran was extreme, Menalcidas gave three of the talents he received from Oropus to Diaeüs of Megalopolis, who had succeeded him as general of the Achaeans, and on this occasion was so active, because of the bribe, that he succeeded in saving Menalcidas in spite of the opposition of the Achaeans. The Achaeans, individually and as a body, held Diaeüs responsible for the acquittal of Menalcidas, but he distracted their attention from the charges made against him by directing it towards more ambitious hopes, using to deceive them the following pretext. The Lacedaemonians appealed to the Roman senate about a disputed territory, and the senate replied to the appeal by decreeing that all except capital cases should be under the jurisdiction of the Achaean League. Such was the

² Before $\tau\bar{\eta}s$ the MSS. read $\mu\acute{e}v.$

PAUSANIAS: DESCRIPTION OF GREECE

ἀπεκρίνατο· Δίαιος δὲ οὐ τὸν ὅντα ἔλεγεν
 'Αχαιοῖς λόγον, ψυχαγωγῶν δὲ αὐτοὺς ἔφασκε
 παρὰ τῆς Ῥωμαίων σφίσιν ἐφεῖσθαι βουλῆς καὶ
 θάνατον ἀνδρὸς καταγγῶνται τῶν ἐκ Σπάρτης.
 5 οἱ μὲν δὴ δικάζειν Λακεδαιμονίοις ἡξίουν καὶ
 ὑπὲρ τῆς ἐκάστου ψυχῆς, Λακεδαιμόνιοι δὲ οὔτε
 ἀληθῆ συνεχώρουν Δίαιον λέγειν καὶ ἀνάγειν
 ἥθελον ἐπὶ τὴν Ῥωμαίων βουλήν. 'Αχαιοὶ δὲ
 ἀντελαμβάνοντο αὖθις ἄλλου λόγου, πόλεις
 ὅσαι τελοῦσιν ἐς 'Αχαιοὺς μηδεμίαν ἐφ' ἑαυτῆς
 καθεστηκέναι κυρίαν ἄνευ τοῦ κοινοῦ τοῦ 'Αχαιῶν
 παρὰ Ῥωμαίους ἴδιᾳ πρεσβείαν ἀποστέλλειν.
 6 πόλεμός τε δὴ ἀπὸ τῶν ἀμφισβητημάτων τούτων
 'Αχαιοῖς καὶ Λακεδαιμονίοις ἤρχετο καὶ Λακε-
 δαιμόνιοι συνιέντες οὐκ ἀξιόμαχοι πρὸς 'Αχαιοὺς
 εἶναι πρεσβείαις ἔχρωντο πρὸς τὰς πόλεις αὐτῶν
 καὶ ἴδιᾳ πρὸς τὸν Δίαιον λόγοις. αἱ μὲν δὴ κατὰ
 τὰ αὐτὰ αἱ πόλεις ἐποιοῦντο τὰς ἀποκρίσεις, οὐ
 σφισιν ἔξοδον ἐπαγγέλλοντος στρατηγοῦ παρ-
 ακούειν εἶναι νόμον· Δίαιος γὰρ ἤρχε τῶν 'Αχαιῶν
 καὶ ἔφασκεν οὐ τῇ Σπάρτῃ, τοῖς δὲ ταράσσουσιν
 7 αὐτὴν πολεμήσων ἀφίξεσθαι. ἐρομένων δὲ τῶν
 γερόντων ὁπόσους ἡγοῦτο ἀδικεῖν, ἐσπέμπει σφίσι
 τεσσάρων ὄνόματα ἀνδρῶν καὶ εἴκοσι πρωτευόν-
 των τὰ πάντα ἐν Σπάρτῃ. ἐνταῦθα 'Αγασισ-
 θένους ἐνίκησε γνώμη δοκίμου καὶ τὰ πρότερα
 ὄντος, ἀπὸ δὲ τῆς παραινέσεως ταύτης προελ-
 θόντος καὶ ἐς πλέον δόξης· δις τοὺς ἄνδρας τού-
 τους ἐκέλευσεν ἐκ Λακεδαιμονος ἐθελοντὰς
 φεύγειν μηδὲ αὐτοῦ μένοντας ἐργάσασθαι τῇ
 Σπάρτῃ πόλεμον, φυγόντας δὲ ἐς Ῥώμην καταχ-
 θήσεσθαι σφᾶς οὐ μετὰ πολὺ ἔφασκεν ὑπὸ

senate's answer, but Diaeüs did not tell the Achaeans the truth, but cajoled them by the declaration that the Roman senate had committed to them the right to condemn a Spartan to death. So the Achaeans claimed the right to try a Lacedaemonian on a capital charge, but the Lacedaemonians would not admit that Diaeüs spoke the truth, and wished to refer the point to the Roman senate. But the Achaeans seized another pretext, that no state belonging to the Achaean League had the right to send an embassy on its own to the Roman senate, but only in conjunction with the rest of the League. These disputes were the cause of a war between the Lacedaemonians and the Achaeans, and the former, realising that they were not a match for their opponents, sent envoys to their cities and entered into personal negotiations with Diaeüs. The cities all made the same reply, that it was unlawful to turn a deaf ear to their general when he proclaimed a campaign; for Diaeüs, who was in command of the Achaeans, declared that he would march to make war, not on Sparta but on those that were troubling her. When the Spartan senate inquired how many he considered were guilty, he reported to them the names of twenty-four citizens of the very front rank in Sparta. Thereupon was carried a motion of Agasisthenes, whose advice on this occasion enhanced the already great reputation he enjoyed. He bade the twenty-four to go into voluntary exile from Lacedaemon, instead of bringing war upon Sparta by remaining where they were; if they exiled themselves to Rome, he declared, they would before long be restored to their country by

PAUSANIAS: DESCRIPTION OF GREECE

8 Ρωμαίων. καὶ οἱ μὲν ἀπελθόντες ὑπῆγοντο ὑπὸ Σπαρτιατῶν ἐς δικαστήριον τῷ λόγῳ καὶ ἀποθανεῖν ἥσαν κατεγνωσμένοι· ἀπεστάλησαν δὲ καὶ ὑπὸ Ἀχαιῶν Καλλικράτης ἐς Ρώμην καὶ Δίαιος τοῖς φεύγουσιν ἐκ Σπάρτης ἀντιδικήσοντες ἐπὶ τῆς Βουλῆς. καὶ αὐτῶν ὁ μὲν κατὰ τὴν ὁδὸν Καλλικράτης τελευτᾶ νόσῳ, οὐδὲ οἶδα εἰ ἀφικόμενος ἐς Ρώμην ὠφέλησεν ἄν τι Ἀχαιοὺς ἢ κακῶν σφισιν ἐγένετο μειζόνων ἀρχῆς Δίαιος δὲ ἐς ἀντιλογίαν Μεναλκίδᾳ καταστὰς ἐπὶ τῆς Βουλῆς πολλὰ μὲν εἶπε, τὰ δὲ ἥκουσεν οὐ σὺν κόσμῳ. καὶ σφισιν ἀπεκρίνατο ἡ βουλὴ ἀποστέλλειν πρέσβεις, οἱ κρινοῦσιν ὅσα Λακεδαιμονίοις καὶ Ἀχαιοῖς διάφορα ἦν ἐς ἀλλήλους. καὶ τοῖς ἐκ Ρώμης πρέσβεσι σχολαιτέρα πως ἐγίνετο ἡ ὁδός, ὥστε ἔξαπατᾶν ὑπῆρχεν ἔξ ἀρχῆς Διαίῳ τε Ἀχαιοὺς καὶ Μεναλκίδᾳ Λακεδαιμονίους· τοὺς μὲν δὴ παρῆγεν ὁ Δίαιος ὡς τὰ πάντα ἔπεσθαι Λακεδαιμόνιοί σφισιν ὑπὸ τῆς Ρωμαίων βουλῆς εἰσιν ἐγνωσμένοι, Λακεδαιμονίους δὲ ὁ Μεναλκίδας ἡπάτα παντελῶς τοῦ συνεδρεύειν ἐς τὸ Ἀχαιϊκὸν ὑπὸ Ρωμαίων αὐτοὺς ἀπηλλάχθαι.

XIII. Αὖθις οὖν ἐκ τῶν ἀντιλογιῶν Λακεδαιμονίοις ὥρμηντο Ἀχαιοὶ πολεμεῖν, καὶ στρατὸς ἐπὶ τὴν Σπάρτην ἥθροίζετο ὑπὸ Δαμοκρίτου στρατηγεῖν τηνικαῦτα Ἀχαιῶν ἥρημένου. περὶ δὲ τὸν αὐτὸν χρόνον τούτον ἀφίκετο ἐς Μακεδονίαν στρατιά τε Ρωμαίων καὶ ἡγεμῶν ἐπ' αὐτῇ Μέτελλος, Ἀνδρίσκῳ τῷ Περσέως τοῦ Φιλίππου πολεμήσοντες ἀφεστηκότι ἀπὸ Ρωμαίων. καὶ ὁ μὲν ἐν Μακεδονίᾳ πόλεμος ἔμελλεν

the Romans. So they departed, underwent a nominal trial at Sparta, and were condemned to death. The Achaeans on their side despatched to Rome Callicrates and Diaeüs to oppose the exiles from Sparta before the senate. Callicrates died of disease on the journey, and even if he had reached Rome I do not know that he would have been of any assistance to the Achaeans—perhaps he would have been the cause of greater troubles. The debate between Diaeüs and Menalcidas before the senate was marked by fluency rather than by decency on either side. The answer of the senate to their remarks was that they were sending envoys to settle the disputes between the Lacedaemonians and the Achaeans. The journey of the envoys from Rome proved rather slow, giving Diaeüs a fresh opportunity of deceiving the Achaeans and Menalcidas of deceiving the Lacedaemonians. Diaeüs misled the Achaeans into the belief that the Roman senate had decreed the complete subjection to them of the Lacedaemonians; Menalcidas deceived the Lacedaemonians into thinking that the Romans had entirely freed them from the Achaean League.

XIII. So the result of the debate was that the Achaeans again came near to actual war with the Lacedaemonians, and Damocritus, who had been elected general of the Achaeans at this time, proceeded to mobilise an army against Sparta. But about this time there arrived in Macedonia a Roman force under Metellus, whose object was to put down the rebellion of Andriscus, the son of Perseus, the son of Philip. The war in Macedonia, it turned

PAUSANIAS: DESCRIPTION OF GREECE

ώς ράστα κατὰ τὸ ἐπιτηδειότατον Ἀρωμαίοις
 2 κριθήσεσθαι· Μέτελλος δὲ ἄνδρας ὑπὸ τῆς
 Ἀρωμαίων ἀπεσταλμένους βουλῆς ἐπὶ τὰ ἐν τῇ
 Ἀσίᾳ πράγματα ἐκέλευε, πρὶν ἡ ἐσ τὴν Ἀσίαν
 διαβῆναι, τοῖς ἡγεμόσιν αὐτοὺς τοῖς Ἀχαιῶν ἐσ
 λόγους ἐλθεῖν, ὅπλα μὲν ἐπὶ τὴν Σπάρτην μὴ
 ἐπιφέρειν σφίσιν ἀπαγορεύσοντας, τὴν δὲ ἐκ
 Ἀρώμης παρουσίαν τῶν ἀνδρῶν προεροῦντας
 μένειν, οἱ κατὰ τοῦτο ἥσαν ἀπεσταλμένοι Λακε-
 3 δαιμονίοις δικασταὶ καὶ Ἀχαιοῖς γενέσθαι. οἱ
 μὲν δὴ τὰ ἐντεταλμένα Δαμοκρίτῳ καὶ Ἀχαιοῖς
 ἐπήγγελλον ἐφθακόσιν ἔξοδον ἐπὶ Λακεδαιμονα
 πεποιῆσθαι καὶ—έωρων γὰρ πρὸς τὴν παραίνεσιν
 ἀνθεστηκότα τὰ¹ Ἀχαιῶν—ἀπηλλάσσοντο ἐσ
 τὴν Ἀσίαν· Λακεδαιμόνιοι δὲ ὑπὸ φρονήματος
 μᾶλλον ἡ ἴσχυος ἔλαβον μὲν τὰ ὅπλα καὶ
 ἐπεξῆλθον ἀμυνοῦντες τῇ οἰκείᾳ, βιασθέντες δὲ
 οὐ μετὰ πολύ, ὅσον μὲν ἐσ χιλίους οἱ ἡλικίᾳ
 μάλιστα αὐτῶν καὶ τόλμαις ἀκμάζοντες πίπτου-
 σιν ἐν τῇ μάχῃ, τὸ δὲ ἄλλο στρατιωτικόν, ὡς
 ἔκαστος τάχους εἶχεν, ἔφευγον πρὸς τὴν πόλιν.
 4 εἰ δὲ ὁ Δαμόκριτος προθυμίαν ἐποιήσατο, τοῖς
 φεύγουσιν ἐκ τῆς παρατάξεως ὁμοῦ καὶ Ἀχαιοῖς
 ἐσδραμεῖν ὑπῆρξεν ἀν ἐσ τὸ τεῖχος τῆς Σπάρτης·
 νῦν δὲ αὐτίκα τε ἀνεκάλεσεν ἀπὸ τῆς διώξεως
 τοὺς Ἀχαιοὺς καὶ ἐχρῆτο καὶ ἐσ τὸ ἔπειτα κατα-
 δρομαῖς μᾶλλον καὶ ἀρπαγαῖς ἐκ τῆς χώρας ἦ
 5 συντόνῳ πολιορκίᾳ. Δαμοκρίτῳ μὲν οὖν ἀπαγα-
 γόντι ὅπίσω τὴν στρατιὰν ἐπιβάλλουσιν οἱ
 Ἀχαιοὶ ζημίαν πεντήκοντα ἄτε ἀνδρὶ προδότῃ
 τάλαντα, καὶ—οὐ γὰρ εἶχεν ἔκτισαι—φεύγων
 ὥχετο ἐκ Πελοποννήσου· Δίαιος δὲ Ἀχαιῶν

out, was easily decided in favour of the Romans, but Metellus urged the envoys, sent by the Roman senate to settle the affairs of Asia, to parley with the chiefs of the Achaeans before making the crossing. They were to order them not to attack Sparta, but to await the arrival from Rome of the envoys sent for the purpose of arbitrating between the Lacedaemonians and the Achaeans. They delivered their instructions to the Achaeans under Damocritus when these had already begun a campaign against Lacedaemon, and so, realising that the Achaeans were set against their advice, proceeded on their way to Asia. The Lacedaemonians, with a spirit greater than their strength, took up arms, and sallied forth to defend their country. But they were soon crushed; a thousand of their bravest youths fell in the battle, and the rest of the soldiery fled towards the city with all the haste they could. If Damocritus had made a vigorous effort, the Achaeans could have dashed into the walls of Sparta along with the fugitives from the field of battle. As it was, he at once recalled the Achaeans from the pursuit, and confined his future operations to raids and plunder, instead of prosecuting the siege with energy. So Damocritus withdrew his army, and the Achaeans sentenced him to pay a fine of fifty talents for his treachery. Being unable to pay, he left the Peloponnesus and went into exile. Diaeüs, who was

¹ τὰ added by Bekker.

μετὰ Δαμόκριτον στρατηγεῖν ἥρημένος ἀποστείλαντι αὐθις Μετέλλῳ πρέσβεις ὡμολόγησε μηδένα ἐπάξειν Λακεδαιμονίοις πόλεμον, ἀλλὰ ἔστ' ἀν ἥκωσιν ἐκ Ρώμης ἀναμενεῖν τοὺς διαλ-
 6 λακτάς. στρατήγημα δὲ ἄλλο ἐς τοὺς Λακεδαιμονίους παρεῦρε τοιόνδε· τὰ ἐν κύκλῳ τῆς Σπάρτης πολίσματα ἐς τὴν Ἀχαιῶν ὑπηγάγετο εὔνοιαν, ἐσίγαγε δὲ ἐς αὐτὰ καὶ φρουράς, ὅρμη-
 7 τήρια ἐπὶ τὴν Σπάρτην Ἀχαιοῖς εἶναι. Μεναλκίδας δὲ ἥρητο μὲν ὑπὸ Λακεδαιμονίων ἐναντία Διαίῳ στρατηγεῖν ἔχόντων δὲ αὐτῶν ἐς τε τὴν πᾶσαν πολέμου παράσκευὴν καὶ οὐχ ἥκιστα τοῖς χρήμασιν ἀσθενῶς, πρὸς δὲ καὶ τῆς γῆς σφισιν ἀσπόρου μεμενηκυίας, ἐτόλμησεν¹ ὅμως τὰς σπουδὰς ὑπερβῆναι καὶ πόλισμα "Ιασον ἐλῶν ἐξ ἐπιδρομῆς ἐπόρθησεν, ἐν ὅροις μὲν χώρας τῆς Λακωνικῆς, Ἀχαιῶν δὲ ἐν τῷ τότε ὑπήκοον.
 8 ἐξεγείρας δὲ αὐθις Λακεδαιμονίοις καὶ Ἀχαιοῖς πόλεμον ἐν ἐγκλήμασί τε ἦν ὑπὸ τῶν πολιτῶν καὶ—οὐ γάρ τινα ἐκ τοῦ προσδοκωμένου κινδύνου Λακεδαιμονίοις σωτηρίαν εὕρισκεν—ἀφίσιν ἕκουσίως τὴν ψυχὴν πιὼν φάρμακον. καὶ Μεναλκίδᾳ μὲν τέλος τοιοῦτον ἐγένετο, ἄρξαντι ἐν τῷ² τότε μὲν Λακεδαιμονίων ὡς ἀν ὁ ἀμαθέστατος στρατηγός, πρότερον δὲ ἔτι τοῦ Ἀχαιῶν ἔθνους ὡς ἀνθρώπων ὁ ἀδικώτατος.

XIV. Ἀφίκοντο δὲ ἐς τὴν Ἑλλάδα καὶ οἱ ἀποσταλέντες ἐκ Ρώμης Λακεδαιμονίοις δικασταὶ καὶ Ἀχαιοῖς γενέσθαι, ἄλλοι τε καὶ Ὁρέστης.

¹ The MSS. have *dias* here or *πείθει*. Krüger suggested *ἐτόλμησεν*. Frazer keeps *πείθει*, in spite of the preceding genitive.

elected general after Damocritus, agreed, when Metellus sent another embassy, to involve the Lacedaemonians in no war, but to await the arrival of the arbitrators from Rome. But he invented another trick to embarrass the Lacedaemonians. He induced the towns around Sparta to be friendly to the Achaeans, and even introduced garrisons into them, to be Achaean bases against Sparta. The Lacedaemonians elected Menalcidas to be their general against Diaëüs, and although they were utterly unprepared for war, being especially ill-provided with money, while in addition their land had remained unsown, he nevertheless dared to break the truce, and took by assault and sacked Iasus, a town on the borders of Laconia, but at that time subject to the Achaeans. Having again stirred up war between Lacedaemonians and Achaeans he incurred blame at the hands of his countrymen, and, failing to find a way of escape for the Lacedaemonians from the peril that threatened them, he took his own life by poison. Such was the end of Menalcidas. At the time he was in command of the Lacedaemonians, and previously he had commanded the Achaeans. In the former office he proved a most stupid general, in the latter an unparalleled villain.

XIV. There also arrived in Greece the envoys despatched from Rome to arbitrate between the Lacedaemonians and the Achaeans, among them being

² Here MSS. have ἐαυτοῦ ; φ.

PAUSANIAS: DESCRIPTION OF GREECE

- ό δὲ¹ τούς τε ἐν ἑκάστῃ πόλει τῶν Ἀχαιῶν
 ἔχοντας τὰς ἀρχὰς καὶ Δίαιον ἑκάλει παρ' αὐτόν.
 ἀφικομένοις δὲ ἔνθα ἔτυχεν αὐτὸς ἐσφκισμένος,
 ἀπεγύμνου τὸν πάντα σφίσιν ἥδη λόγον, ὡς
 δίκαια ἥγοιτο ἡ Ῥωμαίων βουλὴ μήτε Λακεδαι-
 μονίους τελεῖν ἐς τὸ Ἀχαιϊκὸν μήτε αὐτὴν Κόριν-
 θον, ἀφεῖσθαι δὲ καὶ Ἀργος καὶ Ἡράκλειαν τὴν
 πρὸς Οἴτη καὶ Ὁρχομενίους Ἀρκάδας συνεδρίου
 τοῦ Ἀχαιῶν· γένους τε γὰρ αὐτοῖς οὐδὲν τοῦ
 Ἀχαιῶν μετεῖναι καὶ ὑστερον τὰς πόλεις προσ-
- ² χωρῆσαι ταύτας πρὸς τὸ Ἀχαιϊκόν. ταῦτα
 Ὁρέστου λέγοντος οἱ ἄρχοντες τῶν Ἀχαιῶν
 οὐδὲ τὸν πάντα ὑπομείναντες ἀκοῦσαι λόγον
 ἔθεον ἐς τὸ ἐκτὸς τῆς οἰκίας καὶ ἑκάλουν
 Ἀχαιοὺς ἐς ἐκκλησίαν οἱ δὲ ὡς τὰ ἐγνωσμένα
 ἐπύθοντο ὑπὸ Ῥωμαίων, αὐτίκα ἐτρέποντο ἐπὶ
 τοὺς Σπαρτιάτας οἱ Κορίνθῳ τότε ἔτυχον ἐπιδη-
 μοῦντες, συνήρπαζον δὲ πάντα τινὰ καὶ δὲν Λακε-
 δαιμόνιον σαφῶς ὅντα ἡπίσταντο καὶ ὅτῳ κουρᾶς
 ἡ ὑποδημάτων ἔνεκα ἡ ἐπὶ τῇ ἐσθῆτι ἡ κατ'
 ὄνομα προσγένοιτο ὑπόνοια· τοὺς δὲ αὐτῶν καὶ
 καταφυγεῖν ἔνθα Ὁρέστης φέκει φθάνοντας ὅμως
- ³ καὶ ἐντεῦθεν ἐβιάζοντο ἐλκειν. Ὁρέστης δὲ καὶ
 οἱ σὺν αὐτῷ τῆς τε τόλμης ἐπέχειν τοὺς Ἀχαιοὺς
 ἐπειρῶντο καὶ ἐκέλευνον μεμνῆσθαι σφᾶς ὡς
 ἀδικημάτων καὶ ὑβρεως ἄρχουσιν ἐς Ῥωμαίους.
 ἡμέραις δὲ ὑστερον οὐ πολλαῖς οἱ Ἀχαιοὶ Λακε-
 δαιμονίων μὲν αὐτῶν ὅσους εἶχον συνειληφότες,
 κατατίθενται σφᾶς ἐς δεσμωτήριον, τοὺς ξένους
 δὲ ἀπ' αὐτῶν διακρίνοντες ἡφίεσαν. ἀποστέλ-
 λουσι δὲ καὶ ἐς Ῥώμην ἄλλους τε Ἀχαιῶν τῶν
 ἐν τέλει καὶ Θεαρίδαν· ὡς δὲ ἀπῆλθον, ἐντυχόντες

Orestes. He invited to visit him the magistrates in each of the Greek cities, along with Diaeüs. When they arrived at his lodging, he proceeded to disclose to them the whole story, that the Roman senate decreed that neither the Lacedaemonians nor yet Corinth itself should belong to the Achaean League, and that Argos, Heracleia by Mount Oeta and the Arcadian Orchomenus should be released from the Achaean confederacy. For they were not, he said, related at all to the Achaeans, and but late-comers to the League. The magistrates of the Achaeans did not wait for Orestes to conclude, but while he was yet speaking ran out of the house and summoned the Achaeans to an assembly. When the Achaeans heard the decision of the Romans, they at once turned against the Spartans who happened to be then residing in Corinth, and arrested every one, not only those whom they knew for certain to be Lacedaemonians, but also all those they suspected to be such from the cut of their hair, or because of their shoes, their clothes or even their names. Some of them, who succeeded in taking refuge in the lodging of Orestes, they actually attempted even from there to drag away by force. Orestes and his colleagues tried to check their violence, reminding them that they were committing unprovoked acts of criminal insolence against the Romans. A few days afterwards the Achaeans shut up in prison the Lacedaemonians they held under arrest, but separated from them the foreigners and let them go. They also despatched to Rome Thearidas, with certain other members of the Achaean government. These

¹ δὲ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

κατὰ τὴν ἄνοδον Ὁρωμαίων πρέσβεσιν ἐπὶ τὰ
Λακεδαιμονίων καὶ Ἀχαιῶν ὑστερον ἡ Ὁρέστης
ἀπεσταλμένοις, ὅπιστα καὶ αὐτὸὶ τρέπονται.

- 4 Διαίῳ δὲ ἔξηκοντος τοῦ χρόνου τῆς ἀρχῆς
στρατηγεῖν ὑπὸ Ἀχαιῶν ἡρέθη Κριτόλαος. τοῦτον
δριμὺς καὶ σὺν οὐδενὶ λογισμῷ τὸν Κριτόλαον
πολεμεῖν πρὸς Ὁρωμαίους ἔρως ἔσχε· καὶ—ἔτυχον
γὰρ τότε ἥδη οἱ παρὰ Ὁρωμαίων ἤκοντες τὰ
Λακεδαιμονίων καὶ Ἀχαιῶν δικάσαι—ἀφίκετο
μὲν ἐν Τεγέᾳ τῇ Ἀρκάδων τοῖς ἀνδράσιν ἐς
λόγους ὁ Κριτόλαος, ἀθροῖσαι δὲ Ἀχαιούς
σφισιν ἐς κοινὸν σύλλογον οὐδαμῶς ἥθελεν,
ἀλλὰ ἐς μὲν ἐπήκοον τῶν Ὁρωμαίων ἐπεμπεν
ἀγγέλους κελεύων τοὺς συνέδρους καλεῖν ἐς τὸ
Ἀχαιϊκόν, ἵδιᾳ δὲ τοῖς συνέδροις ἐπέστελλεν ἐς
τὰς πόλεις ἀπολείπεσθαι σφᾶς τοῦ συλλόγου.
5 ὡς δὲ οὐκ ἀφίκοντο οἱ συνεδρεύσοντες, ἐνταῦθα ὁ
Κριτόλαος μάλιστα ἐπεδείκνυτο ἀπάτη πρὸς
Ὕρωμαίους χρώμενος, ὃς ἄλλην ἐκέλευεν ἀναμέ-
νειν αὐτοὺς Ἀχαιῶν σύνοδον, ἐς μῆνα ἐσομένην
ἔκτον· αὐτὸς δὲ οὐδὲν ἵδια διαλέξεσθαι σφισιν
ἄνευ τοῦ κοινοῦ τοῦ Ἀχαιῶν ἔφασκε. καὶ
οἱ μὲν ἐπεὶ ἀπατώμενοι συνῆκαν, ἀπηλλάσ-
σοντο ἐς Ὅρμην Κριτόλαος δὲ ἐς Κόρινθον
Ἀχαιούς ἀθροίσας ἀνέπεισε μὲν ἐπιφέρειν ὅπλα
ἐπὶ τὴν Σπάρτην, ἀνέπεισε δὲ καὶ Ὁρωμαίοις ἐκ
6 τοῦ εὐθέος πόλεμον ἄρασθαι. τὸ μὲν δὴ ἄνδρα
βασιλέα καὶ πόλιν ἀνελέσθαι πόλεμον καὶ μὴ
εὔτυχῆσαι συνέβη φθόνῳ μᾶλλον ἐκ του δαιμόνων
ἡ τοῖς πολεμήσασι ποιεῖ¹ τὸ ἔγκλημα· θρασύτης
δὲ ἡ μετὰ ἀσθενείας μανία ἀν² μᾶλλον ἡ ἀτυχία

¹ Another, perhaps better, reading is ποιεῖται (omitting τὸ).

set out, but meeting on the journey the Roman envoys who had been sent after Orestes to deal with the dispute between the Lacedaemonians and the Achaeans, they too turned back. When the time came for Diaeüs to relinquish his office, Critolaüs was elected general by the Achaeans. This Critolaüs was seized with a keen but utterly unthinking passion to make war against the Romans. The envoys from the Romans had by this time already arrived to adjudicate on the dispute between the Lacedaemonians and the Achaeans, and Critolaüs had a conference with them at Tegea in Arcadia, being most unwilling to summon the Achaeans to meet them in a general assembly. However, in the hearing of the Romans he sent messengers with instructions to summon the deputies to the assembly, but privately he sent orders to the deputies of the various cities to absent themselves from the meeting. When the deputies did not attend, Critolaüs showed very clearly how he was hoodwinking the Romans. He urged them to wait for another meeting of the Achaeans, to take place five months later, declaring that he would not confer with them without the general assembly of the Achaeans. When the envoys realised that they were being deceived, they departed for Rome; but Critolaüs summoned a meeting of the Achaeans at Corinth, and persuaded them both to take up arms against Sparta and also to declare war openly on Rome. For a king or state to undertake a war and be unlucky is due to the jealousy of some divinity rather than to the fault of the combatants; but audacity combined with weakness should be called madness rather than ill-luck.

² *άν* is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

καλοῦτο. ὁ δὴ καὶ Κριτόλαον καὶ Ἀχαιοὺς
ἔβλαψε. παρώξυνε δὲ καὶ Ἀχαιοὺς Πυθέας
βοιωταρχῶν τηνικαῦτα ἐν Θήβαις, καὶ οἱ
Θηβαῖοι συνεπιλήψεσθαι προθύμως ἐπηγγέλ-
7 λοντο τοῦ πολέμου· ἑαλώκεσαν δὲ οἱ Θηβαῖοι
πρώτην δίκην Μετέλλου δικάζοντος Φωκεῦσιν
ἐκτίσαι ζημίαν, ὅτι ἐσέβαλον σὺν ὅπλοις ἐς γῆν
τὴν Φωκίδα, δευτέραν Εὐβοεῦσιν, ἐδήωσαν γὰρ καὶ
Εὐβοέων τὴν χώραν, τρίτην δὲ Ἀμφισσεῦσι,
τεμόντες καὶ τὴν Ἀμφισσέων περὶ ἀκμὴν σίτου.

XV. Ῥωμαῖοι δὲ παρά τε τῶν ἀνδρῶν δι-
δαχθέντες οὖς ἐς τὴν Ἑλλάδα ἀπέστειλαν καὶ
ἐκ τῶν γραμμάτων ἀ Μέτελλος ἐπέστελλεν,
ἀδικεῖν Ἀχαιῶν κατέγνωσαν· καὶ ἦν γὰρ Μόμ-
μιός σφισιν ὑπατος τότε ἥρημένος, τοῦτον ναῦς
τε καὶ στρατιὰν πεξὴν ἐκέλευον ἐπ' Ἀχαιοὺς
ἄγειν. Μέτελλος δὲ παραντίκα ἐπέπυστο ὡς
Μόμμιος καὶ ὁ σὺν αὐτῷ στρατὸς ἐπὶ Ἀχαιοὺς
ἀφίκοιτο.¹ καὶ ἐποιεῖτο σπουδήν, εἰ ἐπιθεὶς αὐτὸς
πέρας τῷ πολέμῳ φανῆ πρὶν ἢ Μόμμιον ἐς τὴν
2 Ἑλλάδα ἀφίχθαι. ἀγγέλους οὖν παρὰ τοὺς
Ἀχαιοὺς ἀπέστελλεν, ἀφιέναι κελεύων σφᾶς
συντελείας Λακεδαιμονίους καὶ πόλεις ἄλλας
όπόσας εἴρητο ὑπὸ Ῥωμαίων, τῆς τε ἐκ τοῦ
χρόνου τοῦ προτέρου σφίσιν ἀπειθείας οὐδεμίᾳν
παρὰ Ῥωμαίων ὑπισχνεῖτο ὀργὴν γενήσεσθαι.
ἄμα τε δὴ ταῦτα ἐπεκηρυκεύετο καὶ ἥλαυνεν ἐκ
Μακεδονίας² τὸν στρατόν, διὰ Θεσσαλίας τὴν
πορείαν καὶ παρὰ τὸν Λαμιακὸν ποιούμενος
κόλπον. Κριτόλαος δὲ καὶ Ἀχαιοὶ λόγον

¹ It has been proposed to read ἀφίξοιτο.

² The MSS. read ἐς μακεδονίαν.

But it was such a combination that overthrew Critolaüs and the Achaeans. The Achaeans were also encouraged by Pytheas, who at that time was Boeotarch at Thebes, and the Thebans promised to give enthusiastic support in the war. The Thebans had been sentenced, at the first ruling given by Metellus, to pay a fine for invading the territory of Phocis with an armed force ; at the second to compensate the Euboeans for laying waste Euboea ; at the third to compensate the people of Amphissa for ravaging their territory when the corn was ripe for harvest.

XV. The Romans, learning the news from the envoys sent to Greece and from the despatches of Metellus, decided that the Achaeans were in the wrong, and they ordered Mummius, the consul elected for that year, to lead a fleet with a land force against them. As soon as Metellus learned that Mummius and his army were coming¹ to fight the Achaeans, he was full of enthusiasm to bring the war to a conclusion without help before Mummius reached Greece. So he despatched envoys to the Achaeans, bidding them release from the League the Lacedaemonians and the other states mentioned in the order of the Romans, promising that the Romans would entirely forgive them for their disobedience on the previous occasion. While making these proposals for peace he marched from Macedonia through Thessaly and along the gulf of Lamia. But Critolaüs and the Achaeans would listen to no sug-

¹ The reading of the MSS., ἀφίκοιτο, should mean “had arrived,” a meaning inconsistent with the end of the sentence. It seems likely, therefore, that Kayser’s emendation, ἀφίξοιτο, is right.

PAUSANIAS: DESCRIPTION OF GREECE

μὲν φέροντα ἐς σύμβασιν προσίεντο οὐδένα,
 'Ηράκλειαν δὲ προσεκάθηντο πολιορκοῦντες οὐ
 3 βουλομένους ἐς τὸ Ἀχαικὸν συντελεῖν. τότε
 δὲ ὡς παρὰ τῶν κατασκόπων ἐπυνθάνετο ὁ
 Κριτόλαος Μέτελλον καὶ Ῥωμαίους διαβεβηκέναι
 τὸν Σπερχειόν, ἀπέφευγεν ἐς Σκάρφειαν τὴν
 Λοκρῶν, οὐδὲ κατὰ τὸ στενὸν τὸ Ἡρακλείας τε
 μεταξὺ καὶ Θερμοπυλῶν τοὺς Ἀχαιοὺς τάξας
 ἐτόλμησεν ὑπομεῖναι Μέτελλον· ἀλλὰ ἐς τοσοῦτο
 ἀφίκετο δείματος ὡς μηδὲ αὐτὸς ποιήσασθαι το
 χωρίον πρὸς ἀμείνονος ἐλπίδος, ἔνθα ἦν μὲν
 Λακεδαιμονίοις ὑπὲρ τῶν Ἑλλήνων τὰ ἐς Μήδους,
 ἦν δὲ καὶ Ἀθηναίοις τὰ ἐς Γαλάτας οὐδὲν
 4 ἀφανέστερα ἐκείνων τολμήματα. ὑποφεύγοντας
 δὲ Κριτόλαον καὶ Ἀχαιοὺς αἴροντις ὄλιγον
 πρὸ τῆς Σκαρφείας οἱ ὄμοι τῷ Μετέλλῳ, καὶ
 ἀπέκτεινάν τε πλήθει πολλοὺς καὶ ἔλαβον
 ξῶντας ὅσον χιλίους. Κριτόλαος δὲ οὔτε ὥφθη
 ξῶν μετὰ τὴν μάχην οὔτε ἐν τοῖς νεκροῖς εὑρέθη·
 εἰ δὲ ἐτόλμησε τῆς πρὸς τῇ Οἴτῃ θαλάσσης ἐς
 ταύτης καταδῦναι τὸ τέλμα, παντάπασιν ἔμελλεν
 ἄγνωστός τε καὶ ἅπυστος οἰχήσεσθαι κατὰ τοῦ
 5 βυθοῦ. ἐς μὲν οὖν τὴν Κριτολάου τελευτὴν καὶ
 ἄλλα πάρεστιν εἰκάζειν· Ἀρκάδων δὲ ἐξεστρα-
 τευμένοι λογάδες χίλιοι, οἱ Κριτολάω τοῦ ἔργου
 μετέσχον, προῆλθον μὲν ἄχρι Ἐλατείας τῆς
 Φωκέων καὶ ἐς τὴν πόλιν ὑπ' αὐτῶν κατὰ
 συγγένειαν δή τινα παλαιὰν ἐδέχθησαν· ὡς δὲ
 τοῖς Φωκεῦσιν ἡ Κριτολάου συμφορὰ καὶ Ἀχαιῶν
 ἀπηγγέλλετο, ἀπελθεῖν ἐκ τῆς Ἐλατείας κε-
 6 λεύονται τοὺς Ἀρκάδας. ἀπιοῦσι δὲ ὀπίσω σφίσιν
 ἐς τὴν Πελοπόννησον Μέτελλος καὶ Ῥωμαῖοι

gestions for an agreement, and sat down to besiege Heracleia, which refused to join the Achaean League. Then, when Critolaüs was informed by his scouts that the Romans under Metellus had crossed the Spercheiüs, he fled to Scarpheia in Locris, without daring even to draw up the Achaeans in the pass between Heracleia and Thermopylae, and to await Metellus there. To such a depth of terror did he sink that brighter hopes were not suggested even by the spot itself, the site of the Lacedaemonian 480 B.C. effort to save Greece, and of the no less glorious exploit of the Athenians against the Gauls. Crito- 279 B.C. laüs and the Achaeans took to flight, but at a short distance from Scarpheia they were overtaken by the men of Metellus, who killed many and took about a thousand prisoners. Critolaüs was neither seen alive after the battle nor found among the dead. If he dared to plunge into the marsh of the sea at the foot of Mount Oeta he must inevitably have sunk into the depths without leaving a trace to tell the tale. So the end of Critolaüs offers a wide field for conjecture. A thousand picked troops of Arcadia, who had joined Critolaüs in his enterprise, took the field and advanced as far as Elateia in Phocis, into which city they were received by the inhabitants on the ground of some supposed ancient connexion between them. But when the Phocians heard of the disaster to Critolaüs and the Achaeans, they ordered the Arcadians to depart from Elateia. As they were retreating to the Peloponnesus the Romans under Metellus fell upon them near

PAUSANIAS: DESCRIPTION OF GREECE

περὶ Χαιρώνειαν ἐπιφαίνονται· ἔνθα δὴ ἐπελάμβανε τοὺς Ἀρκάδας ἐκ θεῶν δίκη τῶν Ἐλληνικῶν, οἱ ἐν Χαιρωνείᾳ Φιλίππου καὶ Μακεδόνων ἐναντία ἀγωνιζομένους ἐγκαταλιπόντες "Ελληνας τότε ἐν χωρίῳ τῷ αὐτῷ ἐκτείνοντο ὑπὸ Ρωμαίων.

- 7 'Αχαιοῖς δὲ αὐθις ἐπὶ τὴν ἡγεμονίαν τοῦ στρατεύματος παρήι Δίαιος· καὶ δούλους τε ἐς ἐλευθερίαν ἤφιει, τὸ Μιλτιάδου καὶ Ἀθηναίων βούλευμα τὸ¹ πρὸ τοῦ ἔργου τοῦ ἐν Μαραθῶνι μιμούμενος, καὶ Ἀχαιῶν συνέλεγε καὶ Ἀρκάδων ἀπὸ τῶν πόλεων τοὺς ἐν ἡλικίᾳ· ἐγένετο δέ, ἀναμεμιγμένων ὅμοῦ καὶ οἰκετῶν, τὸ ἀθροισθὲν ἐς ἔξακοσίους μὲν μάλιστα ἀριθμὸν ἵππεῖς, τὸ
- 8 δὲ ὄπλιτεύον τετρακισχίλιοι τε καὶ μύριοι. ἐνταῦθα ὁ Δίαιος ἐς ἄπαν ἀφίκετο ἀνοίας, ὃς Κριτόλαον καὶ πᾶσαν τὴν Ἀχαιῶν ἐπιστάμενος παρασκευὴν κακῶς οὕτως ἀγωνισταμένην πρὸς Μέτελλον ἀπέλεξεν αὐτὸς ὅσον τετρακισχιλίους· καὶ ἄρχοντα ἐπ' αὐτοῖς ἔταξεν Ἀλκαμένην. ἀπεστέλλοντο δὲ ἐς Μέγαρα φρουρά τε εἶναι Μεγαρεῦσι τοῦ ἄστεως καὶ, ἦν Μέτελλος ἐπίη καὶ οἱ Ρωμαῖοι, τοῦ πρόσω σφᾶς κωλύειν.
- 9 Μέτελλος δὲ ὡς οἱ περὶ Χαιρώνειαν λογάδες κατέστρωντο οἱ Ἀρκάδων, ἀναστήσας τὸ στράτευμα ἥλαυννεν ἐπὶ τὰς Θήβας· Ἡράκλειάν τε γὰρ ἐπολιόρκησαν οἱ Θηβαῖοι μετὰ Ἀχαιῶν καὶ ἀγῶνος τοῦ πρὸς Σκάρφειαν μετεσχήκεσαν. τότε δὲ αὐτοὶ τε καὶ γυναῖκες ἐκλελοιπότες πᾶσα ἡλικία τὴν πόλιν ἐπλανώντο ἀνὰ τὴν Βοιωτίαν
- 10 καὶ ἐς τῶν ὄρῶν τὰ ἄκρα ἀνέφευγον. Μέτελλος δὲ οὔτε ιερὰ ἐμπιπράναι θεῶν οὔτε οἰκοδομῆματα

Chaeroneia. It was then that the vengeance of the Greek gods overtook the Arcadians, who were slain by the Romans on the very spot on which they had deserted from the Greeks who were struggling at Chaeroneia against the Macedonians under Philip.

Diaeūs once more came forward to command the Achaean army. He proceeded to set free slaves, following the example of Miltiades and the Athenians before the battle of Marathon, and enlisted from the cities of the Achaeans and Arcadians those who were of military age. The muster, including the slaves, amounted roughly to six hundred cavalry and fourteen thousand foot. And here Diaeūs sank into utter folly. Although he knew that Critolaüs and the whole force of Achaia had put up such a poor fight against Metellus, he nevertheless detached about four thousand, put them under the command of Alcamenes, and despatched them to Megara to garrison the city, and to stay the advance of Metellus and the Romans, should they march that way. When the picked Arcadian troops had been overthrown near Chaeroneia, Metellus moved his army and marched against Thebes, for the Thebans had joined the Achaeans in investing Heracleia, and had taken part in the engagement of Scarpheia. Then the inhabitants, of both sexes and of all ages, abandoned the city and wandered about Boeotia, or took refuge on the tops of the mountains. But Metellus would not allow either the burning of sanctuaries of the gods or the destruction of

¹ τὸ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

καθαιρεῖν εἴα, Θηβαίων τε τῶν ἄλλων μήτε ἀποκτεῖναι μηδένα μήτε αἱρεῖν φεύγοντα ἀπηγόρευε· Πυθέαν δὲ ἦν ἔλωσιν, ἀνάγειν ἐκέλευσεν ως αὐτόν· ἔξεύρητό τε δὴ αὐτίκα ὁ Πυθέας καὶ ἀναχθεὶς δίκην εἶχεν. ως δὲ πλησίον Μεγάρων ἐγίνετο ὁ στρατός, οὕτε ὑπέμειναν οἱ περὶ τὸν Ἀλκαμένην καὶ αὐτίκα ἐς Κόρινθον παρὰ τὸ

- 11 στρατόπεδον τὸ Ἀχαιῶν ὥχοντο φεύγοντες. καὶ Μεγαρεῖς μὲν παραδιδόασιν ἀμαχεὶ Ῥωμαίοις τὴν πόλιν, Μέτελλος δὲ ως ἀφίκετο παρὰ τὸν ἴσθμον, ἐπεκηρυκεύετο καὶ τότε Ἀχαιοῖς ἐς¹ εἰρήνην καὶ ὁμολογίας προκαλούμενος· ἵσχυρὸς γάρ τις ἐνέκειτο αὐτῷ πόθος τὰ ἐν Μακεδονίᾳ τε ὁμοῦ καὶ τὰ Ἀχαιῶν κατεργασθῆναι δι' αὐτοῦ.

XVI. Τούτῳ μὲν ταῦτα ἐσπευκότι Δίαιος ἡναυτιούτο ὑπὸ ἀγνωμοσύνης· Μόμμιος δὲ Ὁρέστην ἄμα ἀγόμενος, τὸν πρότερον ἐπὶ τῇ Λακεδαιμονίων διαφορᾷ καὶ Ἀχαιῶν ἐλθόντα, ἀφίκετο μὲν περὶ ὅρθρον ἐς τὸ τῶν Ῥωμαίων στράτευμα, ἀποπέμψας δὲ ἐς Μακεδονίαν Μέτελλον καὶ ὅσον εἴπετο ἐκείνῳ, ἀνέμενεν αὐτὸς ἐν τῷ ἴσθμῷ τὴν πᾶσαν ἀθροισθῆναι παρασκευήν. ἀφίκετο δὲ ἱππικὸν μὲν πεντακόσιοί τε καὶ τρισχίλιοι, τοῦ πεζοῦ δὲ ἀριθμὸς ἐγένετο ἐς μυριάδας δύο προσόντων καὶ τούτοις τρισχιλίων· ἐπῆλθον δὲ καὶ τοξόται Κρῆτες καὶ ἐκ Περγάμου τῆς ὑπὲρ Καΐκου Φιλοποίμην στρατιώτας ἄγων παρὰ

- 2 Ἀττάλου. Μόμμιος μὲν δὴ τῶν τε ἐξ Ἰταλίας τινὰς καὶ τὰ ἐπικουρικὰ ἀπωτέρω δύο τε καὶ δέκα ἔταξε σταδίοις, πρὸ τοῦ παντὸς εἶναι στρατεύματος φυλακήν· Ἀχαιοὶ δέ, ἔχόντων ἀφυλακτότερον ὑπὸ φρονήματος τῶν Ῥωμαίων,

buildings, and he forbade his men to kill any Theban or take prisoner any fugitive. If, however, Pytheas should be caught, he was to be brought before him. Pytheas was discovered immediately, brought before Metellus and punished. When the army approached Megara, Alcamenes and his men did not face it, but straightway fled to the camp of the Achaeans at Corinth. The Megarians surrendered their city to the Romans without a blow, and when Metellus came to the Isthmus he again made overtures to the Achaeans for an agreed peace. For he was possessed of a strong desire to settle by himself the affairs of both Macedonia and Achaia. His efforts, however, were thwarted by the senselessness of Diaeūs.

XVI. Mummius, bringing with him Orestes, the commissioner sent earlier to deal with the dispute between the Lacedaemonians and the Achaeans, reached the Roman army at early dawn, and sending Metellus and his forces to Macedonia, himself waited at the Isthmus for his whole force to assemble. There came three thousand five hundred cavalry, while the infantry amounted to twenty-three thousand. They were joined by a company of Cretan archers and by Philopoemen, at the head of some troops sent by Attalus from Pergamus on the Caicus. Certain of the Italian troops along with the auxiliaries were stationed by Mummius twelve stades away, to be an outpost for the whole army. The contempt of the Romans made them keep a careless look-out, and the Achaeans, attacking them

¹ *εις* is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

ἐπιτίθενται¹ ἐπὶ φυλακῆς αὐτοῖς τῆς πρώτης, καὶ τοὺς μὲν φονεύουσι, πλείονας δὲ ἔτι ἐσ τὸ στρατόπεδον κατεῖρξαν, καὶ ἀσπίδας ὅσον τε πεντακοσίας εἶλον. ἀπὸ τούτου δὲ τοῦ ἔργου καὶ ἐπήρθησαν οἱ Ἀχαιοὶ ποιήσασθαι τὴν ἔξοδον πρότερον πρὶν ἡ Ῥωμαίους ἄρχειν μάχης.

3 ὡς δὲ ἀντεπῆγε καὶ ὁ Μόμμιος, οἱ μὲν ἐσ τὸ ἵππικὸν τῶν Ἀχαιῶν ταχθέντες αὐτίκα ὥχοντο φεύγοντες, τῆς Ῥωμαίων ἵππου μηδὲ τὴν πρώτην ἔφοδον ὑπομείναντες· ὁ δὲ πεζὸς στρατὸς ἀθύμως μὲν εἶχεν ἐπὶ τῶν ἵππων τῇ τροπῇ, δεξάμενοι δὲ τὴν ἐμβολὴν τοῦ ὄπλιτικοῦ τοῦ Ῥωμαίων βιαζόμενοί τε τῷ πλίθει καὶ ἀπαγορεύοντες τοῖς τραύμασιν ὅμως ἀντεῖχον ὑπὸ τοῦ θυμοῦ, πρὶν γε δὴ Ῥωμαίων λογάδες χίλιοι προσπεσόντες κατὰ τὰ πλάγια ἐσ τελέαν τοὺς Ἀχαιοὺς φυγὴν

4 κατέστησαν. εἰ δὲ ἐτόλμησεν ἐσδραμεῖν μετὰ τὴν μάχην Δίαιος ἐσ Κόρινθον καὶ ὑποδέξασθαι τῷ τείχει τοὺς διαπίπτοντας ἐκ τῆς φυγῆς, κανὸν εὔρασθαι τι παρὰ Μομμίου οἱ Ἀχαιοὶ φιλάνθρωπον ἐδυνήθησαν, ἐσ πολιορκίαν καὶ τριβὴν πολέμου καταστάντες· νῦν δὲ ἀρχομένων ἔτι ἐνδιδόναι τῶν Ἀχαιῶν εὐθὺν Μεγάλης πόλεως ἔφευγεν ὁ Δίαιος, οὐδέν τι γενόμενος ἐσ Ἀχαιοὺς ὅμοιος ἢ καὶ Καλλίστρατος ὁ Ἐμπέδου πρὸς Ἀθηναίους.

5 τούτῳ γὰρ τῷ ἀνδρὶ ἵππαρχήσαντι ἐν Σικελίᾳ, ὅτε Ἀθηναῖοι καὶ ὅσοι ἄλλοι τοῦ στόλου μετεσχήκεσαν ἀπώλυντο πρὸς τῷ ποταμῷ² τῷ Ἀσινάρῳ, τούτῳ τότε τῷ Καλλίστράτῳ παρέστη³ τόλμα διεκπαῖσαι διὰ τῶν πολεμίων ἄγοντι τοὺς ἵππεας· ὡς δὲ τὸ πολὺ ἀπέσωσεν αὐτῶν ἐσ Κατάνην, ἀνέστρεφεν ὀπίσω τὴν αὐτὴν αὐθίς ὁδὸν ἐσ

in the first watch, killed some, drove yet more back to the camp, and took some five hundred shields. Puffed up with this success the Achaeans marched out to battle before the Romans began their attack. But when Mummius advanced to meet them, the Achaean horse at once took to flight, without waiting for even the first charge of the Roman cavalry. The infantry were depressed at the rout of their horse, but nevertheless received the onslaught of the Roman men-at-arms; overwhelmed by numbers and faint with their wounds they offered a spirited resistance, until a thousand picked Romans fell upon their flank and utterly routed them. If after the battle Diaeūs had boldly thrown himself into Corinth and received the fugitives within the walls, the Achaeans might have been able to get favourable terms from Mummius, by putting him to the trouble of a protracted siege. As it was, when the Achaeans were but beginning to yield, Diaeūs fled straight for Megalopolis, his conduct towards the Achaeans showing a marked contrast to that of Callistratus, the son of Empedus, towards the Athenians. This man commanded some cavalry in Sicily, and when the Athenians and their partners in the expedition were being massacred at the river Asinarus, he courageously cut a way through the enemy at the head of his horsemen. He brought most of them safe to Catana, and then returned by the same way back

¹ Before ἐπὶ the MSS. have τοῖς.

² Before τῷ the MSS. have τότε.

³ For παρέστη the MSS. have παρέσχε.

PAUSANIAS: DESCRIPTION OF GREECE

- Συρακούσας, διαρπάζοντας δὲ ἔτι εύρων τὸ
 Ἀθηναίων στρατόπεδον καταβάλλει τε ὅσον
 πέντε ἔξ αὐτῶν, καὶ τραύματα ἐπίκαιρα αὐτὸς
 6 καὶ ὁ ἵππος λαβόντες ἀφιᾶσι τὴν ψυχήν. οὗτος
 μὲν δὴ ἀγαθὴν δόξαν Ἀθηναίοις καὶ αὐτῷ
 κτώμενος περιεποίησέ τε ὡν ἥρχε καὶ ἐτελεύ-
 τησεν αὐτὸς ἑκουσίως. Δίαιος δὲ Ἀχαιοὺς ἀπο-
 λωλεκῶς Μεγαλοπολίταις κακῶν τῶν ἐφεστη-
 κότων ἦκεν ἄγγελος, ἀποκτείνας δὲ αὐτοχειρὶ
 τὴν γυναῖκα, ἵνα δὴ μὴ γένοιτο αἰχμάλωτος,
 τελευτᾶ πιὼν φάρμακον, ἐοικυῖαν μὲν παρασχό-
 μενος Μεναλκίδα τὴν ἐς χρήματα πλεονεξίαν,
 ἐοικυῖαν δὲ καὶ τὴν ἐς τὸν θάνατον δειλίαν.
- 7 Ἀχαιῶν δὲ οἱ ἐς Κόρινθον ἀποσωθέντες μετὰ
 τὴν μάχην ἀπεδίδρασκον ὑπὸ νύκτα εὐθύς· ἀπε-
 δίδρασκον δὲ καὶ αὐτῶν Κορινθίων οἱ πολλοί.
 Μόμμιος δὲ τὸ μὲν παραυτίκα, ἀναπεπταμένων
 ὅμως τῶν πυλῶν, ἐπεῖχεν ἐς τὴν Κόρινθον παρελ-
 θεῖν, ὑποκαθῆσθαι τινα ἐντὸς τοῦ τείχους ὑποπ-
 τεύων ἐνέδραν· τρίτη δὲ ἡμέρᾳ μετὰ τὴν μάχην
 8 ἥρει τε κατὰ κράτος καὶ ἔκαιε Κόρινθον. τῶν
 δὲ ἐγκαταληφθέντων τὸ μὲν πολὺ οἱ Ῥωμαῖοι
 φονεύουσι, γυναῖκας δὲ καὶ παῖδας ἀπέδοτο
 Μόμμιος· ἀπέδοτο δὲ καὶ οἰκέτας, ὅσοι τῶν ἐς
 ἐλευθερίαν ἀφεθέντων καὶ μαχεσαμένων μετὰ
 Ἀχαιῶν μὴ εὐθύς ὑπὸ τοῦ πολέμου τὸ ἔργον
 ἐτεθνήκεσαν. ἀναθημάτων δὲ καὶ τοῦ ἄλλου
 κόσμου τὰ μὲν μάλιστα ἀνήκοντα ἐς θαῦμα
 ἀνήγετο, τὰ δὲ ἐκείνοις οὐχ ὁμοίου λόγου Φιλο-
 ποίμενι ὁ Μόμμιος τῷ παρ' Ἀττάλου στρατηγῷ
 δίδωσι· καὶ ἦν Περγαμηνοῖς καὶ ἐς ἐμὲ ἔτι
 9 λάφυρα Κορίνθια. πόλεων δέ, ὅσαι Ῥωμαίων

to Syracuse. Finding the enemy still plundering the Athenian camp, he cut down some five of them, and then both he and his horse received mortal wounds and died. So he won glory for the Athenians and for himself, by saving the men under his command and seeking his own death. But Diaeius having ruined the Achaeans came to tell the tidings of disaster to the people of Megalopolis, killed his wife with his own hand, just to save her from being taken prisoner, and then committed suicide by drinking poison. He may be compared to Menalcidas for his avarice, and proved equally like him in the cowardice of his death.

As soon as night fell, the Achaeans who had escaped to Corinth after the battle fled from the city, and there fled with them most of the Corinthians themselves. At first Mummius hesitated to enter Corinth, although the gates were open, as he suspected that an ambush had been laid within the walls. But on the third day after the battle he proceeded to storm Corinth and to set it on fire. The majority of those found in it were put to the sword by the Romans, but the women and children Mummius sold into slavery. He also sold all the slaves who had been set free, had fought on the side of the Achaeans, and had not fallen at once on the field of battle. The most admired votive offerings and works of art were carried off by Mummius; those of less account he gave to Philopoemen, the general sent by Attalus; even in my day there were Corinthian spoils at Pergamus. The walls of all the cities that had

PAUSANIAS: DESCRIPTION OF GREECE

έναντία ἐπολέμησαν, τείχη μὲν ὁ Μόμμιος κατέλυε
 καὶ ὅπλα ἀφηρέῖτο πρὸν ἦ καὶ συμβούλους
 ἀποσταλῆναι παρὰ Ῥωμαίων· ως δὲ ἀφίκοντο
 οἱ σὺν αὐτῷ βουλευσόμενοι, ἐνταῦθα δημοκρατίας
 μὲν κατέπαυε, καθίστα δὲ ἀπὸ τιμημάτων τὰς
 ἀρχάς· καὶ φόρος τε ἐτάχθη τῇ Ἑλλάδι καὶ
 οἱ τὰ χρήματα ἔχοντες ἐκωλύουντο ἐν τῇ ὑπερορίᾳ
 κτᾶσθαι· συνέδριά τε κατὰ ἔθνος τὰ ἑκάστων,
 Ἀχαιῶν καὶ τὸ ἐν Φωκεῦσιν ἥ Βοιωτοῖς ἥ
 ἐτέρῳ που τῆς Ἑλλάδος, κατελέλυτο ὄμοιώς
 10 πάντα. ἔτεσι δὲ οὐ πολλοῖς ὕστερον ἐτράποντο
 ἐς ἔλεον Ῥωμαῖοι τῆς Ἑλλάδος, καὶ συνέδριά
 τε κατὰ ἔθνος ἀποδιδόασιν ἑκάστοις τὰ ἀρχαῖα
 καὶ τὸ ἐν τῇ ὑπερορίᾳ κτᾶσθαι, ἀφῆκαν δὲ καὶ
 ὅσοις ἐπεβεβλήκει Μόμμιος ζημίαν· Βοιωτούς
 τε γὰρ Ἡρακλεώταις καὶ Εὐβοεῦσι τάλαντα
 ἑκατὸν καὶ Ἀχαιοὺς Λακεδαιμονίοις διακόσια
 ἑκέλευσεν ἔκτισαι. τούτων μὲν δὴ ἄφεσιν παρὰ
 Ῥωμαίων εὗροντο Ἑλληνες, ἡγεμὼν δὲ ἔτι καὶ
 ἐς ἐμὲ ἀπεστέλλετο· καλοῦσι δὲ οὐχ Ἑλλάδος,
 ἀλλὰ Ἀχαίας ἡγεμόνα οἱ Ῥωμαῖοι, διότι ἔχειρώ-
 σαντο "Ἑλληνας δι"¹ Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ
 προεστηκότων. ὁ δὲ πόλεμος ἔσχεν οὗτος τέλος
 Ἀντιθέου μὲν Ἀθήνησιν ἄρχοντος, ὀλυμπιάδι δὲ
 ἔξηκοστῇ πρὸς ταῖς ἑκατόν, ἦν ἐνίκα Διόδωρος
 Σικυώνιος.

XVII. 'Ες ἄπαν δὲ ἀσθενείας τότε μάλιστα
 κατῆλθεν ἥ Ἑλλάς, λυμανθεῖσα κατὰ μέρη

¹ Frazer would omit δι'.

¹ With Frazer's reading: "when the Romans subdued Greece, Achaia was at the head, etc."

made war against Rome Mummius demolished, disarming the inhabitants, even before assistant commissioners were despatched from Rome, and when these did arrive, he proceeded to put down democracies and to establish governments based on a property qualification. Tribute was imposed on Greece, and those with property were forbidden to acquire possessions in a foreign country. Racial confederacies, whether of Achaeans, or Phocians, or Boeotians, or of any other Greek people, were one and all put down. A few years later the Romans took pity on Greece, restored the various old racial confederacies, with the right to acquire property in a foreign country, and remitted the fines imposed by Mummius. For he had ordered the Boeotians to pay a hundred talents to the people of Heracleia and Euboea, and the Achaeans to pay two hundred to the Lacedaemonians. Although the Romans granted the Greeks remission of these payments, yet down to my day a Roman governor has been sent to the country. The Romans call him the Governor, not of Greece, but of Achaia, because the cause of the subjection of Greece was the Achaeans, at that time at the head of the Greek nation.¹ This war came to an end when Antitheüs was archon at Athens, in the hundred and sixtieth Olympiad,² at which Diodorus of Sicyon was 140 B.C. victorious.

XVII. It was at this time that Greece was struck with universal and utter prostration, although parts of it from the beginning had suffered ruin and

² Pausanias seems to have made a mistake, as Corinth was taken in 146 B.C.

PAUSANIAS: DESCRIPTION OF GREECE

καὶ διαπορθηθεῖσα ἐξ ἀρχῆς ὑπὸ τοῦ δαίμονος.
 "Αργος μέν, ἐς πλεῖστον ἀφικομένην δυνάμεως
 πόλιν ἐπὶ τῶν καλουμένων ἡρώων, ὅμοι τῇ μετα-
 βολῇ τῇ ἐς Δωριέας ἐπέλιπε τὸ ἐκ τῆς τύχης
 2 εὔμενές· τὸ δὲ ἔθνος τὸ Ἀττικόν, ἀπὸ τοῦ
 Πελοποννησίων πολέμου καὶ νόσου τῆς λοιμώδους
 ἀνενεγκόν τε καὶ αὐθις ἀνανηξάμενον, ἔτεσιν
 ἔμελλεν οὐ πολλοῖς ὕστερον ἡ Μακεδόνων ἀκμὴ
 καθαιρήσειν· κατέσκηψε δὲ ἐκ Μακεδονίας καὶ
 ἐς τὰς Βοιωτίας Θήβας τὸ Ἀλεξάνδρου μήνιμα.
 Λακεδαιμονίοις δὲ Ἐπαμινώνδας ὁ Θηβαῖος καὶ
 αὐθις ὁ Ἀχαιῶν πόλεμος ἐγένετο.¹ ὅτε δὲ καὶ
 μόγις, ἄτε ἐκ δένδρου λελωβημένου καὶ αὖον
 τὰ πλείονα, ἀνεβλάστησεν ἐκ τῆς Ἑλλάδος τὸ
 Ἀχαικόν, καὶ αὐτὸν ἡ κακία τῶν στρατηγησάντων
 3 ἐκόλουσεν ἔτι αὐξανόμενον. χρόνῳ δὲ ὕστερον
 ἐς Νέρωνα ἡ βασιλεία περιῆλθεν ἡ Ρωμαίων,
 καὶ ἐλεύθερον ὁ Νέρων ἀφίησιν ἀπάντων, ἀλλαγὴν
 πρὸς δῆμον ποιησάμενος τὸν Ρωμαίων. Σαρδὼ
 γὰρ τὴν υῆσον ἐς τὰ μάλιστα εὐδαίμονα ἀντὶ
 Ελλάδος σφίσιν ἀντέδωκεν. ἀπιδόντι οὖν ἐς
 τοῦτό μοι τοῦ Νέρωνος τὸ ἔργον ὀρθότατα
 εἰρηκέναι Πλάτων ἐφαίνετο ὁ Αρίστωνος, ὃπόσα
 ἀδικήματα μεγέθει καὶ τολμήματι ἔστιν ὑπερ-
 ηρκότα, οὐ τῶν ἐπιτυχόντων εἶναι ταῦτα ἀνθρώ-
 πων, ψυχῆς δὲ γενναίας ὑπὸ ἀτόπου παιδείας
 4 διεφθαρμένης. οὐ μὴν "Ελλησί γε ἐξεγένετο
 ὄνασθαι τοῦ δώρου· Οὐεσπασιανοῦ γὰρ μετὰ
 Νέρωνα ἄρξαντος ἐς ἐμφύλιον στάσιν προήχθη-

¹ It has been suggested to read ἐσίνετο for ἐγένετο, with Λακεδαιμονίους, the reading of some MSS., or to add συμφορά or δλεθρος.

devastation at the hand of heaven. Argos, a city that reached the zenith of its power in the days of the heroes, as they are called, was deserted by its good fortune at the Dorian revolution. The people of Attica, reviving after the Peloponnesian war and the plague, raised themselves again only to be struck down a few years later by the ascendancy of Macedonia. From Macedonia the wrath of Alexander swooped like a thunderbolt on Thebes of Boeotia. The Lacedaemonians suffered injury through Epaminondas of Thebes and again through the war with the Achaeans. And when painfully, like a shoot from a mutilated and mostly withered trunk, the Achaean power sprang up, it was cut short, while still growing, by the cowardice¹ of its generals. At a later time, when the Roman imperial power devolved upon Nero, he gave to the Roman people the very prosperous island of Sardinia in exchange for Greece, and then bestowed upon the latter complete freedom. When I considered this act of Nero it struck me how true is the remark of Plato, the son of Ariston, who says that the greatest and most daring crimes are committed, not by ordinary men, but by a noble soul ruined by a perverted education.² The Greeks, however, were not to profit by the gift. For in the reign of Vespasian, the next emperor after Nero, they be-

¹ *kakia* means literally “badness,” and includes in this context all the bad qualities a *στρατηγός* could have—disloyalty and corruptibility as well as cowardice.

² Plato, *Rep.* 491 E.

PAUSANIAS: DESCRIPTION OF GREECE

σαν, καὶ σφᾶς ὑποτελεῖς τε αὐθις ὁ Οὐεσπασιανὸς εἶναι φόρων καὶ ἀκούειν ἐκέλευσεν ἡγεμόνος, ἀπομεμαθηκέναι φήσας τὴν ἐλευθερίαν τὸ 'Ελληνικόν.

- 5 Τάδε μὲν οὕτω συμβάντα εὑρισκον· Ἀχαιοῖς δὲ ὅροι καὶ Ἡλείοις τῆς χώρας ποταμός τε Λάρισος καὶ Ἀθηνᾶς ἐπὶ τῷ ποταμῷ ναός ἐστι Λαρισαίας, καὶ Ἀχαιῶν πόλις Δύμη σταδίους ὅσον τε τριάκοντα¹ ἀπέχει τοῦ Λαρίσου. ταύτην Φίλιππος ὁ Δημητρίου πολεμῶν² μόνην τῶν Ἀχαικῶν ἔσχεν ὑπήκοον, καὶ ἐπὶ τῇ αἰτίᾳ ταύτη Σουλπίκιος, ἡγεμὼν καὶ οὗτος Ῥωμαίων, ἐπέτρεψε τῇ στρατιᾷ διαρπάσαι τὴν Δύμην. Αὔγουστος δὲ ὑστερον καὶ προσένειμεν αὐτὴν Πατρεὺσιν. ἐκαλεῖτο δὲ τὰ μὲν ἀρχαιότερα Πάλεια· ἔχόντων δὲ ἔτι Ἰώνων ὄνομά οἱ μετέθεντο τὸ³ ἐφ', ἥμων, σαφῶς δὲ οὐκ οἶδα εἴτε ἀπὸ γυναικὸς ἐπιχωρίας Δύμης εἴτε ἀπὸ Δύμαντος τοῦ Αἰγυμίου. ὑπὸ δὲ τοῦ ἐλεγείου τοῦ Ὁλυμπίασιν ἐπὶ τῇ εἰκόνι τῇ Οἰβώτα οὐ προαχθείη ἀν⁴ τις ἐς ἀλογίαν. Οἰβώτα γὰρ ἀνδρὶ Δυμαίῳ, σταδίου μὲν ἀνελομένῳ νίκην ὀλυμπιάδι ἔκτη, εἰκόνος δὲ ἐν Ὁλυμπίᾳ περὶ τὴν ὄγδοηκοστὴν ὀλυμπιάδα κατὰ μάντευμα ἐκ Δελφῶν ἀξιωθέντι, ἐπίγραμμά ἐστιν ἐπ' αὐτῷ λέγον·

- 7 Οἰνία Οἰβώτας στάδιον νικῶν ὁδ' Ἀχαιὸς
πατρίδα Πάλειαν θῆκ' ὄνομαστοτέραν.
τοῦτο οὖν οὐκ ἀν τινι ἀλογίαν παραστήσειεν, εἰ

¹ The MSS. have *τριακοσίους* or *τετρακοσίους*.

² *πόλεων* has been suggested.

came embroiled in a civil war; Vespasian ordered that they should again pay tribute and be subject to a governor, saying that the Greek people had forgotten how to be free.

To resume after my researches into Achaean history. The boundary between Achaia and Elis is the river Larisus, and by the river is a temple of Larisaean Athena; about thirty stades distant from the Larisus is Dyme, an Achaean city. This was the only Achaean city that in his wars Philip the son of Demetrius made subject to him, and for this reason Sulpicius, another Roman governor, handed over Dyme to be sacked by his soldiery. Afterwards Augustus annexed it to Patrae. Its more ancient name was Paleia, but the Ionians changed this to its modern name while they still occupied the city; I am uncertain whether they named it after Dyme, a native woman, or after Dymas, the son of Aegimius. But nobody is likely to be led into a fallacy by the inscription on the statue of Oebotas at Olympia. Oebotas was a man of Dyme, who won the foot-race at the sixth Festival and was honoured, because of a Delphic ^{756 B.C.}
_{460-457 B.C.} oracle, with a statue erected in the eightieth Olympiad. On it is an inscription which says:—

This Oebotas, an Achaean, the son of Oenias, by
winning the foot-race,
Added to the renown of his fatherland Paleia.

This inscription should mislead nobody, although it

³ τὸ is not in the MSS.

⁴ ἔν is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

Πάλειαν ἀλλὰ μὴ Δύμην τὸ ἐπίγραμμα καλεῖ τὴν πόλιν· τὰ γὰρ ἀρχαιότερα ὄνόματα ἐσ ποίησιν ἐπάγεσθαι ἀντὶ¹ τῶν ὑστέρων καθεστηκός ἔστιν "Ελλησι, καὶ Ἀμφιάραον τε καὶ "Αδραστον Φορωνείδας καὶ Ἐρεχθείδην ἐπονομάζουσι τὸν Θησέα.

- 8 'Ολίγον δὲ πρὸ τοῦ ἄστεώς ἔστι τοῦ Δυμαίων ἐν δεξιᾷ τῆς ὁδοῦ τάφος Σωστράτου· μειράκιον δὲ ἦν τῶν ἐπιχωρίων, γενέσθαι δὲ Ἡρακλέους ἐρώμενόν φασιν αὐτόν, καὶ—ἀποθανεῖν γὰρ τὸν Σώστρατον Ἡρακλέους ἔτι ὅντος μετὰ ἀνθρώπων—οὕτως οἱ τὸν Ἡρακλέα τό τε μνῆμα αὐτὸν εἶναι τὸν ποιήσαντα καὶ ἀπαρχὰς ἀπὸ τῶν ἐν τῇ κεφαλῇ τριχῶν δοῦναι. ἐπίθημα δὲ καὶ ἐσ ἐμὲ ἔτι στήλῃ τε ἦν ἐπὶ τοῦ χώματος καὶ Ἡρακλῆς ἐπειργασμένος· ἐλέγετο δὲ ὡς οἱ ἐπιχώριοι καὶ ἐναγίζουσι τῷ Σωστράτῳ.
- 9 Δυμαίοις δὲ ἔστι μὲν Ἀθηνᾶς ναὸς καὶ ἄγαλμα ἐσ τὰ μάλιστα ἀρχαῖον, ἔστι δὲ καὶ ἄλλο ἱερόν σφισι Δινδυμήνη μητρὶ καὶ "Αττη πεποιημένον. "Αττης δὲ ὅστις ἦν, οὐδὲν οἶος τε ἦν ἀπόρρητον² ἐσ αὐτὸν ἐξευρεῖν, ἀλλὰ Ἐρμησιάνακτι μὲν τῷ τὰ ἐλεγεῖνα γράψαντι πεποιημένα ἔστιν ὡς νιός τε ἦν Καλαοῦ Φρυγὸς καὶ ὡς οὐ τεκνοποιὸς ὑπὸ τῆς μητρὸς τεχθείη· ἐπεὶ δὲ ηὔξητο, μετώκησεν ἐσ Λυδίαν τῷ Ἐρμησιάνακτος λόγῳ καὶ Λυδοῖς ὅργια ἐτέλει Μητρός, ἐσ τοσοῦτο ἥκων παρ' αὐτῇ τιμῆς ὡς Δία αὐτῇ³ νεμεσήσαντα ὥν ἐπὶ τὰ ἐργα

¹ ἀντὶ is not in the MSS.

calls the city Paleia and not Dyme. For it is the custom of Greek poets to use ancient names instead of more modern ones, just as they surname Amphia-raüs and Adrastus Phoronids, and Theseus an Erechthid.

A little before the city of Dyme there is, on the right of the road, the grave of Sostratus. He was a native youth, loved they say by Heracles, who outliving Sostratus made him his tomb and gave him some hair from his head as a primal offering. Even to-day there is a slab on the top of the mound, with a figure of Heracles in relief. I was told that the natives also sacrifice to Sostratus as to a hero.

The people of Dyme have a temple of Athena with an extremely ancient image; they have as well a sanctuary built for the Dindymenian mother and Attis. As to Attis, I could learn no secret about him,¹ but Hermesianax, the elegiac poet, says in a poem that he was the son of Calaüs the Phrygian, and that he was a eunuch from birth. The account of Hermesianax goes on to say that, on growing up, Attis migrated to Lydia and celebrated for the Lydians the orgies of the Mother; that he rose to such honour with her that Zeus, being wroth at it,² sent a boar to destroy the tillage of the

¹ Or, with the proposed addition of δν: "Who Attis was I could not discover, as it is a religious secret."

² Or, reading αὐτοῖς and Ἀττῆ: "honour with them that Zeus, being wroth with him, sent, etc."

² After ἀπόρρητον it has been suggested that δν has fallen out.

³ Ἀττῆ has been suggested for αὐτῆ and αὐτοῖς for the αὐτῆ preceding.

PAUSANIAS: DESCRIPTION OF GREECE

- 10 ἐπιπέμψαι τῶν Λυδῶν. ἐνταῦθα ἄλλοι τε τῶν Λυδῶν καὶ αὐτὸς "Αττης ἀπέθανεν ὑπὸ τοῦ ὑός· καί τι ἐπόμενον τούτοις Γαλατῶν δρῶσιν οἱ Πεσσινοῦντα ἔχοντες, ύῶν οὐχ ἀπτόμενοι. νομίζουσί γε μὴν οὐχ οὕτω τὰ ἐς τὸν "Αττην, ἀλλὰ ἐπιχώριός ἐστιν ἄλλος σφίσιν ἐς αὐτὸν λόγος, Δία ὑπνωμένον ἀφεῖναι σπέρμα ἐς γῆν, τὴν δὲ ἀνὰ χρόνον ἀνεῖναι δαίμονα διπλᾶ ἔχοντα αἰδοῖα, τὰ μὲν ἀνδρός, τὰ δὲ αὐτῶν γυναικός· ὄνομα δὲ "Αγδιστιν αὐτῷ τίθενται. θεοὶ δὲ "Αγδιστιν δείσαντες¹ τὰ αἰδοῖά οἱ τὰ ἀνδρὸς ἀποκόπτουσιν.
- 11 ὡς δὲ ἀπ' αὐτῶν ἀναφῦσα ἀμυγδαλῆ εἰχεν ὥραιον τὸν καρπόν, θυγατέρα τοῦ Σαγγαρίου ποταμοῦ λαβεῖν φασι τοῦ καρποῦ² ἐσθεμένης δὲ ἐς τὸν κόλπον καρπὸς μὲν ἐκεῖνος ἦν αὐτίκα ἀφανής, αὐτὴ δὲ ἐκύει τεκούσης δὲ τράγος περιεἶπε τὸν παῖδα ἐκκείμενον. ὡς δὲ αὐξανομένῳ κάλλους οἱ μετῆν πλέον ἦ κατὰ εἶδος ἀνθρώπου, ἐνταῦθα τοῦ παιδὸς ἔρως ἐσχεν "Αγδιστιν. αὐξηθέντα δὲ "Αττην ἀποστέλλουσιν ἐς Πεσσινοῦντα οἱ προσήκοντες συνοικήσοντα τοῦ βασιλέως θυγατρί· ὑμέναιος δὲ ἥδετο καὶ "Αγδιστις ἐφίσταται καὶ τὰ αἰδοῖα ἀπέκοψε μανεῖς ὁ "Αττης, ἀπέκοψε δὲ καὶ ὁ τὴν θυγατέρα αὐτῷ διδούς. "Αγδιστιν δὲ μετάνοια ἐσχεν οἷα "Αττην ἔδρασε, καί οἱ παρὰ Διὸς εῦρετο μήτε σήπεσθαι τι "Αττη τοῦ σώματος μήτε τήκεσθαι.
- 12 τάδε μὲν ἐς "Αττην τὰ γνωριμώτατα· ἐν δὲ τῇ χώρᾳ τῇ Δυμαίᾳ καὶ τοῦ δρομέως Οἰβώτα τάφος ἐστί· τούτῳ τῷ Οἰβώτᾳ³ νικήσαντι Ὀλύμπια Ἀχαιῶν πρώτῳ γέρας οὐδὲν ἐξαίρετον παρ'

¹ δήσαντες has been suggested.

Lydians. Then certain Lydians, with Attis himself, were killed by the boar, and it is consistent with this that the Gauls who inhabit Pessinus abstain from pork. But the current view about Attis is different, the local legend about him being this. Zeus, it is said, let fall in his sleep seed upon the ground, which in course of time sent up a demon, with two sexual organs, male and female. They call the demon Agdistis. But the gods, fearing¹ Agdistis, cut off the male organ. There grew up from it an almond-tree with its fruit ripe, and a daughter of the river Sangarius, they say, took of the fruit and laid it in her bosom, when it at once disappeared, but she was with child. A boy was born, and exposed, but was tended by a he-goat. As he grew up his beauty was more than human, and Agdistis fell in love with him. When he had grown up, Attis was sent by his relatives to Pessinus, that he might wed the king's daughter. The marriage-song was being sung, when Agdistis appeared, and Attis went mad and cut off his genitals, as also did he who was giving him his daughter in marriage. But Agdistis repented of what he had done to Attis, and persuaded Zeus to grant that the body of Attis should neither rot at all nor decay. These are the most popular forms of the legend of Attis. In the territory of Dyme is also the grave of Oebotas the runner. Although this Oebotas was the first Achaeans to win an Olympic

¹ With δῆσαντες the meaning is: "bound Agdistis and cut off."

² The MSS. have τὸν καρπού.

³ The words τάφος . . . Οιβώτα were added by Bekker.

αὐτῶν ἐγένετο εὔρασθαι· καὶ ἐπὶ τούτῳ κατάρας
ό Οἰβώτας ἐποιήσατο μηδενὶ Ὀλυμπικὴν νίκην
ἔτι Ἀχαιῶν γενέσθαι. καὶ—ἥν γάρ τις θεῶν φῶ
τοῦ Οἰβώτα τελεῖσθαι τὰς κατάρας οὐκ ἀμελὲς
ἥν—διδάσκονταί ποτε οἱ Ἀχαιοὶ καθ' ᾧντινα
αἴτιαν στεφάνου τοῦ Ὀλυμπίασιν ἡμάρτανον,

- 14 διδάσκονται δὲ ἀποστείλαντες ἐς Δελφούς· οὕτω
καὶ ἄλλα ἐς τιμῆν σφισι τοῦ Οἰβώτα ποιήσασι
καὶ τὴν εἰκόνα ἀναθεῖσιν ἐς Ὀλυμπίαν Σώστρα-
τος Πελληνεὺς σταδίου νίκην ἔσχεν ἐν παισί.
διαμένει δὲ ἐς ἐμὲ ἔτι Ἀχαιῶν τοῖς ἀγωνίζεσθαι
μέλλουσι τὰ Ὀλύμπια ἐναγίζειν τῷ Οἰβώτᾳ, καὶ
ἥκρατήσωσιν, ἐν Ὀλυμπίᾳ στεφανοῦν τοῦ Οἰβώτα
τὴν εἰκόνα.

XVIII. Σταδίους δὲ ὅσον τεσσαράκοντα προελ-
θόντι ἐκ Δύμης ποταμὸς Πείρος ἐς θάλατταν
κάτεισι, καὶ Ἀχαιῶν πόλις ποτὲ "Ωλενος φώκεῖτο
παρὰ τῷ Πείρῳ. ὅπόσοι δὲ ἐς Ἡρακλέα καὶ
τὰ ἔργα αὐτοῦ πεποιήκασιν, ἔστιν οὐκ ἐλάχιστά
σφισι δείγματα τοῦ λόγου Δεξαμενὸς ὁ ἐν Ὡλένῳ
βασιλεὺς καὶ ὅποιων Ἡρακλῆς παρ' αὐτῷ ξενίων
ἔτυχε. καὶ ὅτι μὲν ἦν πόλισμα ἐξ ἀρχῆς μικρὸν
ἡ "Ωλενος, μαρτυρεῖ τῷ λόγῳ μου καὶ ἐλεγεῖν ἐς
Εὐρυτίωνα Κένταυρον ὑπὸ Ἐρμησιάνακτος πε-
ποιημένον· ἀνὰ χρόνον δὲ τοὺς οἰκήτορας ἐκλι-
πεῖν ὑπὸ ἀσθενείας φασὶ τὴν "Ωλενον καὶ ἐς
Πειράς τε καὶ ἐς Εὐρυτειὰς ἀποχωρῆσαι.

- 2 Τοῦ δὲ Πείρου ποταμοῦ περὶ τοὺς ὅγδοήκοντα
ἀφέστηκε σταδίους Πατρέων ἡ πόλις· οὐ πόρρω
δὲ αὐτῆς ποταμὸς Γλαῦκος ἐκδίδωσιν ἐς θάλασ-
σαν. Πατρέων δὲ οἱ τὰ ἀρχαιότατα μνημο-
νεύοντές φασιν Εὔμηλον αὐτόχθονα οἰκῆσαι

victory, he yet received from them no special prize. Wherefore Oebotas pronounced a curse that no Achaean in future should win an Olympic victory. There must have been some god who was careful that the curse of Oebotas should be fulfilled, but the Achaeans by sending to Delphi at last learned why it was that they had been failing to win the Olympic crown. So they dedicated the statue of Oebotas at Olympia and honoured him in other ways, and then Sostratus of Pellene won the foot-race for boys. It is still to-day a custom for the Achaeans who are going to compete at Olympia to sacrifice to Oebotas as to a hero, and, if they are successful, to place a wreath on the statue of Oebotas at Olympia.

XVIII. Some forty stades from Dyme the river Peirus flows down into the sea; on the Peirus once stood the Achaean city of Olenus. The poets who have sung of Heracles and his labours have found a favourite subject in Dexamenus, king of Olenus, and the entertainment Heracles received at his court. That Olenus was from the beginning a small town I find confirmed in an elegiac poem composed by Hermesianax about Eurytion the Centaur. In course of time, it is said, the inhabitants, owing to their weakness, left Olenus and migrated to Peirae and Euryteiae.

About eighty stades from the river Peirus is the city of Patrae. Not far from Patrae the river Glaucus flows into the sea. The historians of ancient Patrae say that it was an aboriginal, Eumelus, who

PAUSANIAS: DESCRIPTION OF GREECE

πρῶτον ἐν τῇ χώρᾳ, βασιλεύοντα αὐτὸν ἀνθρώπων οὐ πολλῶν. Τριπτολέμου δὲ ἐκ τῆς Ἀττικῆς ἀφικομένου τόν τε καρπὸν λαμβάνει τὸν ἥμερον καὶ οἰκίσαι¹ διδαχθεὶς πόλιν Ἀρόην ὠνόμασεν

3 ἐπὶ τῇ ἔργασίᾳ τῆς γῆς. ὡς δὲ πρὸς ὑπνον ἐτράπετο ὁ Τριπτόλεμος, ἐνταῦθα Ἀνθείαν παῖδα Εὔμήλου τοὺς δράκοντάς φασιν ὑπὸ τοῦ Τριπτολέμου τὸ ἄρμα ζεύξαντα ἐθελῆσαι καὶ αὐτὸν σπεῖραι· καὶ τὸν μὲν ἐπιλαμβάνει τὸ χρεῶν ἐκπεσόντα τοῦ ἄρματος, Τριπτόλεμος δὲ καὶ Εὔμηλος "Ἀνθείαν πόλιν οἰκύζουσιν ἐν κοινῷ,

4 τοῦ Εὔμήλου παιδὸς ἐπώνυμον. ὥκισθη δὲ καὶ τρίτη μεταξὺ Ἀνθείας καὶ Ἀρόης Μεσάτις πόλις. ὅπόσα δὲ οἱ Πατρεῖς περὶ Διονύσου λέγουσι, τραφῆναι τε αὐτὸν ἐν τῇ Μεσάτῃ καὶ ἐνταῦθα ἐπιβουλευθέντα ὑπὸ Τιτάνων ἐς παντοῖον ἀφικέσθαι κίνδυνον, οὐκ ἐναντιούμενος τοῖς Πατρεῦσιν τῆς Μεσάτεως τὸ ὄνομα² αὐτοῖς σφισιν

5 ἔξηγεῖσθαι παρίημι. Ἀχαιῶν δὲ ὑστερον ἐκβαλόντων "Ιωνας, Πατρεὺς ὁ Πρευγένους τοῦ Ἀγήνορος ἐς μὲν "Ἀνθείαν καὶ ἐς Μεσάτιν μὴ ἐνοικίζεσθαι τοῖς Ἀχαιοῖς ἀπεῖπε, περίβολον δὲ τείχους πρὸς τῇ Ἀρόη βαλόμενος μείζονα, ἵνα ἐντὸς οἱ τοῦ περιβόλου καὶ ἡ Ἀρόη γένηται, ὄνομα ἔθετο ἀφ' ἑαυτοῦ Πάτρας τῇ πόλει. Ἀγήνωρ δὲ ὁ πατὴρ τοῦ Πρευγένους Ἀρέως παῖς ἦν τοῦ Ἀμπυκος, ὁ δὲ Ἀμπυξ Πελίου τοῦ Αἰγινήτου τοῦ Δηρείτου τοῦ Ἀρπάλου τοῦ Ἀμύκλα τοῦ

6 Λακεδαιμονος. Πατρεῖ μὲν τοιαῦτα ἐς τοὺς προγόνους ὑπάρχοντα ἦν· ἴδια δὲ ἀνὰ χρόνον Πατρεῖς διέβησαν ἐς Αἴτωλίαν Ἀχαιῶν μόνοι κατὰ φιλίαν τὴν Αἴτωλῶν, τὸν πόλεμόν σφισι

first settled in the land, and that he was king over but a few subjects. But when Triptolemus came from Attica, he received from him cultivated corn, and, learning how to found a city, named it Aroë from the tilling of the soil. It is said that Triptolemus once fell asleep, and that then Antheias, the son of Eumelus, yoked the dragons to the car of Triptolemus and tried to sow the seed himself. But Antheias fell off the car and was killed, and so Triptolemus and Eumelus together founded a city, and called it Antheia after the son of Eumelus. Between Antheia and Aroë was founded a third city, called Mesatis. The stories told of Dionysus by the people of Patrae, that he was reared in Mesatis and incurred there all sorts of perils through the plots of the Titans, I will not contradict, but will leave it to the people of Patrae to explain the name Mesatis as they choose. When afterwards the Achaeans had driven out the Ionians, Patreus, the son of Preugenæs, the son of Agenor, forbade the Achaeans to settle in Antheia and Mesatis, but built at Aroë a wall of greater circumference so as to include Aroë within it, and named the city Patrae after himself. Agenor, the father of Preugenæs, was the son of Areus, the son of Ampyx, and Ampyx was a son of Pelias, the son of Aeginetes, the son of Dereites, the son of Harpalus, the son of Amyclas, the son of Lacedaemon. Such was the genealogy of Patreus. In course of time the people of Patrae on their own account crossed into Aetolia; they did this out of friendship for the Aetolians, to help them in their war with

¹ The MSS. have *οἰκήσαται*. Kayser would read *ἀρβσαται*.

² It has been suggested to omit *τῆς Μεσάτεως τὸ ὄνομα*.

PAUSANIAS: DESCRIPTION OF GREECE

- τὸν πρὸς Γαλάτας συνδιοίσοντες. προσπταίσαντες δ' ἐν ταῖς μάχαις λόγου μειζόνως καὶ ὑπὸ πενίας ἄμα οἱ πολλοὶ πιεζόμενοι Πάτρας μὲν πλὴν ὀλίγων τινῶν ἐκλείπουσιν· οἱ δὲ ἄλλοι κατὰ χώραν ὑπὸ φιλεργίας ἐσκεδάσθησαν καὶ πολίσματα παρὲξ αὐτὰς Πάτρας τοσάδε ἄλλα ὥκησαν, Μεσάτιν καὶ "Ανθειαν καὶ Βολίνην καὶ
- 7 Ἀργυρᾶν τε καὶ "Αρβαν. Αὔγουστος δὲ ἡ τοῦ παράπλου νομίζων κεῖσθαι καλῶς τὰς Πάτρας ἡ κατ' ἄλλην τινὰ αἰτίαν ἐπανήγαγεν αὐθις ἐκ τῶν πολισμάτων τῶν ἄλλων τοὺς ἄνδρας ἐς τὰς Πάτρας, προσσυνῳκισε δέ σφισι καὶ 'Αχαιοὺς τοὺς ἐκ 'Ρυπῶν, καταβαλὼν ἐς ἔδαφος 'Ρύπας· καὶ ἔδωκε μὲν ἐλευθέροις 'Αχαιῶν μόνοις τοῖς Πατρεῦσιν εἶναι, ἔδωκε δὲ καὶ ἐς¹ τὰ ἄλλα γέρα σφίσιν, ὅπόσα τοῖς ἀποίκοις νέμειν οἱ 'Ρωμαῖοι νομίζουσι.
- 8 Πατρεῦσι δὲ ἐν ἄκρᾳ τῇ πόλει Λαφρίας ἱερόν ἐστιν Ἀρτέμιδος· ξενικὸν μὲν τῇ θεῷ τὸ ὄνομα, ἐσηγμένον δὲ ἐτέρωθεν καὶ τὸ ἄγαλμα. Καλυδῶνος γὰρ καὶ Αἴτωλίας τῆς ἄλλης ὑπὸ Αὔγουστου βασιλέως ἐρημωθείσης διὰ τὸ ἐς τὴν² Νικόπολιν τὴν ὑπὲρ τοῦ 'Ακτίου συνοικίζεσθαι καὶ τὸ Αἴτωλικόν, οὕτω τὸ ἄγαλμα τῆς Λαφρίας
- 9 οἱ Πατρεῖς ἔσχον. ώσαύτως δὲ καὶ ὅσα ἄλλα ἄγάλματα ἐκ τε Αἴτωλίας καὶ παρὰ 'Ακαρνάνων, τὰ μὲν πολλὰ ἐς τὴν Νικόπολιν κομισθῆναι, Πατρεῦσι δὲ ὁ Αὔγουστος ἄλλα τε τῶν ἐκ Καλυδῶνος λαφύρων καὶ δὴ καὶ τῆς Λαφρίας ἔδωκε τὸ ἄγαλμα, δὲ δὴ καὶ ἐς ἐμὲ ἔτι ἐν τῇ ἀκροπόλει τῇ Πατρέων εἶχε τιμάς. γενέσθαι δὲ ἐπίκλησιν τῇ θεῷ Λαφρίαν ἀπὸ ἀνδρὸς Φωκέως

the Gauls, and no other Achaeans joined them. But suffering unspeakable disasters in the fighting, and most of them being also crushed by poverty, all with the exception of a few left Patrae, and scattered, owing to their love of agriculture, up and down the country, dwelling in, besides Patrae, the following towns: Mesatis, Antheia, Bolina, Argyra and Arba. But Augustus, for some reason, perhaps because he thought that Patrae was a convenient port of call, brought back again to Patrae the men from the other towns, and united with them the Achaeans also from Rhypes, which town he razed to the ground. He granted freedom to the Patraeans, and to no other Achaeans; and he granted also all the other privileges that the Romans are accustomed to bestow on their colonists.

On the acropolis of Patrae is a sanctuary of Artemis Laphria. The surname of the goddess is a foreign one, and her image too was brought in from elsewhere. For after Calydon with the rest of Aetolia had been laid waste by the Emperor Augustus in order that the Aetolian people might be incorporated into Nicopolis above Actium, the people of Patrae thus secured the image of Laphria. Most of the images out of Aetolia and from Acarnania were brought by Augustus' orders to Nicopolis, but to Patrae he gave, with other spoils from Calydon, the image of Laphria, which even in my time was still worshipped on the acropolis of Patrae. It is said that the goddess was surnamed Laphria after a man of Phocis, because the ancient image of

¹ ἐσ should probably be omitted.

² In the MSS. τὴν is before ἐσ.

PAUSANIAS: DESCRIPTION OF GREECE

φασί· Λάφριον γὰρ τὸν Κασταλίου τοῦ Δελφοῦ
 Καλυδωνίοις ἴδρυσασθαι τὸ ἄγαλμα τῆς Ἀρτέ-
 10 μιδος τὸ ἀρχαῖον. οἱ δὲ τῆς Ἀρτέμιδος τὸ μήνιμα
 τὸ ἐς Οἰνέα ἀνὰ χρόνον τοῖς Καλυδωνίοις ἐλαφρό-
 τερον γενέσθαι λέγουσι καὶ αἰτίαν τῇ θεῷ τῆς
 ἐπικλήσεως ἔθέλουσιν εἰναι ταύτην. τὸ μὲν
 σχῆμα τοῦ ἀγάλματος θηρεύουσά ἐστιν, ἐλέ-
 φαντος δὲ καὶ χρυσοῦ πεποίηται, Ναυπάκτιοι δὲ
 Μέναιχμος καὶ Σοΐδας εἰργάσαντο· τεκμαίρονται¹
 σφᾶς Κανάχου τοῦ Σικυωνίου καὶ τοῦ Αἴγινήτου
 Κάλλωνος οὐ πολλῷ γενέσθαι τινὶ ἡλικίαν
 11 ὑστέρους. ἄγουσι δὲ καὶ Λάφρια ἑορτὴν τῇ
 Ἀρτέμιδι οἱ Πατρεῖς ἀνὰ πᾶν ἔτος, ἐν ᾧ τρόπος
 ἐπιχώριος θυσίας ἐστὶν αὐτοῖς. περὶ μὲν τὸν
 βωμὸν ἐν κύκλῳ ξύλα ίστασιν ἔτι χλωρὰ καὶ ἐς
 ἔκκαιδεκα ἔκαστον πήχεις· ἐντὸς δὲ ἐπὶ τοῦ
 βωμοῦ τὰ αὐτότατά σφισι τῶν ξύλων κεῖται.
 μηχανῶνται δὲ ὑπὸ τὸν καιρὸν τῆς ἑορτῆς καὶ
 ἄνοδον ἐπὶ τὸν βωμὸν λειτέραν, ἐπιφέροντες γῆν
 12 ἐπὶ τοῦ βωμοῦ τοὺς ἀναβασμούς. πρῶτα μὲν
 δὴ πομπὴν μεγαλοπρεπεστάτην τῇ Ἀρτέμιδι
 πομπεύουσι, καὶ ἡ ιερωμένη παρθένος ὄχεῖται
 τελευταία τῆς πομπῆς ἐπὶ ἐλάφων ὑπὸ τὸ ἄρμα
 ἔξενγμένων· ἐς δὲ τὴν ἐπιοῦσαν τηνικαῦτα ἥδη
 δρᾶν τὰ ἐς τὴν θυσίαν νομίζουσι, δημοσίᾳ τε
 ἡ πόλις καὶ οὐχ ἥσσον ἐς τὴν ἑορτὴν οἱ ἰδιώται
 φιλοτίμως ἔχουσιν. ἐσβάλλουσι γὰρ ζῶντας ἐς
 τὸν βωμὸν ὅρνιθάς τε τοὺς ἐδωδίμους καὶ ιερεῖα
 ὁμοίως ἄπαντα, ἔτι δὲ ὃς ἀγρίους καὶ ἐλάφους
 τε καὶ δορκάδας, οἱ δὲ καὶ τὰ τέλεια τῶν θηρίων· κατα-
 τιθέασι δὲ ἐπὶ τὸν βωμὸν καὶ δένδρων καρπὸν

Artemis was set up at Calydon by Laphrius, the son of Castalius, the son of Delphus. Others say that the wrath of Artemis against Oeneus weighed as time went on more lightly (*elaphroteron*) on the Calydonians, and they believe that this was why the goddess received her surname. The image represents her in the guise of a huntress; it is made of ivory and gold, and the artists were Menaechmus and Soïdas of Naupactus, who, it is inferred, lived not much later than Canachus of Sicyon and Callon of Aegina. Every year too the people of Patrae celebrate the festival Laphria in honour of their Artemis, and at it they employ a method of sacrifice peculiar to the place. Round the altar in a circle they set up logs of wood still green, each of them sixteen cubits long. On the altar within the circle is placed the driest of their wood. Just before the time of the festival they construct a smooth ascent to the altar, piling earth upon the altar steps. The festival begins with a most splendid procession in honour of Artemis, and the maiden officiating as priestess rides last in the procession upon a car yoked to deer. It is, however, not till the next day that the sacrifice is offered, and the festival is not only a state function but also quite a popular general holiday. For the people throw alive upon the altar edible birds and every kind of victim as well; there are wild boars, deer and gazelles; some bring wolf-cubs or bear-cubs, others the full-grown beasts. They also place upon the altar fruit of

¹ Schubart would read *τεκμαλποματι*.

PAUSANIAS: DESCRIPTION OF GREECE

13 τῶν ἡμέρων. τὸ δὲ ἀπὸ τούτου πῦρ ἐνιᾶσιν ἐς τὰ ξύλα. ἐνταῦθά που καὶ ἄρκτον καὶ ἄλλο τι ἔθεασάμην τῶν ζῷων, τὰ μὲν ὑπὸ τὴν πρώτην ὄρμήν τοῦ πυρὸς βιαζόμενα ἐς τὸ ἐκτός, τὰ δὲ καὶ ἐκφεύγοντα ὑπὸ ἵσχύος· ταῦτα οἱ ἐμβαλόντες ἐπανάγουσιν αὐθις ἐς τὴν πυράν. τρωθῆναι δὲ οὐδένα ὑπὸ τῶν θηρίων μνημονεύουσιν.

XIX. "Εστι δὲ ἐν τῷ μεταξὺ τοῦ ναοῦ τε τῆς Λαφρίας καὶ τοῦ βωμοῦ πεποιημένον μνῆμα Εὔρυπύλου. τὰ δὲ ὅστις τε ὧν καὶ καθ' ἥντινα αἰτίαν ἀφίκετο ἐς τὴν γῆν ταύτην, δηλώσει μοι καὶ ταῦτα ὁ λόγος προδιηγησαμένῳ πρότερον ὅποια ὑπὸ τοῦ Εύρυπύλου τὴν ἐπιδημίαν τοῖς ἐνταῦθα ἦν τὰ παρόντα ἀνθρώποις. 'Ιώνων τοῖς 'Αρόην καὶ "Ανθειαν καὶ Μεσάτιν οἰκοῦσιν ἦν ἐν κοινῷ τέμενος καὶ ναὸς 'Αρτέμιδος Τρικλαρίας ἐπίκλησιν, καὶ ἔορτὴν οἱ "Ιωνες αὐτῇ καὶ πανυχίδα ἥγον ἀνὰ πᾶν ἔτος. ιερωσύνην δὲ εἶχε τῆς θεοῦ παρθένος, ἐς δὲ ἀποστέλλεσθαι παρὰ ἄνδρα 2 ἔμελλε. λέγουσιν οὖν συμβῆναι ποτε ώς ιερᾶσθαι μὲν τῆς θεοῦ Κομαιθὼ τὸ εἶδος καλλίστην παρθένον, τυγχάνειν δὲ αὐτῆς ἐρῶντα Μελάνιππον, τά τε ἄλλα τοὺς ἡλικιώτας καὶ ὅψεως εὐπρεπείᾳ μάλιστα ὑπερηρκότα. ώς δὲ ὁ Μελάνιππος ἐς τὸ ἵσον τοῦ ἔρωτος ὑπηγάγετο τὴν παρθένον, ἐμνᾶτο αὐτὴν παρὰ τοῦ πατρός. ἔπειται δέ πως τῷ γήρᾳ τά τε ἄλλα ώς τὸ πολὺ ἐναντιοῦσθαι νέοις καὶ οὐχ ἥκιστα ἐς τοὺς ἐρῶντας τὸ ἀνάλγητον, ὅπου καὶ Μελανίππω τότε ἐθέλοντι ἐθέλουσαν ἄγεσθαι Κομαιθὼ οὕτε παρὰ τῶν ἑαυτοῦ γονέων οὔτε παρὰ τῶν Κομαιθοῦντος ἡμερον ἀπήντησεν οὐδέν. ἐπέδειξε δὲ ἐπὶ

3 278

cultivated trees. Next they set fire to the wood. At this point I have seen some of the beasts, including a bear, forcing their way outside at the first rush of the flames, some of them actually escaping by their strength. But those who threw them in drag them back again to the pyre. It is not remembered that anybody has ever been wounded by the beasts.

XIX. Between the temple of Laphria and the altar stands the tomb of Eurypylus. Who he was and for what reason he came to this land I shall set forth presently; but I must first describe what the condition of affairs was at his arrival. The Ionians who lived in Aroë, Antheia and Mesatis had in common a precinct and a temple of Artemis surnamed Triclaria, and in her honour the Ionians used to celebrate every year a festival and an all-night vigil. The priesthood of the goddess was held by a maiden until the time came for her to be sent to a husband. Now the story is that once upon a time it happened that the priestess of the goddess was Comaetho, a most beautiful maiden, who had a lover called Melanippus, who was far better and handsomer than his fellows. When Melanippus had won the love of the maiden, he asked the father for his daughter's hand. It is somehow a characteristic of old age to oppose the young in most things, and especially is it insensible to the desires of lovers. So Melanippus found it; although both he and Comaetho were eager to wed, he met with nothing but harshness from both his own parents and from those of his lover. The history of

PAUSANIAS: DESCRIPTION OF GREECE

πολλῶν τε δὴ ἄλλων καὶ ἐν τοῖς Μελανίππου παθήμασιν, ὡς μέτεστιν ἔρωτι καὶ ἀνθρώπων συγχέαι νόμιμα καὶ ἀνατρέψαι θεῶν τιμάς, ὅπου καὶ τότε ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ Κομαιθῷ καὶ Μελάνιππος καὶ ἔξεπλησαν τοῦ ἔρωτος τὴν ὁρμήν. καὶ οἱ μὲν ἔμελλον τῷ ἱερῷ καὶ ἐς τὸ ἔπειτα ἵσα καὶ θαλάμῳ χρήσεσθαι· τοὺς δὲ ἀνθρώπους αὐτίκα ἔξ Ἀρτέμιδος μήνιμα ἔφθειρε, τῆς τε γῆς καρπὸν οὐδένα ἀποδιδούσης καὶ νόσοι σφίσιν οὐ κατὰ τὰ εἰωθότα καὶ ἀπ' αὐτῶν

4 θάνατοι πλείονες ἢ τὰ πρότερα ἐγίνοντο. καταφυγόντων δὲ αὐτῶν ἐπὶ χρηστήριον τὸ ἐν Δελφοῖς, ἥλεγχεν ἡ Πυθία Μελάνιππον καὶ Κομαιθῷ· καὶ ἐκείνους τε αὐτοὺς μάντευμα ἀφίκετο θύσαι τῇ Ἀρτέμιδι καὶ ἀνὰ πᾶν ἔτος παρθένον καὶ παῖδα οἱ τὸ εἶδος εἰεν κάλλιστοι τῇ θεῷ θύειν. ταύτης μὲν δὴ τῆς θυσίας ἔνεκα ὁ ποταμὸς ὁ πρὸς τῷ ἱερῷ τῆς Τρικλαρίας Ἀμείλιχος ἐκλήθη· τέως δὲ 5 ὄνομα εἶχεν οὐδέν. παιδῶν δὲ καὶ παρθένων ὁπόσοι μὲν ἐς τὴν θεὸν οὐδὲν είργασμένοι Μελανίππου καὶ Κομαιθοῦς ἔνεκα ἀπώλυντο, αὐτοί τε οἰκτρότατα καὶ οἱ προσήκοντές σφίσιν ἔπασχον, Μελάνιππον δὲ καὶ Κομαιθῷ συμφορᾶς ἐκτὸς γενέσθαι τίθεμαι· μόνον¹ γὰρ δὴ ἀνθρώπῳ ψυχῆς ἔστιν ἀντάξιον κατορθωσάι τινα ἐρασ-

6 θέντα. παύσασθαι δὲ οὕτω λέγονται θύοντες τῇ Ἀρτέμιδι ἀνθρώπους. ἐκέχρητο δὲ αὐτοῖς πρότερον ἔτι ἐκ Δελφῶν ὡς βασιλεὺς ξένος παραγενόμενός σφίσιν ἐπὶ τὴν γῆν, ξενικὸν ἄμα ἀγόμενος δαίμονα, τὰ ἐς τὴν θυσίαν τῆς Τρικλαρίας παύσει. Ἰλίου δὲ ἀλούσης καὶ νεμομένων τὰ λάφυρα τῶν Ἐλλήνων, Εὐρύπυλος ὁ

Melanippus, like that of many others, proved that love is apt both to break the laws of men and to desecrate the worship of the gods, seeing that this pair had their fill of the passion of love in the sanctuary of Artemis. And hereafter also were they to use the sanctuary as a bridal-chamber. Forthwith the wrath of Artemis began to destroy the inhabitants; the earth yielded no harvest, and strange diseases occurred of an unusually fatal character. When they appealed to the oracle at Delphi the Pythian priestess accused Melanippus and Comaetho. The oracle ordered that they themselves should be sacrificed to Artemis, and that every year a sacrifice should be made to the goddess of the fairest youth and the fairest maiden. Because of this sacrifice the river flowing by the sanctuary of Triclaria was called Ameilichus (*relentless*). Previously the river had no name. The innocent youths and maidens who perished because of Melanippus and Comaetho suffered a piteous fate, as did also their relatives; but the pair, I hold, were exempt from suffering, for the one thing¹ that is worth a man's life is to be successful in love. The sacrifice to Artemis of human beings is said to have ceased in this way. An oracle had been given from Delphi to the Patraeans even before this, to the effect that a strange king would come to the land, bringing with him a strange divinity, and this king would put an end to the sacrifice to Triclaria. When Troy was captured, and the Greeks divided the spoils, Eurypylus the

¹ With the reading of the MSS. : "for to man only is it worth one's life to be successful in love."

¹ The MSS. have *μόνῳ*.

PAUSANIAS: DESCRIPTION OF GREECE

Εὐαίμονος λαμβάνει λάρνακα· Διονύσου δὲ ἄγαλμα ἦν ἐν τῇ λάρνακι, ἔργον μὲν ὡς φασιν Ἡφαίστου, δῶρον δὲ ὑπὸ Διὸς ἐδόθη Δαρδάνῳ.
 7 λέγονται δὲ καὶ ἄλλοι λόγοι δύο ἐς αὐτήν, ὡς ὅτε ἔφυγεν Αἰνείας, ἀπολίποι ταύτην τὴν λάρνακα· οἱ δὲ ῥιφῆναι φασιν αὐτὴν ὑπὸ Κασσάνδρας συμφορὰν τῷ εὑρόντι Ἑλλήνων. ἥνοιξε δ' οὖν ὁ Εὐρύπυλος τὴν λάρνακα καὶ εἶδε τὸ ἄγαλμα καὶ αὐτίκα ἦν ἔκφρων μετὰ τὴν θέαν· τὰ μὲν δὴ πλείονα ἐμαίνετο, ὀλιγάκις δὲ ἐγίνετο ἐν ἑαυτῷ. ἄτε δὲ οὕτω διακείμενος οὐκ ἐς τὴν Θεσσαλίαν τὸν πλοῦν ἐποιεῖτο, ἀλλ' ἐπί τε Κίρραν καὶ ἐς τὸν ταύτην κόλπον· ἀναβὰς δὲ ἐς Δελφοὺς
 8 ἔχρατο ὑπὲρ τῆς νόσου. καὶ αὐτῷ γενέσθαι λέγονται μάντευμα, ἐνθα ἀν ἐπιτύχῃ θύουσιν ἀνθρώποις θυσίαν ξένην, ἐνταῦθα ἰδρύσασθαι τε τὴν λάρνακα καὶ αὐτὸν οἰκῆσαι. ὁ μὲν δὴ ἄνεμος τὰς ναῦς τοῦ Εὐρυπύλου κατήνεγκεν ἐπὶ τὴν πρὸς τῇ Ἀρόη θάλασσαν· ἐκβὰς δὲ ἐς τὴν γῆν καταλαμβάνει παῖδα καὶ παρθένον ἐπὶ τὸν βωμὸν τῆς Τρικλαρίας ἥγμένους. καὶ ὁ μὲν ἔμελλεν οὐ χαλεπῶς συνήσειν τὰ ἐς τὴν θυσίαν· ἀφίκοντο δὲ ἐς μνήμην καὶ οἱ ἐπιχώριοι τοῦ χρησμοῦ, βασιλέα τε ἴδοντες δὲ οὕπω πρότερον ἐωράκεσταν καὶ ἐς τὴν λάρνακα ὑπενόησαν ὡς εἴη
 9 τις ἐν αὐτῇ θεός. καὶ οὕτω τῷ Εὐρυπύλῳ τε ἡ νόσος καὶ τοῖς ἐνταῦθα ἀνθρώποις τὰ ἐς τὴν θυσίαν ἐπαύσθη, τό τε ὄνομα ἐτέθη τὸ νῦν τῷ ποταμῷ Μείλιχος. ἔγραψαν δὲ ἥδη τινὲς οὐ τῷ Θεσσαλῷ συμβάντα Εὐρυπύλῳ τὰ εἰρημένα, ἀλλὰ Εὐρύπυλον Δεξαμενοῦ παῖδα τοῦ ἐν Ὄλένῳ βασιλεύσαντος ἐθέλουσιν ἄμα Ἡρακλεῖ

son of Euaemon got a chest. In it was an image of Dionysus, the work, so they say, of Hephaestus, and given as a gift by Zeus to Dardanus. But there are two other accounts of it. One is that this chest was left by Aeneas when he fled; the other that it was thrown away by Cassandra to be a curse to the Greek who found it. Be this as it may, Eurypylus opened the chest, saw the image, and forthwith on seeing it went mad. He continued to be insane for the greater part of the time, with rare lucid intervals. Being in this condition he did not proceed on his voyage to Thessaly, but made for the town and gulf of Cirrha. Going up to Delphi he inquired of the oracle about his illness. They say that the oracle given him was to the effect that where he should come across a people offering a strange sacrifice, there he was to set down the chest and make his home. Now the ships of Eurypylus were carried down by the wind to the sea off Aroë. On landing he came across a youth and a maiden who had been brought to the altar of Triclaria. So Eurypylus found it easy to understand about the sacrifice, while the people of the place remembered their oracle; seeing a king whom they had never seen before, they also suspected that the chest had some god inside it. And so the malady of Eurypylus and the sacrifice of these people came to an end, and the river was given its present name Meilichus. Certain writers have said that the events I have related happened not to the Thessalian Eurypylus, but to Eurypylus the son of Dexamenus who was king in Olenus, holding that

PAUSANIAS: DESCRIPTION OF GREECE

στρατεύσαντα ἐς "Ιλιον λαβεῖν παρὰ τοῦ
 Ἡρακλέους τὴν λάρνακα· τὰ δὲ ἄλλα κατὰ τὰ
 10 αὐτὰ εἰρήκασι καὶ οὗτοι. ἐγὼ δὲ οὔτε Ἡρακλέα
 ἀγνοῦσαι τὰ ἐς τὴν λάρνακα εἰ δὴ τοιαῦτα ἦν
 πείθομαι οὔτε τὰ ἐς αὐτὴν ἐπιστάμενος δοκεῖ μοί
 ποτε ἂν δοῦναι δῶρον συμμαχήσαντι ἀνδρί· οὔτε
 μὴν οἱ Πατρεῖς ἄλλον τινὰ ἡ τὸν Εὐαίμονος
 ἔχουσιν Εύρύπυλον ἐν μνήμῃ, καὶ οἱ καὶ ἐναγί-
 ζουσιν ἀνὰ πᾶν ἔτος, ἐπειδὰν τῷ Διονύσῳ τὴν
 ἑορτὴν ἄγωσι.

XX. Τῷ θεῷ δὲ τῷ ἐντὸς τῆς λάρνακος
 ἐπίκλησις μέν ἐστιν Αἰσυμνήτης, οἱ δὲ αὐτὸν ἐς
 τὰ μάλιστα θεραπεύοντες ἐννέα τέ εἰσιν ἀνδρες,
 οὓς ἂν ἐκ πάντων ὁ δῆμος προέληπται κατ'
 ἀξίωμα, καὶ ἵσαι γυνναῖκες τοῖς ἀνδράσι. μιᾷ δὲ
 ἐν τῇ ἑορτῇ νυκτὶ ἐς τὸ ἐκτὸς φέρει τὴν λάρνακα
 ὁ ἱερεύς. αὕτη μὲν δὴ ἡ νὺξ γέρας τούτο εἴληφε,
 καταβαίνουσι δὲ καὶ ὅπόσοι δὴ τῶν ἐπιχωρίων
 παιδεῖς ἐπὶ τὸν Μείλιχον ἀστάχυσιν ἐστεφανω-
 μένοι τὰς κεφαλάς. ἐκόσμουν δὲ οὕτω καὶ τὸ
 2 ἀρχαῖον οὓς ἄγοιεν τῇ Ἀρτέμιδι θύσοντες. τὰ
 δὲ ἐφ' ἡμῶν στεφάνους μὲν τῶν ἀσταχύων
 ἀποτίθενται παρὰ τῇ θεῷ, λουσάμενοι δὲ τῷ
 ποταμῷ καὶ αὐθις στεφάνους ἐπιθέμενοι κισσοῦ
 πρὸς τὸ ἱερὸν ἴασι τοῦ Αἰσυμνήτου. ταῦτα μέν
 σφισιν οὕτω δρᾶν καθέστηκε, τοῦ περιβόλου δέ
 ἐστιν ἐντὸς τῆς Λαφρίας καὶ Ἀθηνᾶς ναὸς ἐπί-
 κλησιν Παναχαῖδος· ἐλέφαντος τὸ ἄγαλμα καὶ
 χρυσοῦ.

3 Ἐρχομένῳ δὲ ἐς τὴν κάτω πόλιν Μητρὸς
 Δινδυμήνης ἐστὶν ἱερόν, ἐν δὲ αὐτῷ καὶ "Αττῆς
 ἔχει τιμάς. τούτου μὲν δὴ¹ ἄγαλμα ούδεν

this man joined Heracles in his campaign against Troy and received the chest from Heracles. The rest of their story is the same as mine. But I cannot bring myself to believe that Heracles did not know the facts about the chest, if they were as described, nor, if he were aware of them, do I think that he would ever have given it to an ally as a gift. Further, the people of Patrae have no tradition of a Eurypylus save the son of Euaemon, and to him every year they sacrifice as to a hero, when they celebrate the festival in honour of Dionysus.

XX. The surname of the god inside the chest is Aesymnetes (*Dictator*), and his chief attendants are nine men, elected by the people from all the citizens for their reputation, and women equal in number to the men. On one night of the festival the priest carries the chest outside. Now this is a privilege that this night has received, and there go down to the river Meilichus a certain number of the native children, wearing on their heads garlands of corn-ears. It was in this way that they used to array of old those whom they led to be sacrificed to Artemis. But at the present day they lay aside the garlands of corn-ears by the goddess, and after bathing in the river and putting on fresh garlands, this time made of ivy, they go to the sanctuary of the Dictator. This then is their established ritual, and within the precincts of Laphria is a temple of Athena surnamed Panachaean. The image is of ivory and gold.

On the way to the lower city there is a sanctuary of the Dindymenian Mother, and in it Attis too is worshipped. Of him they have no image to show;

¹ After δὴ the MSS. have τὸ.

PAUSANIAS: DESCRIPTION OF GREECE

- ἀποφαίνουσι· τὸ δὲ τῆς Μητρὸς λίθου πεποίηται.
 ἔστι δὲ ἐν τῇ ἀγορᾷ Διὸς ναὸς Ὀλυμπίου, αὐτός
 τε ἐπὶ θρόνου καὶ ἐστῶσα Ἀθηνᾶ παρὰ τὸν
 θρόνον, τῆς τε Ἡρας ἄγαλμα τοῦ Ὀλυμπίου
 πέραν ἱερόν τε Ἀπόλλωνος πεποίηται καὶ
 Ἀπόλλων χαλκοῦς, γυμνὸς ἐσθῆτος· ὑποδήματα
 δὲ ὑπὸ τοῦ ποσίν ἔστιν αὐτῷ, καὶ τῷ ἐτέρῳ ποδὶ
⁴ ἐπὶ κρανίου βέβηκε βούς. Βουσὶ γὰρ χάρειν
 μάλιστα Ἀπόλλωνα Ἀλκαῖός τε ἐδήλωσεν ἐν
 ὅμνῳ τῷ ἐς Ἐρμῆν, γράψας ὡς ὁ Ἐρμῆς βοῦς
 ὑφέλοιτο τοῦ Ἀπόλλωνος, καὶ ἔτι πρότερον ἦ
 Ἀλκαῖον γενέσθαι πεποιημένα ἦν Ὁμήρως βοῦς
 Ἀπόλλωνα Λαομέδοντος ἐπὶ μισθῷ νέμειν.
 Ποσειδῶνι περιέθηκεν ἐν Ἰλιάδι τὰ ἐπη,
- ⁵ ἥτοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα,
 εὐρύ τε καὶ μάλα καλόν, ἵν' ἄρρηκτος πόλις
 εἴη.
- Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκο-
 λέεσκες.
- τὰ μὲν δὴ ἐς τὸ κρανίον τοῦ βοὸς ἐπὶ τοιῷδε ἄν
 τις εἰκάσειε πεποιῆσθαι· ἔστι δὲ ἐν ὑπαίθρῳ τῆς
 ἀγορᾶς ἄγαλμά τε Ἀθηνᾶς καὶ πρὸ αὐτοῦ
 Πατρέως τάφος.
- ⁶ "Εχεται δὲ τῆς ἀγορᾶς τὸ Ὄιδεῖον, καὶ Ἀπόλ-
 λων ἐνταῦθα ἀνάκειται θέας ἄξιος· ἐποιήθη δὲ
 ἀπὸ λαφύρων, ἥνικα ἐπὶ τὸν στρατὸν τῶν Γαλατῶν
 οἱ Πατρεῖς ἡμυνναν Αἰτωλοῖς Ἀχαιῶν μόνοι.
 κεκόσμηται δὲ καὶ ἐς ἄλλα τὸ Ὄιδεῖον ἄξιολογώ-
 τατα τῶν ἐν "Ελλησι, πλήν γε δὴ τοῦ Ἀθήνησι·
 τοῦτο γὰρ μεγέθει τε καὶ ἐς τὴν πᾶσαν ὑπερῆρκε
 κατασκευήν, ἀνὴρ δὲ Ἀθηναῖος ἐποίησεν Ἡρώδης

that of the Mother is of stone. In the market-place is a temple of Olympian Zeus; the god himself is on a throne with Athena standing by it. Beyond the Olympian is an image of Hera and a sanctuary of Apollo. The god is of bronze, and naked. On his feet are sandals, and one foot stands upon the skull of an ox. That Apollo takes great pleasure in oxen is shown by Alcaëus¹ in his hymn to Hermes, who writes how Hermes stole cows of Apollo, and even before Alcaëus was born Homer made Apollo tend cows of Laomedon for a wage. In the *Iliad*² he puts these verses in the mouth of Poseidon :—

Verily I built a wall for the Trojans about their
city,
A wide wall and very beautiful, that the city
might be impregnable;
And thou, Phoebus, didst tend the shambling
cows with crumpled horns.

This, it may be conjectured, is the reason for the ox skull. On the market-place, in the open, is an image of Athena with the grave of Patreus in front of it.

Next to the market-place is the Music Hall, where has been dedicated an Apollo well worth seeing. It was made from the spoils taken when alone of the Achaeans the people of Patrae helped the Aetolians against the army of the Gauls. The Music Hall is in every way the finest in Greece, except, of course, the one at Athens. This is unrivalled in size and magnificence, and was built by Herodes, an Athenian,

¹ *Fr. 7* (Bergk).

² *Iliad*, xxi. 446.

PAUSANIAS: DESCRIPTION OF GREECE

έσ μυήμην ἀποθανούσης γυναικός. ἐμοὶ δὲ ἐν τῇ
 'Ατθίδι συγγραφῆ τὸ ἔσ τοῦτο παρείθη τὸ
 'Ωιδεῖον, ὅτι πρότερον ἔτι ἔξειργαστό μοι τὰ ἔσ
 'Αθηναίους ἢ ὑπῆρκτο 'Ηρώδης τοῦ οἰκοδομή-
 7 ματος. ἐν Πάτραις δὲ ἰόντι ἐκ τῆς ἀγορᾶς, ἢ
 τὸ ἱερὸν τοῦ 'Απόλλωνος, πύλη κατὰ τὴν ἔξοδον
 ἔστι ταύτην, καὶ ἐπιθήματα ἐπὶ τῆς πύλης
 ἀνδριάντες εἰσὶν ἐπίχρυσοι, Πατρεύς τε καὶ
 Πρευγένης καὶ 'Αθερίων, οἱ Πατρέως ἡλικίαν
 παιδὸς ἔχοντος καὶ αὐτοὶ παῖδες εἰσι. τῆς δὲ
 ἀγορᾶς ἄντικρυς κατὰ ταύτην τὴν διέξοδον
 τέμενός ἔστιν 'Αρτέμιδος καὶ ναὸς Λιμνάτιδος.
 8 ἔχόντων δὲ ἥδη Λακεδαίμονα καὶ "Αργος Δωριέων,
 ὑφελέσθαι Πρευγένην τῆς Λιμνάτιδος τὸ ἄγαλμα
 κατὰ δψιν ὀνείρατος λέγουσιν ἐκ Σπάρτης,
 κοινωνῆσαι δὲ αὐτῷ τοῦ ἐγχειρήματος τῶν δούλων
 τὸν εὔνοούστατον. τὸ δὲ ἄγαλμα τὸ ἐκ τῆς
 Λακεδαίμονος τὸν μὲν ἄλλον χρόνον ἔχουσιν
 ἐν Μεσόᾳ, ὅτι καὶ ἔξ ἀρχῆς ὑπὸ τοῦ Πρευγένους
 ἔσ τοῦτο ἐκομίσθη τὸ χωρίον· ἐπειδὰν δὲ τῇ
 Λιμνάτιδι τὴν ἑορτὴν ἄγωσι, τῆς θεοῦ τις τῶν
 οἰκετῶν ἐκ Μεσόας ἔρχεται τὸ ξόανον κομίζων
 9 τὸ ἀρχαῖον ἔσ τὸ τέμενος τὸ ἐν τῇ πόλει. τούτου
 δὲ τοῦ τεμένους ἐγγύς¹ ἔστι καὶ ἄλλα τοῖς
 Πατρεύσιν ἱερά· πεποίηται δὲ ταῦτα οὐκ ἐν
 ὑπαίθρῳ, ἀλλὰ ἔσοδος ἔσ αὐτὰ διὰ τῶν στοῶν
 ἔστι. τὸ μὲν δὴ ἄγαλμα τοῦ 'Ασκληπιοῦ, πλὴν
 ἐσθῆτος, λίθου τὰ ἄλλα· 'Αθηνᾶ δὲ ἐλέφαντος
 εἵργασται καὶ χρυσοῦ. πρὸ δὲ τῆς 'Αθηνᾶς τοῦ
 ἱεροῦ Πρευγένους μνῆμά ἔστιν· ἐναγίζουσι δὲ καὶ
 τῷ Πρευγένει κατὰ ἔτος, ωσαύτως δὲ καὶ Πατρεῖ,
 τὴν ἑορτὴν τῇ Λιμνάτιδι ἄγοντες. τοῦ θεάτρου

in memory of his dead wife. The reason why I omitted to mention this Music Hall in my history of Attica is that my account of the Athenians was finished before Herodes began the building. As you leave the market-place of Patrae, where the sanctuary of Apollo is, at this exit is a gate, upon which stand gilt statues, Patreus, Preugenes, and Atherion; the two latter are represented as boys, because Patreus is a boy in age. Opposite the market-place by this exit is a precinct and temple of Artemis, the Lady of the Lake. When the Dorians were now in possession of Lacedaemon and Argos, it is said that Preugenes, in obedience to a dream, stole from Sparta the image of our Lady of the Lake, and that he had as partner in his exploit the most devoted of his slaves. The image from Lacedaemon is usually kept at Mesoia, because it was to this place that it was originally brought by Preugenes. But when the festival of our Lady is being held, one of the slaves of the goddess comes from Mesoia bringing the ancient wooden image to the precinct in the city. Near this precinct the people of Patrae have other sanctuaries. These are not in the open, but there is an entrance to them through the porticoes. The image of Asclepius, save for the drapery, is of stone; Athena is made of ivory and gold. Before the sanctuary of Athena is the tomb of Preugenes. Every year they sacrifice to Preugenes as to a hero, and likewise to Patreus also, when the festival of our Lady is being held. Not far from the theatre is

¹ *εγγύς* is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

δὲ οὐ πόρρω Νεμέσεως ναὸς καὶ ἔτερός ἐστιν
 Ἀφροδίτης· μεγάλα λίθου λευκοῦ τὰ
 ἀγάλματα.

- XXI. Καὶ Διονύσου κατὰ τοῦτο τῆς πόλεώς
 ἐστιν ἱερὸν ἐπίκλησιν Καλυδωνίου· μετεκομίσθη
 γὰρ καὶ τοῦ Διονύσου τὸ ἄγαλμα ἐκ Καλυδῶνος.
 ὅτε δὲ ὥκεῖτο ἔτι Καλυδών, ἄλλοι τε Καλυδωνίων
 ἐγένοντο ἱερεῖς τῷ θεῷ καὶ δὴ καὶ Κόρεσος, ὃν
 ἀνθρώπων μάλιστα ἐπέλαβεν ἄδικα ἐξ ἕρωτος
 παθεῖν. ἦρα μὲν Καλλιρόης παρθένου· ὅπόσον
 δὲ ἐς Καλλιρόην ἕρωτος Κορέσῳ μετῆν, τοσοῦτο
 2 εἶχεν ἀπεχθείας ἐς αὐτὸν ἡ παρθένος. ὡς δὲ τοῦ
 Κορέσου δεήσεις τε ποιουμένου πάσας καὶ δώρων
 ὑποσχέσεις παντοίας οὐκ ἐνετρέπετο ἡ γυνώμη
 τῆς παρθένου, ἐκομίζετο ἵκέτης ἥδη παρὰ τοῦ
 Διονύσου τὸ ἄγαλμα. ὁ δὲ ἥκουσέ τε εὐχομένου
 τοῦ ἱερέως καὶ οἱ Καλυδώνιοι τὸ παραυτίκα
 ὕσπερ ὑπὸ μέθης ἐγίνοντο ἕκφρονες καὶ ἡ
 τελευτὴ σφᾶς παραπλῆγας ἐπελάμβανε. κατα-
 φεύγοντιν οὖν ἐπὶ τὸ χρηστήριον τὸ ἐν Δωδώνῃ·
 τοῖς γὰρ τὴν ἥπειρον ταύτην οἰκοῦσι, τοῖς τε
 Αἴτωλοῖς καὶ τοῖς προσχώροις αὐτῶν Ἀκαρνᾶσι
 καὶ Ἡπειρώταις, αἱ πέλειαι καὶ τὰ ἐκ τῆς δρυὸς
 μαντεύματα μετέχειν μάλιστα ἐφαίνετο ἀληθείας.
 3 τότε δὲ τὰ χρησθέντα ἐκ Δωδώνης Διονύσου μὲν
 ἔλεγεν εἶναι τὸ μήνιμα, ἔσεσθαι δὲ οὐ πρότερον
 λύσιν πρὶν ἡ θύση τῷ Διονύσῳ Κόρεσος ἡ αὐτὴν
 Καλλιρόην ἡ τὸν ἀποθανεῖν ἀντ' ἐκείνης τολμή-
 σαντα. ως δὲ οὐδὲν ἐς σωτηρίαν εὑρίσκετο ἡ
 παρθένος, δεύτερα ἐπὶ τοὺς θρεψαμένους κατα-
 φεύγει· ἀμαρτάνουσα δὲ καὶ τούτων, ἔλειπετο
 4 οὐδὲν ἔτι ἡ αὐτὴν φονεύεσθαι. προεξεργασθέν-

a temple of Nemesis, and another of Aphrodite. The images are colossal and of white marble.

XXI. In this part of the city is also a sanctuary of Dionysus surnamed Calydonian, for the image of Dionysus too was brought from Calydon. When Calydon was still inhabited, among the Calydonians who became priests of the god was Coresus, who more than any other man suffered cruel wrongs because of love. He was in love with Callirhoë, a maiden. But the love of Coresus for Callirhoë was equalled by the maiden's hatred of him. When the maiden refused to change her mind, in spite of the many prayers and promises of Coresus, he then went as a suppliant to the image of Dionysus. The god listened to the prayer of his priest, and the Calydonians at once became raving as though through drink, and they were still out of their minds when death overtook them. So they appealed to the oracle at Dodona. For the inhabitants of this part of the mainland, the Aetolians and their Acarnanian and Epeirot neighbours, considered that the truest oracles were the doves and the responses from the oak. On this occasion the oracles from Dodona declared that it was the wrath of Dionysus that caused the plague, which would not cease until Coresus sacrificed to Dionysus either Callirhoë herself or one who had the courage to die in her stead. When the maiden could find no means of escape, she next appealed to her foster parents. These too failing her, there was no other way except for her to be put to the sword. When everything had been

PAUSANIAS: DESCRIPTION OF GREECE

- των δὲ ὅπόσα ἐς τὴν θυσίαν ἄλλα ἐκ Δωδώνης
 μεμαντευμένα ἦν, ἡ μὲν ἱερείου τρόπον ἥκτο ἐπὶ
 τὸν βωμόν, Κόρεσος δὲ ἐφειστήκει μὲν τῇ θυσίᾳ,
 τῷ δὲ ἔρωτι εἴξας καὶ οὐ τῷ θυμῷ ἑαυτὸν ἀντὶ
 Καλλιρόης διεργάζεται. ὁ μὲν δὴ ἀπέδειξεν
 ἔργῳ¹ ἀνθρώπων ὃν ἵσμεν διατεθεὶς ἐς ἔρωτα
 5 ἀπλαστότατα· Καλλιρόη τε ὡς Κόρεσον τεθνεῶτα
 εἶδεν, μετέπεσε τῇ παιδὶ ἡ γνώμη, καὶ—ἐσήει
 γὰρ αὐτὴν Κορέσον τε ἔλεος καὶ ὅσα ἐς αὐτὸν
 εἴργασται αἰδώς—ἀπέσφαξέ τε αὐτὴν ἐς τὴν
 πηγήν, ἡ ἐν Καλυδῶνί ἐστιν οὐ πόρρω τοῦ
 λιμένος,² καὶ ἀπ' ἐκείνης οἱ ἔπειτα ἀνθρωποι
 Καλλιρόην τὴν πηγὴν καλοῦσι.
- 6 Τοῦ θεάτρου δὲ ἔγγὺς πεποίηται Πατρεῦσι
 γυναικὸς ἐπιχωρίας τέμενος. Διονύσου δέ ἐστιν
 ἐνταῦθα ἀγάλματα, ἵσοι τε τοῖς ἀρχαίοις πολίσ-
 μασι καὶ ὄμώνυμοι· Μεσατεὺς γὰρ καὶ Ἀνθεύς
 τε καὶ Ἀροεύς ἐστιν αὐτοῖς τὰ ὄνόματα. ταῦτα
 τὰ ἀγάλματα ἐν τῇ Διονύσου³ ἑορτῇ κομίζουσιν
 ἐς τὸ ἱερὸν τοῦ Αἰσυμνήτου· τὸ δὲ ἱερὸν τοῦτο ἐς
 τὰ ἐπὶ θαλάσσῃ τῆς πόλεως ἐρχομένοις ἐστιν ἐκ
 7 τῆς ἀγορᾶς ἐν δεξιᾷ τῆς ὁδοῦ. ἀπὸ δὲ τοῦ
 Αἰσυμνήτου κατωτέρω ἰόντι ἄλλο ἱερὸν καὶ
 ἄγαλμα λίθου· καλεῖται μὲν Σωτηρίας, ἴδρυσασ-
 θαι δὲ αὐτὸν ἐξ ἀρχῆς ἀποφυγόντα φασὶ τὴν
 μανίαν Εὔρυπυλον. πρὸς δὲ τῷ λιμένι Ποσει-
 δῶνός τε ναὸς καὶ ἄγαλμά ἐστιν ὄρθὸν λίθου.
 Ποσειδῶνι δὲ παρέξ ἡ ὅπόσα ὄνόματα ποιηταῖς
 πεποιημένα ἐστιν ἐπῶν κόσμον καὶ ἴδιᾳ σφίσιν
 ἐπιχώρια δύτα ἔκαστοι τίθενται, τοσαΐδε ἐς
 ἄπαντας⁴ γεγόνασιν ἐπικλήσεις αὐτῷ, Πελαγαῖος
 8 καὶ Ἀσφάλιός τε καὶ "Ιππιος. ὡνομάσθαι δὲ

prepared for the sacrifice according to the oracle from Dodona, the maiden was led like a victim to the altar. Coresus stood ready to sacrifice, when, his resentment giving way to love, he slew himself in place of Callirhoë. He thus proved in deed that his love was more genuine than that of any other man we know. When Callirhoë saw Coresus lying dead, the maiden repented. Overcome by pity for Coresus, and by shame at her conduct towards him, she cut her throat at the spring in Calydon not far from the harbour, and later generations call the spring Callirhoë after her.

Near to the theatre there is a precinct sacred to a native lady. Here are images of Dionysus, equal in number to the ancient cities, and named after them Mesateus, Antheus and Aroeus. These images at the festival of Dionysus they bring into the sanctuary of the Dictator. This sanctuary is on the right of the road from the market-place to the sea-quarter of the city. As you go lower down from the Dictator there is another sanctuary with an image of stone. It is called the sanctuary of Recovery, and the story is that it was originally founded by Eurypylus on being cured of his madness. At the harbour is a temple of Poseidon with a standing image of stone. Besides the names given by poets to Poseidon to adorn their verses, and in addition to his local names, all men give him the following surnames—Marine, Giver of Safety, God of Horses.

¹ ἔργον MSS. ? ἔργῳ Sylburg.

² τοῦ λιμένος is placed in the MSS. after πηγήν. It was transposed by Sylburg.

³ Here the MSS. have τῇ.

⁴ The MSS. have ἀπαντά.

PAUSANIAS: DESCRIPTION OF GREECE

"Ιππιον τὸν θεὸν πείθοιτο μὲν ἄν τις καὶ ἐπ' αἰτίαις ἄλλαις· ἐγὼ δὲ εὐρετὴν ἵππικῆς ὅντα ἀπὸ τούτου σχεῖν καὶ τὸ ὄνομα εἰκάζω. "Ομηρος μέν γε ἐν ἵππων ἄθλοις Μενελάῳ κατὰ τοῦ θεοῦ τούτου πρόκλησιν περιέθηκεν ὄρκου·

ἵππων ἀψάμενος, γαιήοχον ἐννοσίγαιον
ὅμνυθι μηδὲν ἔκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι.

- 9 Πάμφως δέ, δις Ἀθηναίοις τοὺς ἀρχαιοτάτους τῶν¹ ὅμνων ἐποίησεν, εἶναι φησι τὸν Ποσειδῶνα ἵππων τε δωτῆρα νεῶν τ' ἰθυκρηδέμνων.
οὕτω διὰ τὴν ἵππικὴν καὶ οὐκ ἀπὸ ἑτέρας προφάσεως τὸ ὄνομα ἔσχηκεν.

- 10 'Ἐν Πάτραις δὲ οὐ πολὺ ἀπωτέρω τοῦ Ποσειδῶνος ἱερά ἐστιν Ἀφροδίτης· τὸ δὲ ἔτερον τῶν ἀγαλμάτων γενεὰ πρότερον ἡ κατ' ἐμὲ ἀλιεῖς ἄνδρες ἀνείλκυσαν ἐν δικτύῳ. ἐστι δὲ καὶ ἀγάλματα τοῦ λιμένος ἐγγυτάτῳ χαλκοῦ πεποιημένα "Αρεως, τὸ δὲ Ἀπόλλωνος· καὶ Ἀφροδίτης, ἡς καὶ πρὸς τῷ λιμένι ἐστὶ τέμενος, λίθου μὲν πρόσωπον καὶ ἄκραι χεῖρες καὶ πόδες, ξύλου δὲ τὰ λοιπὰ εἴργασται. ἐστι δέ σφισι καὶ ἄλσος ἐπὶ θαλάσσῃ, δρόμους τε ἐπιτηδειοτάτους καὶ ἐς τἄλλα δίαιταν ἡδεῖαν ὥρᾳ παρεχόμενον θερινῇ. ἐν τούτῳ τῷ ἄλσει καὶ ναοὶ θεῶν, Ἀπόλλωνος, ὁ δὲ Ἀφροδίτης πεποίηται λίθου καὶ τούτοις τὰ ἀγάλματα. τοῦ δὲ ἄλσους ἱερὸν ἔχεται Δήμητρος· αὗτη μὲν καὶ ἡ παῖς ἐστᾶσι,

¹ τῶν added by Dindorf.

¹ Homer, *Iliad*, xxiii. 584-5.

Various reasons could be plausibly assigned for the last of these surnames having been given to the god, but my own conjecture is that he got this name as the inventor of horsemanship. Homer, at any rate, when describing the chariot-race, puts into the mouth of Menelaüs a challenge to swear an oath by this god :—

Touch the horses, and swear by the earth-holder,
earth-shaker,
That thou didst not intentionally, through guile,
obstruct my chariot.¹

Pamphos also, who composed for the Athenians the most ancient of their hymns, says that Poseidon is—

Giver of horses and of ships with sails set.

So it is from horsemanship that he has acquired his name, and not for any other reason.

In Patrae, not far from that of Poseidon, are sanctuaries of Aphrodite. One of the two images was drawn up by fishermen in a net a generation before my time. There are also quite near to the harbour two images of bronze, one of Ares and the other of Poseidon. The image of Aphrodite, whose precinct too is by the harbour, has its face, hands and feet of stone, while the rest of the figure is made of wood. They have also a grove by the sea, affording in summer weather very agreeable walks and a pleasant means generally of passing the time. In this grove are also two temples of divinities, one of Apollo, the other of Aphrodite. The images of these too are made of stone. Next to the grove is a sanctuary of Demeter; she and her daughter are standing, but the image

PAUSANIAS: DESCRIPTION OF GREECE

- 12 τὸ δὲ ἄγαλμα τῆς Γῆς ἔστι καθήμενον. πρὸ δὲ τοῦ ἱεροῦ τῆς Δήμητρός ἔστι πηγὴ· ταύτης τὰ μὲν πρὸς¹ τοῦ ναοῦ λίθων ἀνέστηκεν αἰμασιά, κατὰ δὲ τὸ ἐκτὸς κάθοδος ἐς αὐτὴν πεποίηται. μαντεῖον δὲ ἐνταῦθα ἔστιν ἀψευδές, οὐ μὲν ἐπὶ παντὶ γε πράγματι, ἀλλὰ ἐπὶ τῶν καμνόντων. κάτοπτρον καλῳδίῳ τῶν λεπτῶν δήσαντες καθιάσι, σταθμώμενοι μὴ πρόσω καθικέσθαι τῆς πηγῆς, ἀλλ' ὅσον ἐπιψαῦσαι τοῦ ὕδατος τῷ κύκλῳ τοῦ κατόπτρου. τὸ δὲ ἐντεῦθεν εὐξάμενοι τῇ θεῷ καὶ θυμιάσαντες ἐς τὸ κάτοπτρον βλέπουσι· τὸ δέ σφισι τὸν νοσοῦντα ἥτοι ζῶντα ἢ 13 καὶ τεθνεώτα ἐπιδείκνυσι. τούτῳ μὲν τῷ ὕδατι ἐς τοσοῦτο μέτεστιν ἀληθείας, Κυανεῶν δὲ τῶν πρὸς Λυκία πλησιαίτατα χρηστήριον· Απόλλωνός ἔστι Θυρξέως· παρέχεται δὲ ὕδωρ τὸ πρὸς ταῖς Κυανέαις ἔστω ἐνιδόντα τινὰ ἐς τὴν πηγὴν ὄμοίως πάντα ὅπόσα θέλει θεάσασθαι. ἐν Πάτραις δὲ πρὸς τῷ ἄλσει καὶ ἵερᾳ δύο ἔστι Σαράπιδος· ἐν δὲ τῷ ἑτέρῳ πεποίηται μνῆμα Αἴγυπτου τοῦ Βῆλου. φυγεῖν δὲ ἐς τὴν Ἀρόην οἱ Πατρεῖς φασιν αὐτὸν τοῖς τε ἐς τοὺς παῖδας παθήμασι καὶ τὸ ὄνομα αὐτὸν πεφρικότα τοῦ Ἀργούς καὶ 14 ἐς πλέον τοῦ Δαναοῦ δείματι. ἔστι δὲ καὶ ἵερὸν Πατρεῦσιν Ἀσκληπιοῦ· τοῦτο τὸ ἱερὸν ὑπὲρ τὴν ἀκρόπολιν τῶν πυλῶν ἔστιν ἐγγὺς αἱ ἐπὶ Μεσάτιν ἄγουσιν.

Αἱ δὲ γυναικές εἰσιν ἐν ταῖς Πάτραις ἀριθμὸν μὲν καὶ ἐς δὶς τῶν ἀνδρῶν· Αφροδίτης δέ, εἴπερ ἄλλαις γυναιξί, μέτεστι καὶ ταύταις. Βίος δὲ αὐτῶν ταῖς πολλαῖς ἔστιν ἀπὸ² τῆς βύσσου τῆς

¹ πρὸς an emendation of Bekker for the MSS. reading πρό.

of Earth is seated. Before the sanctuary of Demeter is a spring. On the side of this towards the temple stands a wall of stones, while on the outer side has been made a descent to the spring. Here there is an infallible oracle, not indeed for everything, but only in the case of sick folk. They tie a mirror to a fine cord and let it down, judging the distance so that it does not sink deep into the spring, but just far enough to touch the water with its rim.¹ Then they pray to the goddess and burn incense, after which they look into the mirror, which shows them the patient either alive or dead. This water partakes to this extent of truth, but close to Cyaneae by Lycia, where there is an oracle of Apollo Thyrxeus, the water shows to him who looks into the spring all the things that he wants to behold. By the grove in Patrae are also two sanctuaries of Serapis. In one is the tomb of Aegyptus, the son of Belus. He is said by the people of Patrae to have fled to Aroë because of the misfortunes of his children and because he shuddered at the mere name of Argos, and even more through dread of Danaüs. There is also at Patrae a sanctuary of Asclepius. This sanctuary is beyond the acropolis near the gate leading to Mesatis.

The women of Patrae outnumber the men by two to one. These women are amongst the most charming in the world. Most of them gain a livelihood

¹ Or, possibly, "disk." The round mirror might be lowered vertically or horizontally (face upwards).

² The MSS. have *ὑπὸ*: *ἀπὸ* is an emendation of Sylburg.

PAUSANIAS: DESCRIPTION OF GREECE

ἐν τῇ Ἡλιδὶ φυομένης· κεκρυφάλους τε γὰρ ἀπ' αὐτῆς καὶ ἐσθῆτα ὑφαίνουσι τὴν ἄλλην.

XXII. Φαραὶ δέ, Ἀχαιῶν πόλις, τελοῦσι μὲν ἐς Πάτρας δόντος Αὔγούστου, ὁδὸς δὲ ἐς Φαρὰς Πατρέων μὲν ἐκ τοῦ ἀστεως στάδιοι πεντήκοντά εἰσι καὶ ἑκατόν, ἀπὸ θαλάσσης δὲ ἄνω πρὸς ἥπειρον περὶ ἑβδομήκοντα. ποταμὸς δὲ ῥεῖ πλησίον Φαρῶν Πίερος, ὁ αὐτὸς ἐμοὶ δοκεῖν ὃς καὶ τὰ Ὄλένου παρέξεισιν ἐρείπια, ὑπὸ ἀνθρώπων τῶν πρὸς θαλάσσην καλούμενος Πείρος. πρὸς δὲ τῷ ποταμῷ πλατάνων ἐστὶν ἄλσος, κοῦλαι τε ὑπὸ παλαιότητος αἱ πολλαὶ καὶ ἥκουσαι μεγέθους ἐς τοσοῦτο ὥστε καὶ ἐστιῶνται τῶν χηραμῶν ἐντός, καὶ ὅπόσοις ἀν κατὰ γνώμην 2 ἥ, καὶ ἐγκαθεύδουσι. περίβολος δὲ ἀγορᾶς μέγας κατὰ τρόπον τὸν ἀρχαιότερὸν ἐστιν ἐν Φαραῖς, Ἐρμοῦ δὲ ἐν μέσῃ τῇ ἀγορᾷ λίθου πεποιημένον ἄγαλμα ἔχον καὶ γένεια· ἐστηκὼς δὲ πρὸς αὐτῇ τῇ γῇ¹ παρέχεται μὲν τὸ τετράγωνον σχῆμα, μεγέθει δέ ἐστιν οὐ μέγας. καὶ αὐτῷ καὶ ἐπίγραμμα ἔπεστιν, ἀναθεῖναι αὐτὸ Μεσσήνιον Σιμύλον· καλεῖται μὲν δὴ Ἀγοραῖος, παρὰ δὲ αὐτῷ καὶ χρηστήριον καθέστηκε. κεῖται δὲ πρὸ τοῦ ἀγάλματος ἐστία, λίθου καὶ αὐτῇ, μολίβδῳ δὲ πρὸς τὴν ἐστίαν προσέχονται² 3 λύχνοι χαλκοῦ. ἀφικόμενος οὖν περὶ ἐσπέραν ὁ³ τῷ θεῷ χρώμενος λιβανωτόν τε ἐπὶ τῆς ἐστίας θυμιᾶ καὶ ἐμπλήσας τοὺς λύχνους ἐλαίου καὶ ἐξάφας τίθησιν ἐπὶ τὸν βωμὸν τοῦ ἀγάλματος ἐν δεξιᾷ νόμισμα ἐπιχώριον—καλεῖται δὲ χαλκοῦς τὸ νόμισμα—καὶ ἐρωτᾷ πρὸς τὸ οὓς τὸν θεὸν ὅποιόν τι καὶ ἐκάστῳ τὸ ἐρώτημά ἐστι. τὸ

from the fine flax that grows in Elis, weaving from it nets for the head as well as dresses.

XXII. Pharae, a city of the Achaeans, belongs to Patrae, having been given to it by Augustus. The road from the city of Patrae to Pharae is a hundred and fifty stades, while Pharae is about seventy stades inland from the coast. Near to Pharae runs the river Pierus, which in my opinion is the same as the one flowing past the ruins of Olenus, called by the men of the coast the Peirus. Near the river is a grove of plane-trees, most of which are hollow through age, and so huge that they actually feast in the holes, and those who have a mind to do so sleep there as well. The market-place of Pharae is of wide extent after the ancient fashion, and in the middle of it is an image of Hermes, made of stone and bearded. Standing right on the earth, it is of square shape, and of no great size. On it is an inscription, saying that it was dedicated by Simylus the Messenian. It is called Hermes of the Market, and by it is established an oracle. In front of the image is placed a hearth, which also is of stone, and to the hearth bronze lamps are fastened with lead. Coming at eventide, the inquirer of the god, having burnt incense upon the hearth, filled the lamps with oil and lighted them, puts on the altar on the right of the image a local coin, called a “copper,” and asks in the ear of the god the particular question he wishes to put to him.

¹ Sylburg would read Γῆ.

² The MSS. have προσέχοντες.

³ δ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

ἀπὸ τούτου δὲ ἄπεισιν ἐκ τῆς ἀγορᾶς ἐπιφραξά-
μενος τὰ ὡτα· προελθὼν δὲ ἐσ τὸ ἔκτὸς τὰς
χεῖρας ἀπέσχεν ἀπὸ τῶν ὡτῶν, καὶ ἥστινος ἀν
4 ἐπακούση φωνῆς, μάντευμα ἡγεῖται. τοιαύτη καὶ
Αἰγυπτίοις ἑτέρα περὶ τοῦ "Απιδος τὸ ἱερὸν
μαντεία καθέστηκεν ἐν Φαραΐς δὲ καὶ ὅδωρ
ἱερόν ἐστι τοῦ Ἐρμοῦ. Ἐρμοῦ¹ νᾶμα μὲν τῇ
πηγῇ τὸ ὄνομα, τοὺς δὲ ἵχθυς οὐχ αἴροντιν ἔξ
αὐτῆς, ἀνάθημα εἶναι τοῦ θεοῦ νομίζοντες.
ἐστήκασι δὲ ἐγγύτατα τοῦ ἀγάλματος τετρα-
γωνοι λίθοι τριάκοντα μάλιστα ἀριθμόν τούτους
σέβουσιν οἱ Φαρεῖς, ἑκάστῳ θεοῦ τινὸς ὄνομα
ἐπιλέγοντες. τὰ δὲ ἔτι παλαιότερα καὶ τοῖς
πᾶσιν "Ελλησι τιμὰς θεῶν ἀντὶ ἀγαλμάτων
5 εἶχον ἀργοὶ λίθοι. Φαρεῦσι δὲ ὅσον πέντε
σταδίους καὶ δέκα ἀπωτέρω τῆς πόλεώς ἐστιν
ἄλσος Διοσκούρων. δάφναι μάλιστα ἐν αὐτῷ
πεφύκασι, ναὸς δὲ οὐκ ἥν ἐν αὐτῷ οὐδὲ ἀγάλματα.
κομισθῆναι δὲ οἱ ἐπιχώριοι φασιν ἐς Ῥώμην τὰ
ἀγάλματα. ἐν Φαραΐς δὲ ἐν τῷ ἄλσει βωμὸς
λίθων λογάδων ἐστί. πυθέσθαι δὲ οὐκ εἶχον εἰ²
Φάρης ὁ Φυλοδαμείας τῆς Δαναοῦ σφισιν ἢ
ὅμωνυμος ἐκείνῳ τις ἐγένετο οἰκιστής.

6 Τρίτεια δέ, Ἀχαιῶν καὶ³ αὕτη πόλις, ἐν
μεσογαίῳ μὲν ὕκισται, τελοῦσι δὲ ἐσ Πάτρας
καὶ αὐτοὶ βασιλέως δόντος. στάδιοι δὲ ἐσ
Τρίτειαν εἴκοσί τε καὶ ἑκατόν εἰσιν ἐκ Φαρῶν.
πρὶν δὲ ἥ ἐσ τὴν πόλιν ἐσελθεῖν, μνῆμά ἐστι
λευκοῦ λίθου, θέας καὶ ἐσ τὰ ἄλλα ἄξιον καὶ
οὐχ ἥκιστα ἐπὶ ταῖς γραφαῖς αἴ εἰσιν ἐπὶ τοῦ
τάφου, τέχνη Νικίου· θρόνος τε ἐλέφαντος καὶ
γυνὴ νέα καὶ εἴδους εὑ ἔχουσα ἐπὶ τῷ θρόνῳ,

After that he stops his ears and leaves the market-place. On coming outside he takes his hands from his ears, and whatever utterance he hears he considers oracular. There is a similar method of divination practised at the sanctuary of Apis in Egypt. At Pharae there is also a water sacred to Hermes. The name of the spring is Hermes' stream, and the fish in it are not caught, being considered sacred to the god. Quite close to the image stand square stones, about thirty in number. These the people of Pharae adore, calling each by the name of some god. At a more remote period all the Greeks alike worshipped uncarved stones instead of images of the gods. About fifteen stades from Pharae is a grove of the Dioscuri. The trees in it are chiefly laurels; I saw in it neither temple nor images, the latter, according to the natives, having been carried away to Rome. In the grove at Pharae is an altar of unshaped stones. I could not discover whether the founder of Pharae was Phares, son of Phylo dameia, daughter of Danaüs, or someone else with the same name.

Triteia, also a city of Achaia, is situated inland, but like Pharae belongs to Patrae, having been annexed by the emperor. The distance to Triteia from Pharae is a hundred and twenty stades. Before you enter the city is a tomb of white marble, well worth seeing, especially for the paintings on the grave, the work of Nicias. There is an ivory chair on which is a young and beautiful woman, by

¹ The MSS. have ἀμα μὲν without 'Ερμοῦ.

² After ει the MSS. have δ.

³ καλ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

θεράπαινα δὲ αὐτῇ προσέστηκε¹ σκιάδιον φέρου-
 7 σα· καὶ νεανίσκος ὀρθὸς οὐκ ἔχων πω γένειά
 ἐστι χιτῶνα ἐνδεδυκὼς καὶ χλαμύδα ἐπὶ τῷ
 χιτῶνι φοινικῆν· παρὰ δὲ αὐτὸν οἰκέτης ἀκόντια
 ἔχων ἐστὶ καὶ ἄγει κύνας ἐπιτηδείας θηρεύουσιν
 ἀνθρώποις. πυθέσθαι μὲν δὴ τὰ ὄνόματα αὐτῶν
 οὐκ εἴχομεν· ταφῆναι δὲ ἄνδρα καὶ γυναῖκα ἐν
 8 κοινῷ παρίστατο ἅπασιν εἰκάζειν. Τριτείας δὲ
 οἰκιστὴν οἱ μὲν Κελβίδαν γενέσθαι λέγουσιν,
 ἀφικόμενον ἐκ Κύμης τῆς ἐν Ὁπικοῖς· οἱ δὲ ὡς
 "Αρης συγγένοιτο Τριτείᾳ θυγατρὶ Τρίτωνος,
 ἱερᾶσθαι δὲ τῆς Ἀθηνᾶς τὴν παρθένον, Μελά-
 νιππον δὲ παῖδα" Αρεως καὶ Τριτείας οἰκίσαι τε
 ὡς ηὔξηθη τὴν πόλιν καὶ θέσθαι τὸ ὄνομα ἀπὸ
 9 τῆς μητρός. ἐν Τριτείᾳ δὲ ἔστι μὲν Ἱερὸν καλου-
 μένων Μεγίστων θεῶν, ἀγάλματα δέ σφισι
 πηλοῦ πεποιημένα· τούτοις κατὰ ἔτος ἑορτὴν
 ἄγουσιν, οὐδέν τι ἀλλοίως ἢ καὶ τῷ Διονύσῳ
 δρῶσιν "Ελληνες. ἔστι δὲ καὶ Ἀθηνᾶς ναός, τὸ
 δὲ ἄγαλμα λίθου τὸ ἐφ' ἡμῶν· τὸ δὲ ἀρχαῖον ἐς
 Ρώμην, καθὰ οἱ Τριταιεῖς λέγουσιν, ἐκομίσθη.
 θύειν δὲ οἱ ἐνταῦθα καὶ "Αρει καὶ τῇ Τριτείᾳ
 νομίζουσιν.
 10 Αἴδε μὲν οὖν θαλάσσης τέ εἰσιν ἀπωτέρω
 πόλεις καὶ ἡπειρώτιδες βεβαίως· πλέοντι δὲ ἐς
 Αἴγιον ἐκ Πατρῶν ἄκρα πρῶτόν ἐστιν ὄνομαξο-
 μένη Ρίον, σταδίους δὲ Πατρῶν πεντήκοντα
 ἀπέχουσα, λιμὴν δὲ ὁ Πάνορμος σταδίοις πέντε
 καὶ δέκα ἀπωτέρω τῆς ἄκρας. τοσούτους δὲ
 ἀφέστηκεν ἔτέρους ἀπὸ Πανόρμου τὸ Ἀθηνᾶς
 καλούμενον τεῖχος. ἐς δὲ λιμένα Ερινεὸν ἐξ
 Ἀθηνᾶς τείχους παράπλους ἐνενήκοντά εἰσι

whose side is a handmaid carrying a sunshade. There is also a young man, who is standing. He is too young for a beard, and wears a tunic with a purple cloak over it. By his side is a servant carrying javelins and leading hounds. I could not discover their names, but anyone can conjecture that here man and wife share a common grave. The founder of Triteia is said by some to have been Celbidas, who came from Cumae in the country of the Opici. Others say that Ares mated with Triteia the daughter of Triton, that this maiden was priestess to Athena, and that Melanippus, the son of Ares and Triteia, founded the city when he grew up, naming it after his mother. In Triteia is a sanctuary of the gods called Almighty, and their images are made of clay. In honour of these every year they celebrate a festival, exactly the same sort of festival as the Greeks hold in honour of Dionysus. There is also a temple of Athena, and the modern image is of stone. The ancient image, as the folk of Triteia say, was carried to Rome. The people here are accustomed to sacrifice both to Ares and to Triteia.

These cities are at some distance from the sea and completely inland. As you sail to Aegium from Patrae you come first to the cape called Rhium, fifty stades from Patrae, the harbour of Panormus being fifteen stades farther from the cape. It is another fifteen stades from Panormus to what is known as the Fort of Athena. From the Fort of Athena to the harbour of Erineüs is a

¹ προέστηκε MSS. ; προσέστηκε Sylburg.

PAUSANIAS: DESCRIPTION OF GREECE

στάδιοι, ἔξηκοντα δὲ ἐς Αἴγιον ἀπὸ τοῦ Ἐρινεοῦ· ὅδος δὲ ἡ πεζὴ σταδίους τεσταράκοντα μάλιστα ἐς τὸν ἀριθμὸν ἀποδεῖ τὸν εἰρημένον.

11 Οὐ πόρρω δὲ τοῦ Πατρέων ἄστεως ποταμός τε ὁ Μείλιχος καὶ τὸ ἱερὸν τῆς Τρικλαρίας ἐστίν, ἄγαλμα οὐδὲν ἔτι ἔχον. τοῦτο μὲν δή ἐστιν ἐν δεξιᾷ, προελθόντι δὲ ἀπὸ τοῦ Μειλίχου ποταμός ἐστιν ἄλλος· ὅνομα μὲν τῷ ποταμῷ Χάραδρος, ὥρᾳ δὲ ἥρος πίνοντα ἐξ αὐτοῦ τὰ βοσκήματα ὄφείλει¹ τίκτειν ἄρρενα ώς τὰ πλείω συμβαίνει, καὶ τοῦδε ἔνεκα οἱ νομεῖς ἐτέρωσε αὐτὰ τῆς χώρας μεθιστᾶσι πλήν γε δὴ τὰς βοῦς· ταύτας δὲ αὐτοῦ καταλείπουσιν ἐπὶ τῷ ποταμῷ, διότι καὶ πρὸς θυσίας οἱ ταῦροί σφισι καὶ ἐς τὰ ἔργα ἐπιτηδειότεροι θηλειῶν βοῶν εἰσιν, ἐπὶ δὲ τοῖς ἄλλοις κτήνεσι τὸ θῆλυ ἐπὶ πλέον τετίμηται.

XXIII. Μετὰ δὲ τὸν Χάραδρον ἔρείπια οὐκ ἐπιφανῆ πόλεώς ἐστιν Ἀργυρᾶς, καὶ πηγὴ τε Ἀργυρᾶ ἐν δεξιᾷ τῆς λεωφόρου καὶ Σέλεμνος ποταμὸς κατιὼν ἐς θάλασσαν. λόγος δὲ τῶν ἐπιχωρίων ἐς αὐτόν ἐστι, Σέλεμνον μειράκιον ωραῖον ποιμαίνειν ἔνταῦθα, Ἀργυρᾶν δὲ εἶναι μὲν τῶν ἐν θαλάσσῃ νυμφῶν, ἔρασθεῖσαν δὲ αὐτὴν Σέλεμνον φοιτᾶν τε ώς αὐτόν φασιν ἐκ θαλάσσης ἀνιοῦσαν, καὶ καθεύδειν παρ' αὐτῷ·

2 μετὰ δὲ οὐ πολὺν χρόνον οὔτε ωραῖος ἔτι ἐφαίνετο Σέλεμνος οὔτε ώς αὐτὸν φοιτήσειν ἐμελλειν ἡ νύμφη, Σέλεμνον δὲ μονωθέντα Ἀργυρᾶς καὶ τελευτήσαντα ὑπὸ τοῦ ἔρωτος ἐποίησεν Αφροδίτη ποταμόν. λέγω δὲ τὰ ὑπὸ Πατρέων λεγόμενα. καὶ—ἥρα γὰρ καὶ ὕδωρ γενόμενος Ἀργυρᾶς,

coastal voyage of ninety stades, and from Erineüs to Aegium is sixty. But the land route is about forty stades less than the number here given.

Not far from the city of Patrae is the river Meilichus, and the sanctuary of Triclaria, which no longer has an image. This is on the right. Advancing from the Meilichus you come to another river, the name of which is the Charadrus. The flocks and herds that drink of this river in spring are bound to have male young ones for the most part, and for this reason the herdsmen remove all except the cows to another part of the country. The cows they leave behind by the river, because for sacrifices and for agriculture bulls are more suitable than cows, but in the case of other cattle the females are preferred.

XXIII. After the Charadrus you come to some ruins, not at all remarkable, of the city Argyra, to the spring Argyra, on the right of the high road, and to the river Selemnus going down to the sea. The local legend about Selemnus is that he was a handsome lad who used to feed his flocks here. Argyra, they say, was a sea-nymph, who fell in love with Selemnus and used to come up out of the sea to visit him, sleeping by his side. After no long while Selemnus no longer seemed so handsome, and the nymph would not visit him. So Selemnus, deserted by Argyra, died of love, and Aphrodite turned him into a river. This is what the people of Patrae say. As Selemnus continued to love Argyra even when he was turned into water, just

¹ Some would omit this word.

PAUSANIAS: DESCRIPTION OF GREECE

- καθότι ἔχει καὶ ἐπὶ τῷ Ἀλφειῷ λόγος Ἀρεθούσης ἔτι ἐρᾶν αὐτὸν—δωρεῖται καὶ τῷδε Ἀφροδίτῃ Σέλεμνον· ἐς λίθην ἄγει τὸν ποταμὸν Ἀργυρᾶς.
- 3 ἥκουσα δὲ καὶ ἄλλον ἐπ' αὐτῷ λόγον, τὸ ὕδωρ τοῦ Σέλεμνου σύμφορον καὶ ἀνδράσιν εἶναι καὶ γυναιξὶν ἐς ἔρωτος ἴαμα, λουομένοις ἐν τῷ ποταμῷ λήθην ἔρωτος γίνεσθαι. εἰ δὲ μέτεστιν ἀληθείας τῷ λόγῳ, τιμιώτερον χρημάτων πολλῶν ἔστιν ἀνθρώποις τὸ ὕδωρ τοῦ Σέλεμνου.
- 4 Ἀπωτέρω δὲ Ἀργυρᾶς ποταμός ἔστιν ὀνομαζόμενος Βολιναῖος, καὶ πόλις ποτὲ ἀκείτο πρὸς αὐτῷ Βολίνα. παρθένου δὲ ἔρασθῆναι Βολίνης Ἀπόλλωνα, τὴν δὲ φεύγουσαν ἐς τὴν ταύτην φασὶν ἀφεῖναι θάλασσαν αὐτήν, καὶ¹ ἀθάνατον γενέσθαι χάριτι τοῦ Ἀπόλλωνος. ἐφεξῆς δὲ ἄκρα τε ἐς τὴν θάλασσαν ἔχει, καὶ ἐπ' αὐτῇ λέγεται λόγος ὡς Κρόνος τῆς θαλάσσης ἐνταῦθα ἔρριψε τὸ δρέπανον, ὡς τὸν πατέρα Οὐρανὸν ἐλυμίνατο· ἐπὶ τούτῳ δὲ καὶ τὴν ἄκραν Δρέπανον ὀνομάζουσιν. ὄλιγον δὲ ὑπὲρ τὴν λεωφόρον Ῥυπῶν ἔστι τὰ ἐρείπια· σταδίους δὲ Αἴγιον περὶ τοὺς τριάκοντα ἀπέχει Ῥυπῶν.
- 5 Αἰγίου δὲ τὴν χώραν διέξεισι μὲν ποταμὸς Φοῖνιξ, διέξεισι δὲ καὶ ἔτερος Μειγανίτας, ἐς θάλασσαν ρέοντες. στοὰ δὲ τῆς πόλεως πλησίον ἐποιήθη Στράτωνι ἀθλητῆ, Ὁλυμπίασιν ἐπὶ ἡμέρας τῆς αὐτῆς παγκρατίου καὶ πάλης ἀνελομένῳ νίκας. αὕτη μὲν ἐγγυμνάζεσθαι τούτῳ τῷ ἀνδρὶ ἐποιήθη· Λίγιεῦσι δὲ Εἰλείθυιας ἱερόν ἔστιν ἀρχαῖον, καὶ ἡ Εἰλείθυια ἐς ἄκρους ἐκ κεφαλῆς τοὺς πόδας ὑφάσματι κεκάλυπται λεπτῷ, ξόανον πλὴν προσώπου τε καὶ χειρῶν

as Alpheius in the legend continued to love Arethusa, Aphrodite bestowed on him a further gift, by blotting out the memory of Argyra. I heard too another tale about the water, how that it is a useful remedy for both men and women when in love; if they wash in the river they forget their passion. If there is any truth in the story the water of the Selemonus is of more value to mankind than great wealth.

At some distance from Argyra is a river named Bolinaeus, and by it once stood a city Bolina. Apollo, says a legend, fell in love with a maiden called Bolina, who fleeing to the sea here threw herself into it, and by the favour of Apollo became an immortal. Next to it a cape juts out into the sea, and of it is told a story how Cronus threw into the sea here the sickle with which he mutilated his father Uranus. For this reason they call the cape Drepanum.¹ Beyond the high road are the ruins of Rhypes. Aegium is about thirty stades distant from Rhypes.

The territory of Aegium is crossed by a river Phoenix, and by another called Meiganitas, both of which flow into the sea. A portico near the city was made for Straton, an athlete who won at Olympia on the same day victories in the pancratium and in wrestling. The portico was built that this man might exercise himself in it. At Aegium is an ancient sanctuary of Eileithyia, and her image is covered from head to foot with finely-woven drapery; it is of wood except the face, hands and

¹ Drepanum means "sickle."

¹ The MSS. have καὶ αὐτὴν.

PAUSANIAS: DESCRIPTION OF GREECE

- 6 ἄκρων καὶ ποδῶν, ταῦτα δὲ τοῦ Πεντελησίου λίθου πεποίηται· καὶ ταῖς χερσὶ τῇ μὲν ἐς εὐθὺν ἔκτεταται, τῇ δὲ ἀνέχει δᾶδα. Εἰλειθυίᾳ δὲ εἰκάσαι τις ἀν εἶναι δᾶδας, ὅτι γυναιξὶν ἐν ἵσῳ καὶ πῦρ εἰσιν αἱ ὡδῆνες· ἔχοιεν δ' ἀν λόγον καὶ ἐπὶ τοιῷδε αἱ δᾶδες, ὅτι Εἰλειθυία ἐστιν ἡ ἐς φῶς ἄγουστα τοὺς παῖδας. ἔργον δὲ τοῦ Μεσσηνίου Δαμοφῶντός ἐστι τὸ ἄγαλμα.
- 7 Τῆς δὲ Εἰλειθυίας οὐ μακρὰν Ἀσκληπιοῦ τέ ἐστι τέμενος καὶ ἄγαλματα ὖγείας καὶ Ἀσκληπιοῦ· ἰαμβεῖον δὲ ἐπὶ τῷ βάθρῳ τὸν Μεσσηνίου Δαμοφῶντα εἶναι τὸν εἰργασμένον φησίν. ἐν τούτῳ τοῦ Ἀσκληπιοῦ τῷ ἴερῳ ἐς ἀντιλογίαν ἀφίκετο ἀνήρ μοι Σιδόνιος, δὲ ἐγνωκέναι τὰ ἐς τὸ θεῖον ἔφασκε Φοίνικας¹ τά τε ἄλλα Ἑλλήνων βέλτιον καὶ δὴ καὶ Ἀσκληπιῷ πατέρα μὲν σφᾶς Ἀπόλλωνα ἐπιφημίζειν, θυητὴν δὲ γυναικα οὐδε-
- 8 μίαν μητέρα· Ἀσκληπιὸν μὲν γὰρ ἀέρα γένει τε ἀνθρώπων εἶναι καὶ πᾶσιν ὁμοίως ζῷοις ἐπιτήδειον πρὸς ὑγίειαν, Ἀπόλλωνα δὲ ἥλιον, καὶ αὐτὸν ὄρθότατα Ἀσκληπιῷ πατέρα ἐπονομάζεσθαι, ὅτι ἐς τὸ ἀρμόζον ταῖς ὥραις ποιούμενος ὁ ἥλιος τὸν δρόμον μεταδίδωσι καὶ τῷ ἀέρι ὑγιείας. ἐγὼ δὲ ἀποδέχεσθαι μὲν τὰ εἰρημένα, οὐδὲν δέ τι Φοινίκων μᾶλλον ἡ καὶ Ἑλλήνων ἔφην τὸν λόγον, ἐπεὶ καὶ ἐν Τιτάνῃ τῆς Σικυωνίων τὸ αὐτὸ ἄγαλμα ὖγείαν τε ὄνομάζεσθαι καὶ . . .² δῆλα ως τὸν ἥλιακὸν δρόμον ἐπὶ γῆς ὑγίειαν ποιοῦντα ἀνθρώποις.

¹ The MSS. have καὶ after Φοίνικας.

² The MSS. have παιδὶ ἦν or εἶναι. ‘Ηλιάδα Madvig: Ἀσκληπιὸν Kayser.

feet, which are made of Pentelic marble. One hand is stretched out straight; the other holds up a torch. One might conjecture that torches are an attribute of Eileithyia because the pangs of women are just like fire. The torches might also be explained by the fact that it is Eileithyia who brings children to the light. The image is a work of Damophon the Messenian.

Not far from Eileithyia is a precinct of Asclepius, with images of him and of Health. An iambic line on the pedestal says that the artist was Damophon the Messenian. In this sanctuary of Asclepius a man of Sidon entered upon an argument with me. He declared that the Phoenicians had better notions about the gods than the Greeks, giving as an instance that to Asclepius they assign Apollo as father, but no mortal woman as his mother. Asclepius, he went on, is air, bringing health to mankind and to all animals likewise; Apollo is the sun, and most rightly is he named the father of Asclepius, because the sun, by adapting his course to the seasons, imparts to the air its healthfulness. I replied that I accepted his statements, but that the argument was as much Greek as Phoenician; for at Titane in Sicyonia the same image is called both Health and . . .¹ thus clearly showing that it is the course of the sun that brings health to mankind.

¹ The MSS. reading *παιδὶ ἦν* is meaningless. Scholars for the most part consider that a name has fallen out of the text. Madvig's emendation would mean "Daughter of the Sun," and Kayser's would mean "Asclepius."

9 Αἰγιεῦσι δὲ Ἀθηνᾶς τε ναὸς καὶ "Ηρας ἐστὶν ἄλσος. Ἀθηνᾶς μὲν δὴ δύο ἀγάλματα λευκοῦ λίθου· τῆς δὲ "Ηρας τὸ ἄγαλμα ὅτι μὴ γυναιξίν, ἢ ἀν τὴν ἱερωσύνην ἔχη, ἄλλῳ γε δὴ οὐδενὶ ἔστι θεάσασθαι. Διονύσου δὲ πρὸς τῷ θεάτρῳ πεποίηται σφίσιν ἱερὸν καὶ ἄγαλμα, οὐκ ἔχων πω γένεια. ἔστι δὲ καὶ Διὸς ἐπίκλησιν Σωτῆρος ἐν τῇ ἀγορᾷ τέμενος καὶ ἀγάλματα ἐσελθόντων ἐν ἀριστερᾷ, χαλκοῦ μὲν ἀμφότερα, τὸ δὲ οὐκ ἔχον
 10 πω γένεια ἐφαίνετο ἀρχαιότερον εἶναι μοι. ἐν δὲ οἰκήματι κατευθὺν τῆς ἐσόδου,¹ χαλκοῦ καὶ ταῦτα, ἔστι μὲν Ποσειδῶν καὶ Ἡρακλῆς, ἔστι δὲ Ζεύς τε καὶ Ἀθηνᾶ· θεοὺς δὲ σφᾶς καλοῦσιν ἐξ "Αργους, ὡς μὲν ὁ Ἀργείων ἔχει λόγος, ὅτι ἐποιήθησαν ἐν τῇ πόλει τῇ Ἀργείων, ὡς δὲ αὐτοὶ λέγουσιν οἱ Αἰγιεῖς, παρακαταθήκη σφίσιν ὑπὸ²
 11 Ἀργείων ἐδόθη τὰ ἄγαλματα. καὶ αὐτοῖς καὶ τάδε ἔτι προσταχθῆναι φασιν, ἐκάστη τοῖς ἀγάλμασιν ἡμέρᾳ θύειν αὐτοὶ δὲ σόφισμα εὑρόντες θύειν μὲν πλεῖστα ὅσα, κατευωχουμένοις δὲ τὰ ἱερεῖα ἐν κοινῷ ἀνάλωμα οὐδὲν ἐσ αὐτὰ γίνεσθαι· τέλος δὲ ἀπαιτεῖσθαι ὑπὸ τῶν Ἀργείων καὶ αὐτοὺς τὰ ἐσ τὰς θυσίας ἀναλούμενα ἀπαιτεῖν· τοὺς δὲ—οὐ γὰρ ἔχειν ἐκτίσαι—καταλιπεῖν σφίσιν αὐτοὺς τὰ ἄγαλματα.

XXIV. Αἰγιεῦσι δὲ ἔστι μὲν πρὸς τῇ ἀγορᾷ ναὸς Ἀπόλλωνι καὶ Ἀρτέμιδι ἐν κοινῷ, ἔστι δὲ ἐν τῇ ἀγορᾷ ἱερὸν Ἀρτέμιδος, τοξευούσῃ δὲ εἴκασται, καὶ Ταλθυβίου τοῦ κήρυκος τάφος· κέχωσται δὲ τῷ Ταλθυβίῳ καὶ ἄλλο μνῆμα ἐν

¹ For ὁδοῦ of the MSS. Siebelis conjectured ἐσόδου.

² τὰ added by Sylburg.

At Aegium you find a temple of Athena and a grove of Hera. Of Athena there are two images of white marble; the image of Hera may be seen by nobody except the woman who happens to hold the office of priestess to the goddess. Near the theatre they have a sanctuary of Dionysus with an image of the god as a beardless youth. There is also in the market-place a precinct of Zeus surnamed Saviour, with two images, both of bronze, on the left as you go in; the one without a beard seemed to me the more ancient. In a building right in front of the entrance are images, of bronze like the others, representing Poseidon, Heracles, Zeus and Athena. They are called gods from Argos. The Argives say it is because they were made in Argos; the people of Aegium themselves say that the images were deposited by the Argives with them on trust. They say further that they were ordered to sacrifice each day to the images. But bethinking themselves of a trick they sacrificed a vast number of animals, but the victims they ate up at public feasts, so that they were not put to any expense. At last the Argives asked for the images to be returned, whereupon the people of Aegium asked for the cost of the sacrifices. As the Argives had not the means to pay, they left the images at Aegium.

XIV. By the market-place at Aegium is a temple shared by Apollo and Artemis in common; and in the market-place there is a sanctuary of Artemis, who is represented in the act of shooting an arrow, and also the grave of Talthybius the herald. There is also at Sparta a barrow serving as a tomb to

PAUSANIAS: DESCRIPTION OF GREECE

Σπάρτη, καὶ αὐτῷ αἱ πόλεις ἐναγίζουσιν ἀμφό-
 2 τεραι. πρὸς θαλάσση δὲ Ἀφροδίτης ἱερὸν ἐν
 Αἰγίῳ καὶ μετ' αὐτὸ Ποσειδῶνος, Κόρης τε
 πεποίηται τῆς Δήμητρος καὶ τέταρτον Ὁμα-
 γυρίω Διί. ἐνταῦθα Διὸς καὶ Ἀφροδίτης ἔστι
 καὶ Ἀθηνᾶς ἀγάλματα. Ὁμαγύριος δὲ ἐγένετο
 τῷ Διὶ ἐπίκλησις, ὅτι Ἀγαμέμνων ἥθροισεν ἐς
 τοῦτο τὸ χωρίον τοὺς λόγου μάλιστα ἐν τῇ
 Ἑλλάδι ἀξίους, μεθέξοντας ἐν κοινῷ βουλῆς καθ'
 ὄντινα χρὴ τρόπον ἐπὶ ἀρχὴν τὴν Πριάμου
 στρατεύεσθαι. Ἀγαμέμνονι δὲ καὶ ἄλλα ἔστιν
 ἐς ἔπαινον καὶ ὅτι τοῖς ἐξ ἀρχῆς ἀκολουθήσασι
 καὶ οὐδεμιᾶς ἐπελθούσης ὕστερον στρατιᾶς τὴν
 τε Ἱλιον ἐπόρθησε καὶ ὅσαι περίοικοι πόλεις
 3 ἦσαν. ἐφεξῆς δὲ τῷ Ὁμαγυρίῳ Διὶ Παναχαιᾶς
 ἔστι Δήμητρος. παρέχεται δὲ ὁ αἰγιαλός, ἐν ᾧ
 καὶ τὰ ἱερὰ Αἰγιεῦσιν ἔστι τὰ εἰρημένα, ὕδωρ
 ἄφθονον θεάσασθαι τε καὶ πιεῖν ἐκ πηγῆς ἥδυ.
 ἔστι δέ σφισι καὶ Σωτηρίας ἱερόν. ἵδειν μὲν δὴ
 τὸ ἄγαλμα οὐδενὶ πλὴν τῶν ἱερωμένων ἔστι,
 δρῶσι δὲ ἄλλα τοιαῦτα· λαμβάνοντες παρὰ τῆς
 θεοῦ πέμματα ἐπιχώρια ἀφιᾶσιν ἐς θάλασσαν,
 πέμπειν δὲ τῇ ἐν Συρακούσαις Ἀρεθούσῃ φασὶν
 4 αὐτά. ἔστι δὲ καὶ ἄλλα Αἰγιεῦσιν ἀγάλματα
 χαλκοῦ πεποιημένα, Ζεύς τε ἡλικίαν παῖς καὶ
 Ἡρακλῆς, οὐδὲ οὗτος ἔχων πω γένεια, Ἀγελάδα
 τέχνη τοῦ Ἀργείου. τούτοις κατὰ ἔτος ἱερεῖς
 αἱρετοὶ γίνονται, καὶ ἐκάτερα τῶν ἀγαλμάτων
 ἐπὶ ταῖς οἰκίαις μένει τοῦ ἱερωμένου. τὰ δὲ ἔτι
 παλαιότερα προεκέκριτο ἐκ τῶν παίδων ἱερᾶσθαι
 τῷ Διὶ ὁ νικῶν κάλλει ἀρχομένων δὲ αὐτῷ
 γενείων ἐς ἄλλον παῖδα ἡ ἐπὶ τῷ κάλλει μετήει

Talthybius, and both cities sacrifice to him as to a hero. By the sea at Aegium is a sanctuary of Aphrodite, and after it one of Poseidon ; there is also one of the Maiden, daughter of Demeter, and one to Zeus Homagyrius (*Assembler*). Here are images of Zeus, of Aphrodite and of Athena. The surname Assembler was given to Zeus because in this place Agamemnon assembled the most eminent men in Greece, in order that they might consult together how to make war on the empire of Priam. Among the claims of Agamemnon to renown is that he destroyed Troy and the cities around her¹ with the forces that followed him originally, without any later reinforcements. Adjoining Zeus the Assembler is a sanctuary of Demeter Panachaean. The beach, on which the people of Aegium have the sanctuaries I have mentioned, affords a plentiful supply of water from a spring ; it is pleasing both to the eye and to the taste. They have also a sanctuary of Safety. Her image may be seen by none but the priests, and the following ritual is performed. They take cakes of the district from the goddess and throw them into the sea, saying that they send them to Arethusa at Syracuse. There are at Aegium other images made of bronze, Zeus as a boy and Heracles as a beardless youth, the work of Ageladas of Argos. Priests are elected for them every year, and each of the two images remains at the house of the priest. In a more remote age there was chosen to be priest for Zeus from the boys he who won the prize for beauty. When his beard began to grow the honour

¹ Or “vassal cities,” like the *περιόδοι* round Sparta. So Frazer.

PAUSANIAS: DESCRIPTION OF GREECE

τιμή. ταῦτα μὲν οὕτως ἐνομίζετο· ἐσ δὲ Αἴγιον καὶ ἐφ' ἡμῶν ἔτι συνέδριον τὸ Ἀχαιῶν ἀθροίζεται, καθότι ἐσ Θερμοπύλας τε καὶ ἐσ Δελφοὺς οἱ Ἀμφικτύονες.

- 5 Ιόντι δὲ ἐσ τὸ πρόσω Σελινοῦς τε ποταμὸς καὶ ἀπωτέρῳ τεσσαράκοντα Αἴγιον σταδίοις ἐπὶ θαλάσση χωρίον ἔστιν Ἐλίκη. ἐνταῦθα ὕκητο Ἐλίκη πόλις καὶ Ἰωσιν ἱερὸν ἀγιώτατον Ποσειδῶνος ἥν Ἐλικωνίου. διαμεμένηκε δέ σφισι, καὶ ως ὑπὸ Ἀχαιῶν ἐκπεσόντες ἐσ Ἀθῆνας καὶ ὑστερον ἐξ Ἀθηνῶν ἐσ τὰ παραθαλάσσια ἀφίκοντο τῆς Ἀσίας, σέβεσθαι Ποσειδῶνα Ἐλικώνιον· καὶ Μιλησίοις τε ιόντι ἐπὶ τὴν πηγὴν τὴν Βιβλίδα Ποσειδῶνος πρὸ τῆς πόλεως ἔστιν Ἐλικωνίου βωμὸς καὶ ώσαύτως ἐν Τέῳ περίβολός τε καὶ βωμός ἔστι τῷ Ἐλικωνίῳ θέας ἄξιος.
- 6 ἔστι δὲ καὶ Ὁμήρῳ πεποιημένα ἐσ Ἐλίκην καὶ τὸν Ἐλικώνιον Ποσειδῶνα. χρόνῳ δὲ ὑστερον Ἀχαιοῖς τοῖς ἐνταῦθα, ίκέτας ἄνδρας ἀποστήσασιν ἐκ τοῦ ἱεροῦ καὶ ἀποκτείνασιν, οὐκ ἐμέλλησε τὸ μήνυμα ἐκ τοῦ Ποσειδῶνος, ἀλλὰ σεισμὸς ἐσ τὴν χώραν σφίσιν αὐτίκα κατασκήψας τῶν τε οἰκοδομημάτων τὴν κατασκευὴν καὶ ὁμοῦ τῇ κατασκευῇ καὶ αὐτὸ τῆς πόλεως τὸ ἔδαφος
- 7 ἀφανὲς ἐσ τοὺς ἔπειτα ἐποίησε. τὰ μὲν οὖν ἀλλα ἐπὶ τοῖς σεισμοῖς, ὅσοι μεγέθει τε ὑπερήρκασι καὶ ἐπὶ μήκιστον δικυνοῦνται τῆς γῆς, προσημαίνειν ὁ θεὸς κατὰ τὰ αὐτὰ ως τὸ ἐπίπαν εἴωθεν—ἢ γὰρ ἐπομβρίαι συνεχεῖς ἢ αὐχμοὶ πρὸ τῶν σεισμῶν συμβαίνουσιν ἐπὶ χρόνον πλείονα, καὶ ὁ ἀὴρ παρὰ τὴν ἐκάστοτε τοῦ ἔτους ωραν χειμῶνός τε γίνεται καυματωδέστερος καὶ ἐν

for beauty passed to another boy. Such were the customs. Even in my time the Achaean assembly still meets at Aegium, just as the Amphictyons do at Thermopylae and at Delphi.

Going on further you come to the river Selinus, and forty stades away from Aegium is a place on the sea called Helice. Here used to be situated a city Helice, where the Ionians had a very holy sanctuary of Heliconian Poseidon. Their worship of Heliconian Poseidon has remained, even after their expulsion by the Achaeans to Athens, and subsequently from Athens to the coasts of Asia. At Miletus too on the way to the spring Biblis there is before the city an altar of Heliconian Poseidon, and in Teos likewise the Heliconian has a precinct and an altar, well worth seeing. There are also passages in Homer¹ referring to Helice and the Heliconian Poseidon. But later on the Achaeans of the place removed some suppliants from the sanctuary and killed them. But the wrath of Poseidon visited them without delay; an earthquake promptly struck their land and swallowed up, without leaving a trace for posterity to see, both the buildings and the very site on which the city stood. Warnings, usually the same in all cases, are wont to be sent by the god before violent and far-reaching earthquakes. Either continuous storms of rain or else continuous droughts occur before earthquakes for an unusual length of time, and the weather is unseasonable. In winter it turns too hot, and in summer along with a

¹ See *Iliad*, ii. 575, viii. 203, xx. 404.

PAUSANIAS: DESCRIPTION OF GREECE

θέρει μετὰ ἀχλύος μᾶλλον ὁ κύκλος παρέχεται τοῦ ἡλίου τὴν χρόαν παρὰ τὸ εἰωθὸς ἥτοι ἐς τὸ ἐρυθρότερον ἡ καὶ ἡσυχῇ ῥέπουσαν¹ ἐς τὸ μελάν-
 8 τερον· τῶν τε ὑδάτων ὡς τὸ πολὺ ἐπιλείπουσιν αἱ πηγαί, καὶ ἀνέμων ἔστιν οἵς ἐνέπεσον ἐς τὴν χώραν ἐμβολαὶ περιτρέπουσαι τὰ δένδρα, καὶ που καὶ ἐν τῷ οὐρανῷ διαδρομαὶ σὺν πολλῇ τῇ φλογί, τὰ δὲ καὶ ἀστέρων ὄφθη σχήματα οὔτε ἐγνωσμένα ὑπὸ τῶν πρότερον καὶ μεγάλην τοῖς ὄρωσιν ἐμποιοῦντα ἕκπληξιν, ἔτι δὲ καὶ τῆς γῆς κάτω πνευμάτων ὑπήχησις² ἵσχυρά, ἄλλα τε πολλὰ ὁ θεὸς ἐπὶ τοῖς βιαίοις τῶν σεισμῶν 9 ἐθέλει προενδείκνυσθαι·—τῆς δὲ κινήσεως αὐτῆς καθέστηκεν οὐχ εἰς τρόπος, ἀλλ’ οἱ φροντίσαντες τὰ τοιαῦτα ἐξ ἀρχῆς καὶ οἱ παρ’ ἐκείνων διδαχθέντες ἰδέας καταμαθεῖν ἐδυνήθησαν τοσάσδε ἐπὶ τοῖς σεισμοῖς. ἡπιώτατος μέν ἔστιν αὐτῶν, ἦν δὴ ἐν κακῷ γε τοσούτῳ ῥαστώνην ἐνεῖναι τινα ἡγησώμεθα, ἐπειδὰν ὅμοι τῇ κινήσει τῇ ἀρξαμένῃ τὸ πρῶτον καὶ τῇ ἐς τὸ ἔδαφος τροπῇ τῶν οἰκοδομημάτων ἀντιστᾶσα ἐναντία κίνησις ἐξεγείρη
 10 τὰ ἥδη τραπέντα,—καὶ ἐν τῇ τοιάδε ἰδέᾳ τοῦ σεισμοῦ κίονας ὁρᾶν ἔστιν ἀνορθουμένους οἱ ὀλίγοι ἐδέησαν ἐς ἅπαν ἐκριφῆναι, καὶ ὅπόσα διέστη τοίχων συνερχόμενα ἐς τὸ ἐξ ἀρχῆς δοκοὶ δέ, ὅσας ἐκτὸς ὀλισθεῖν ἐποίησεν ἡ κίνησις, ἐπανίασιν αὐθις ἐς τὰς ἔδρας· ὡσαύτως δὲ καὶ ὄχετῶν κατασκευῆς καὶ εἰ δή τι ἄλλο ἐπὶ ὕδατος ῥοαῖς προάγει,³ καὶ τούτων συνδεῖ τὰ διεσπασμένα μᾶλλον⁴ ἀνθρώπων τεκτόνων·—οὐ δὲ δὴ δεύτερος τῶν σεισμῶν ἀπώλειάν τε τῶν ἐτοιμο-

¹ The MSS. have τρέπουσαν.

tendency to haze the orb of the sun presents an unusual colour, slightly inclining to red or else to black. Springs of water generally dry up; blasts of wind sometimes swoop upon the land and overturn the trees; occasionally great flames dart across the sky; the shapes of stars too appear such as have never been witnessed before, producing consternation in those that witness them; furthermore there is a violent rumbling of winds beneath the earth—these and many other warnings is the god wont to send before violent earthquakes occur. The shock itself is not of one fixed type, but the original inquirers into such matters and their pupils have been able to discover the following forms of earthquake. The mildest form—that is, if such a calamity admits of mitigation—is when there coincides with the original shock, which levels the buildings with the ground, a shock in the opposite direction, counteracting the first and raising up the buildings already knocked over. In this form of earthquake pillars may be seen righting themselves which have been almost entirely uprooted, split walls coming together to their original position; beams, dislocated by the shock, go back to their places, and likewise channels, and such-like means of furthering the flow of water, have their cracks cemented better than they could be by human craftsmen. Now the second form of earthquake brings destruction to anything liable to it, and it

² The MSS. have ὑφῆγησις.

³ προύργου has been suggested.

⁴ The MSS. have ή after μᾶλλον. If it is kept, read τέκτονες.

PAUSANIAS: DESCRIPTION OF GREECE

- τέρων φέρει καί, ἐφ' ὅ τι ἀν βάλῃ τὴν ὄρμην,
 ἀνέκλινεν αὐτίκα τοῖς ἐς πολιορκίαν μηχανήμασιν
 11 ὁμοίως. τὸν δὲ αὐτῶν ὀλεθριώτατον τοιῷδέ τινι
 ἐθέλουσιν εἰκάζειν, τὸ ἐντὸς τοῦ ἀνθρώπου πνεῦμα
 εἰ συνεχεῖ πυρετῷ πυκνότερόν τε καὶ ὑπὸ πολλῆς
 ἄνω τῆς βίας ὡθοῦτο· τοῦτο δὲ ἀλλαχοῦ τε τοῦ
 σώματος ἐπισημαίνει καὶ ἐν ταῖς χερσὶν ὑπὸ¹
 ἔκάτερον μάλιστα τὸν καρπόν. κατὰ ταύτα οὖν
 καὶ τὸν σεισμὸν εὐθὺν ὑποδύεσθαι τῶν οἰκοδομη-
 μάτων καὶ θεμέλια ἀναπάλλειν φασὶν αὐτόν,¹
 καθότι καὶ τὰ ἔργα² τῶν σφαλάκων ἐκ μυχοῦ
 τῆς γῆς ἀναπέμπεται· μόνη τε ἡ τοιαύτη κίνησις
 οὐδὲ τοῦ οἰκισθῆναι ποτε ὑπολείπει σημεῖα ἐν
 12 τῇ γῇ. τότε δὲ ἵδεαν μὲν ταύτην ἐπὶ τῇ Ἐλίκη
 τοῦ σεισμοῦ τὴν ἐς τὸ ἔδαφος ἀνακινοῦσαν, σὺν
 δὲ αὐτῇ καὶ ἄλλο πῆμα τοιόνδε οἱ ἐπιγε-
 νέσθαι φασὶν ὥρᾳ χειμῶνος. ἐπῆλθε γάρ
 σφισιν ἐπὶ πολὺ τῆς χωρας ἡ θάλασσα καὶ τὴν
 Ἐλίκην περιέλαβεν ἐν κύκλῳ πᾶσαν· καὶ δὴ καὶ
 τὸ ἄλσος τοῦ Ποσειδῶνος ἐπὶ τοσοῦτον ἐπέσχεν
 ὁ κλύδων ὡς τὰ ἄκρα τῶν δένδρων σύνοπτα εἶναι
 μόνον. σείσαντος δὲ ἔξαίφνης τοῦ θεοῦ καὶ ὁμοῦ
 τῷ σεισμῷ τῆς θαλάσσης ἀναδραμούσης, καθείλ-
 13 κυσεν αὕτανδρον τὸ κῦμα τὴν Ἐλίκην. τοιοῦτο
 γε δὴ κατέλαβεν, ἔτερον τὴν ἵδεαν, ἐν Σιπύλῳ
 πόλιν ἐς χάσμα ἀφανισθῆναι.³ ἐξ ὅτου δὲ⁴
 κατεάγη τοῦ ὄρους, ὕδωρ αὐτόθεν ἐρρύη, καὶ
 λίμνη τε ὄνομαζομένη Σαλόνη τὸ χάσμα ἐγένετο
 καὶ ἐρείπια πόλεως δῆλα ἦν ἐν τῇ λίμνῃ, πρὶν ἡ

¹ Should we read αὐτῶν?

² Madvig suggests ἔρνη.

³ The MSS. reading is very harsh, and there is probably deep-seated corruption.

throws over at once, as it were by a battering-ram, whatever meets the force of its impact. The most destructive kind of earthquake the experts are wont to liken to the symptoms of a man suffering from a non-intermittent fever, the breathing of such a patient being rapid and laboured. There are symptoms of this to be found in many parts of the body, especially at each wrist. In the same way, they say, the earthquake dives directly under buildings and shakes up their foundations, just as molehills come up from the bowels of the earth. It is this sort of shock alone that leaves no trace on the ground that men ever dwelt there. This was the type of earthquake, they say, that on the occasion referred to levelled Helice to the ground, and that it was accompanied by another disaster in the season of winter. The sea flooded a great part of the land, and covered up the whole of Helice all round. Moreover, the tide was so deep in the grove of Poseidon that only the tops of the trees remained visible. What with the sudden earthquake, and the invasion of the sea that accompanied it, the tidal wave swallowed up Helice and every man in it. A similar fate, though different in type,¹ came upon a city on Mount Sipylus, so that it vanished into a chasm. The mountain split, water welled up from the fissure, and the chasm became a lake called Saloë. The ruins of the city were to be seen in the lake,

¹ Perhaps we should delete the commas at *κατέλαβεν* and *ἰδέαν*, take *ἔτερον* to mean “a second,” and construe *τὴν ἰδέαν* with *τοιοῦτο*; “another, similar in type.”

⁴ After δὲ the MSS. have ἡ ἰδέα.

PAUSANIAS: DESCRIPTION OF GREECE

τὸ ὕδωρ ἀπέκρυψεν αὐτὰ τοῦ χειμάρρου. σύνοπτα δὲ καὶ Ἐλίκης ἐστὶ τὰ ἔρείπια, οὐ μὴν ἔτι γε ὁμοίως, ἀτε ὑπὸ τῆς ἄλμης λελυμασμένα.

XXV. Τὸ δὲ τοῦ Ἰκεσίου μήνιμα πάρεστι μὲν τοῖς ἐς τὴν Ἐλίκην, πάρεστι δὲ καὶ ἄλλοις διδαχθῆναι πολλοῖς ως ἐστιν ἀπαραίτητον· φαίνεται δὲ καὶ ὁ θεὸς παραινῶν ὁ ἐν Δωδώνῃ νέμειν ἐς ίκέτας αἰδῶ. Ἀθηναίοις γὰρ ἐπὶ ἡλικίας μάλιστα τῆς Ἀφείδαντος ἀφίκετο παρὰ τοῦ ἐν Δωδώνῃ Διὸς τὰ ἔπη τάδε·

φράζεο δ' "Αρειόν τε πάγον βωμούς τε θυώδεις
Εὔμενίδων, ὅθι χρὴ Λακεδαιμονίους σ' ίκετεῦσαι
δουρὶ πιεζομένους. τοὺς μὴ σὺ κτεῖνε σιδήρῳ,
μηδ' ίκέτας ἀδικεῖν· ίκέται δ' ιεροί τε καὶ
άγνοι.

- 2 ταῦτα "Ελλησιν ἥλθεν ἐς μνήμην, ὅτε ἀφίκοντο ἐπὶ Ἀθήνας Πελοποννήσιοι, τότε Κόδρου τοῖς Ἀθηναίοις τοῦ Μελάνθου βασιλεύοντος. ὁ μὲν δὴ ἄλλος στρατὸς τῶν Πελοποννησίων ἀπεχώρησεν ἐκ τῆς Ἀττικῆς, ἐπειδὴ ἐπύθοντο τοῦ Κόδρου τὴν τελευτὴν καὶ ὅντινα ἐγένετο αὐτῷ τρόπον· οὐ γὰρ εἶναι νίκην ἔτι σφίσι κατὰ τὸ ἐκ Δελφῶν μάντευμα ἥλπιζον. Λακεδαιμονίων δὲ ἄνδρες γενόμενοι μὲν ἐντὸς τείχους λανθάνουσιν ἐν τῇ νυκτὶ, ἀμα δὲ ἡμέρᾳ τούς τε ἑαυτῶν ἀπεληλυθότας αἰσθάνονται καὶ ἀθροιζομένων ἐπ' αὐτοὺς τῶν Ἀθηναίων καταφεύγουσιν ἐς τὸν "Αρειον πάγον καὶ ἐπὶ τῶν θεῶν αἱ Σεμναὶ
- 3 καλοῦνται τοὺς βωμούς. Ἀθηναῖοι δὲ τότε μὲν διδόασι τοῖς ίκέταις ἀπελθεῖν ἀξημίοις, χρόνῳ δὲ ὑστερον αὐτοὶ οἱ ἔχοντες τὰς ἀρχὰς διέφθειραν

until the water of the torrent hid them from view. The ruins of Helice too are visible, but not so plainly now as they were once, because they are corroded by the salt water.

XXV. The disaster that befell Helice is but one of the many proofs that the wrath of the God of Suppliants is inexorable. The god at Dodona too manifestly advises us to respect suppliants. For about the time of Apheidas the Athenians received from Zeus of Dodona the following verses:—

Consider the Areopagus, and the smoking altars
Of the Eumenides, where the Lacedaemonians are
to be thy suppliants,
When hard-pressed in war. Kill them not with
the sword,
And wrong not suppliants. For suppliants are
sacred and holy.

The Greeks were reminded of these words when Peloponnesians arrived at Athens at the time when the Athenian king was Codrus, the son of Melanthus. Now the rest of the Peloponnesian army, on learning of the death of Codrus and of the manner of it, departed from Attica, the oracle from Delphi making them despair of success in the future; but certain Lacedaemonians, who got unnoticed within the walls in the night, perceived at daybreak that their friends had gone, and when the Athenians gathered against them, they took refuge in the Areopagus at the altars of the goddesses called August. On this occasion the Athenians allowed the suppliants to go away unharmed, but subsequently the magistrates themselves put to death the suppliants of Athena,

PAUSANIAS: DESCRIPTION OF GREECE

- τῆς Ἀθηνᾶς ἵκέτας τῶν Κύλων ὁμοῦ τὴν ἀκρόπολιν κατειληφότων· καὶ αὐτοί τε οἱ ἀποκτείναντες ἐνομίσθησαν καὶ οἱ ἔξ ἐκείνων ἐναγεῖς τῆς θεοῦ. Λακεδαιμονίοις δέ, ἀποκτείνασι καὶ τούτοις ἄνδρας ἐσ τὸ ιερὸν καταπεφευγότας τὸ ἐπὶ Ταινάρῳ τοῦ Ποσειδῶνος, οὐ μετὰ πολὺ ἐσείσθη σφίσιν ἡ πόλις συνεχεῖ τε ὁμοῦ καὶ ἴσχυρῷ τῷ σεισμῷ, ὥστε οἰκίαν μηδεμίαν τῶν ἐν Λακεδαιμονίοις ἄντισχεῖν. ἐγένετο δὲ τῆς Ἐλίκης ἀπώλεια Ἀστείου μὲν Ἀθήνησιν ἔτι ἄρχοντος, τετάρτῳ δὲ ἔτει τῆς πρώτης ὀλυμπιάδος ἐπὶ ταῖς ἑκατόν, ἦν Δάμων Θούριος ἐνίκα τὸ πρώτον. Ἐλικαέων δὲ οὐκέτι ὅντων νέμονται τὴν χώραν οἱ Αἰγιεῖς.
- 5 Μετὰ δὲ Ἐλίκην ἀποτραπήσῃ τε ἀπὸ θαλάσσης ἐσ δεξιὰν καὶ ἥξεις ἐσ πόλισμα Κερύνειαν· φύκισται δὲ ὑπὲρ τὴν λεωφόρον ἐν ὄρει, καὶ οἱ τὸ ὄνομα ἡ δυνάστης ἐπιχώριος ἡ ὁ Κερυνίτης ποταμὸς πεποίηκεν, ὃς ἔξ Ἀρκαδίας καὶ ὄρους Κερυνείας ρέων Ἀχαιοὺς τοὺς ταύτη παρέξεισι. παρὰ τούτους σύνοικοι Μυκηναῖοι κατὰ συμφορὰν ἀφίκοντο ἐκ τῆς Ἀργολίδος. Μυκηναίοις γὰρ τὸ μὲν τεῖχος ἀλῶναι κατὰ τὸ ἴσχυρὸν οὐκ 6 ἐδύνατο ὑπὸ Ἀργείων, ἐτετείχιστο γὰρ κατὰ ταύτα τῷ ἐν Τίρυνθι ὑπὸ τῶν Κυκλώπων καλούμένων, κατὰ ἀνάγκην δὲ ἐκλείπουσι Μυκηναῖοι τὴν πόλιν ἐπιλειπόντων σφᾶς τῶν σιτίων, καὶ ἄλλοι μέν τινες ἐσ Κλεωνὰς ἀποχωροῦσιν ἐξ αὐτῶν, τοῦ δήμου δὲ πλέον μὲν ἥμισυ ἐσ Μακεδονίαν καταφεύγουσι παρὰ Ἀλέξανδρον, φέ Μαρδόνιος ὁ Γωβρύου τὴν ἀγγελίαν ἐπίστευσεν ἐσ Ἀθηναίους ἀπαγγεῖλαι· ὁ δὲ ἄλλος δῆμος ἀφίκοντο ἐσ τὴν Κερύνειαν, καὶ δυνατωτέρα τε ἡ

when Cylon and his supporters had seized the Acropolis. So the slayers themselves and also their descendants were regarded as accursed to the goddess. The Lacedaemonians too put to death men who had taken refuge in the sanctuary of Poseidon at Taenarum. Presently their city was shaken by an earthquake so continuous and violent that no house in Lacedaemon could resist it. The destruction of Helice occurred while Asteius was still archon at Athens, in the fourth year of the hundred and first Olympiad, whereat Damon of Thurii was victorious for the first time. As none of the people of Helice were left alive, the land is occupied by the people of Aegium.

After Helice you will turn from the sea to the right and you will come to the town of Ceryneia. It is built on a mountain above the high road, and its name was given to it either by a native potentate or by the river Cerynites, which, flowing from Arcadia and Mount Ceryneia, passes through this part of Achaia. To this part came as settlers Mycenaeans from Argolis because of a catastrophe. Though the Argives could not take the wall of Mycenae by storm, built as it was like the wall of Tiryns by the Cyclopes, as they are called, yet the Mycenaeans were forced to leave their city through lack of provisions. Some of them departed for Cleonae, but more than half of the population took refuge with Alexander in Macedonia, to whom Mardonius, the son of Gobryas, entrusted the message to be given to the Athenians.¹ The rest of the population came to Ceryneia, and the addition of the

¹ See Herodotus, viii. 136.

PAUSANIAS: DESCRIPTION OF GREECE

- Κερύνεια οἰκητόρων πλήθει καὶ ἐς τὸ ἔπειτα
 ἐγένετο ἐπιφανεστέρα διὰ τὴν συνοίκησιν τῶν
 7 Μυκηναίων· ἐν Κερυνείᾳ δὲ ἱερόν ἐστιν Εὔμενί-
 δων· ἴδρυσασθαι δὲ αὐτὸν Ὁρέστην λέγουσιν.
 ὃς δ' ἀν ἐνταῦθα ἡ αἴματι ἡ ἄλλῳ τῷ μιάσματι
 ἔνοχος ἦ καὶ ἀσεβῆς ἐσέλθη θέλων θεάσασθαι,
 αὐτίκα λέγεται δείμασιν ἔκτος τῶν φρενῶν
 γίνεσθαι· καὶ τοῦδε ἔνεκα οὐ τοῖς πᾶσιν ἡ
 ἐσοδος οὐδὲ ἐξ ἐπιδρομῆς ἐστι. τοῖς μεν δὴ
 ἀγάλμασι ξύλων εἰργασμένοις . . . μέγεθός
 εἰσιν οὐ μεγάλοι, κατὰ δὲ τὴν ἐσοδον ἐς τὸ ἱερὸν
 γυναικῶν εἰκόνες λίθου τέ εἰσιν εἰργασμέναι καὶ
 ἔχουσαι τέχνης εὖ ἐλέγοντο δὲ ὑπὸ τῶν ἐπι-
 χωρίων ιέρειαι ταῖς Εὔμενίσιν αἱ γυναικες
 γενέσθαι.
- 8 Ἐκ Κερυνείας δὲ ἐπανελθόντι ἐς τὴν λεωφόρον
 καὶ ὁδεύσαντι οὐκ ἐπὶ πολὺ δεύτερα ἐστιν ἐς
 Βοῦραν ἀποτραπέσθαι· θαλάσσης δὲ ἐν δεξιᾳ¹
 ἡ Βοῦρα ἐν ὅρει κεῖται. τεθῆναι δέ φασι τῇ
 πόλει τὸ ὄνομα ἀπὸ γυναικὸς Βούρας, θυγατέρα
 δ' αὐτὴν "Ιωνος τοῦ Ξούθου καὶ Ἐλίκης εἶναι.
 ὅτε δὲ Ἐλίκην ἐποίησεν ἄδηλον ἐξ ἀνθρώπων ὁ
 θεός, τότε καὶ τὴν Βοῦραν σεισμὸς ἐπέλαβεν
 ἵσχυρός, ὡς μηδὲ τὰ ἀγάλματα ἐν τοῖς ιεροῖς
 9 ὑπολειφθῆναι τὰ ἀρχαῖα. ὅποσοι δὲ τηνικαῦτα
 ἀποδημοῦντες ἦ στρατείας ἔνεκα ἔτυχον ἦ κατὰ
 πρόφασιν ἀλλοίαν, μόνοι τε οὗτοι Βουρέων
 ἐλείφθησαν καὶ αὐτοὶ τῆς Βούρας ἐγένοντο οἰκισ-
 ταί. ναὸς ἐνταῦθα Δῆμητρος, ὁ δὲ Ἀφροδίτης
 Διονύσου τέ ἐστι, καὶ ἄλλος Εἰλειθυίας· λίθου
 τοῦ Πεντελησίου τὰ ἀγάλματα, Ἀθηναίου δὲ ἔργα

¹ The MSS. here have καὶ.

Mycenaeans made Ceryneia more powerful, through the increase of the population, and more renowned for the future. In Ceryneia is a sanctuary of the Eumenides, which they say was established by Orestes. Whosoever enters with the desire to see the sights, if he be guilty of bloodshed, defilement or impiety, is said at once to become insane with fright, and for this reason the right to enter is not given to all and sundry. The images made of wood . . . they are not very large in size, and at the entrance to the sanctuary are statues of women, made of stone and of artistic workmanship. The natives said that the women are portraits of the former priestesses of the Eumenides.

On returning from Ceryneia to the high road, if you go along it for a short distance you may turn aside again to Bura, which is situated on a mountain to the right of the sea. It is said that the name was given to the city from a woman called Bura, who was the daughter of Ion, son of Xuthus, and of Helice. When the god wiped off Helice from the face of the earth, Bura too suffered a severe earthquake, so that not even the ancient images were left in the sanctuaries. The only Burians to survive were those who chanced to be absent at the time, either on active service or for some other reason, and these became the second founders of Bura. There is a temple here of Demeter, one of Aphrodite and Dionysus, and a third of Eileithyia. The images are of Pentelic marble, and were made by Eucleides of Athens.

PAUSANIAS: DESCRIPTION OF GREECE

Εύκλείδου· καὶ τῇ Δήμητρί ἐστιν ἐσθής. πεποίηται δὲ καὶ Ἰσιδὶ ἱερόν.

- 10 Καταβάντων δὲ ἐκ Βούρας ώς ἐπὶ θάλασσαν ποταμός τε Βουραικὸς ὄνομαζόμενος καὶ Ἡρακλῆς οὐ μέγας ἐστὶν ἐν σπηλαίῳ· ἐπίκλησις μὲν καὶ τούτου Βουραικός, μαντείας δὲ [ἐπὶ¹] πίνακι τε καὶ ἀστραγάλοις ἔστι λαβεῖν. εὑχεται μὲν γὰρ πρὸ τοῦ ἀγάλματος ὁ τῷ θεῷ χρωμένος, ἐπὶ δὲ τῇ εὐχῇ λαβὼν ἀστραγάλους—οἱ δὲ ἄφθονοι παρὰ τῷ Ἡρακλεῖ κείνται—τέσσαρας ἀφίσιν ἐπὶ τῆς τραπέζης· ἐπὶ δὲ παντὶ ἀστραγάλων² σχήματι γεγραμμένα ἐν πίνακι ἐπίτηδες ἐξήγησιν ἔχει τοῦ σχήματος. σταδίων ἐπὶ τὸν Ἡρακλέα ώς τριάκοντα ἔξ 'Ελίκης ὁδὸς ἡ εὐθεῖά ἐστι. προελθόντι δὲ ἀπὸ τοῦ Ἡρακλέους ποταμὸς ἐς θάλασσαν ἐκδίδωσιν ἀέναος ἔξ ὅρους Ἀρκαδικοῦ κατερχόμενος, ὄνομα δὲ αὐτῷ τε³ τῷ ποταμῷ Κράθις καὶ ἐνθα αἱ πηγαὶ τοῦ ποταμοῦ τῷ ὅρει· ἀπὸ ταύτης τῆς Κράθιδος καὶ πρὸς Κρότωνι τῇ
- 11 ἐν Ἰταλίᾳ ποταμὸς ὄνομα ἔσχηκε. πρὸς δὲ τῇ Ἀχαικῇ Κράθιδι Ἀχαιῶν ποτε φέρετο Αἴγαι πόλις· ἐκλειφθῆναι δὲ αὐτὴν ἀνὰ χρόνον ὑπὸ ἀσθενείας λέγουσι. τούτων δὲ καὶ Ὁμηρος τῶν Αἰγῶν ἐν "Ἡρας λόγοις ἐποιήσατο μνήμην,
- 12

¹ The MSS. have ὑπδ.

² ἀστραγάλῳ MSS. : ἀστραγάλου Spiro : ἀστραγάλων Emper.

³ καὶ MSS. : τε Bekker.

¹ This means either that the other images were undraped or that for Demeter raiment was kept in the temple for solemn occasions.

² I am very uncertain about the meaning of this passage. Frazer's note shows that divination by dice usually took the

There is drapery for Demeter.¹ Isis too has a sanctuary.

On descending from Bura towards the sea you come to a river called Buraicus, and to a small Heracles in a cave. He too is surnamed Buraicus, and here one can divine by means of a tablet and dice. He who inquires of the god offers up a prayer in front of the image, and after the prayer he takes four dice, a plentiful supply of which are placed by Heracles, and throws them upon the table. For every figure made by the dice there is an explanation expressly written on the tablet.² The straight road from Helice to the Heracles is about thirty stades. Going on from the Heracles you come to the mouth of a river that descends from a mountain in Arcadia and never dries up. The river itself is called the Crathis, which is also the name of the mountain where the river has its source. From this Crathis the river too by Crotona in Italy has been named. By the Achaean Crathis once stood Aegae, a city of the Achaeans. In course of time, it is said, it was abandoned because its people were weak.³ This Aegae is mentioned by Homer in Hera's speech :—⁴

form of interpreting the sequences of numbers obtained by throwing several dice on to a board. This cannot be the meaning here, as *σχῆμα* can hardly denote a number on the face of a die, and in any case *ἐξήγησιν τοῦ σχήματος* must mean "explanation of the shape." I have accordingly adopted the emendation *ἀστραγάλων*, but *ἐπίτηδες* seems to have no point. Frazer, reading apparently *ἐπὶ δὲ παντὶ ἀστραγάλῳ σχῆμα τι κ.τ.έ.*, translates: "Each die has a certain figure marked upon it, and the meaning of each figure is explained on the tablet."

³ Probably because the population declined. It is just possible that the site became unhealthy. The word *ἀσθένεια* admits of either interpretation. ⁴ *Iliad*, viii. 203.

PAUSANIAS: DESCRIPTION OF GREECE

οἱ δέ τοι εἰς Ἐλίκην τε καὶ Αἴγας δῶρ' ἀνάγουσι,

δῆλον ὡς γέρα τοῦ Ποσειδῶνος ἐπ' ἵσης ἔν τε
 13 Ἐλίκη καὶ ἐν ταῖς Αἴγαις ἔχοντος. οὐ πολὺ δὲ
 ἀπωτέρω Κράθιδος σῆμά τε ἐν δεξιᾷ τῆς ὁδοῦ
 καὶ ἄνδρα εὑρήσεις ἐπὶ τῷ μνήματι ἵππῳ παρεστῶτα, ἀμυδρὰν γραφήν. ὁδὸς δὲ ἀπὸ τοῦ τάφου
 σταδίων ὅσον τριάκοντα ἐπὶ τὸν καλούμενον
 Γαῖον. Γῆς δὲ ιερόν ἐστιν ὁ Γαῖος ἐπίκλησιν
 Εὔρυστέρνου, ξόανον δὲ τοῖς μάλιστα ὁμοίως
 ἐστὶν ἀρχαῖον. γυνὴ δὲ ἡ ἀεὶ τὴν ιερωσύνην
 λαμβάνοντα ἀγιστεύει μὲν τὸ ἀπὸ τούτου, οὐ
 μὴν οὐδὲ τὰ πρότερα ἔσται πλέον ἢ ἐνὸς ἀνδρὸς
 ἐς πεῖραν ἀφιγμένη. πίνουσαι δὲ αἷμα ταύρου
 δοκιμάζονται· ἡ δ' ἀν αὐτῶν τύχη μὴ ἀληθεύουσα, αὐτίκα ἐκ τούτου τὴν δίκην ἔσχεν.
 ἦν δὲ ὑπὲρ τῆς ιερωσύνης ἀφίκωνται γυναικες
 ἐς ἀμφισβήτησιν πλέονες, ἡ τῷ κλήρῳ λαχοῦσα
 προτετίμηται.

XXVI. Ἐς δὲ τὸ ἐπίνειον τὸ Αἴγειρατῶν—
 ὄνομα τὸ αὐτὸ οὐ τε πόλις καὶ τὸ ἐπίνειον
 ἔχει—, ἐς οὖν τὸ ἐπίνειον Αἴγειρατῶν δύο καὶ
 ἐβδομήκοντα ἀπὸ τοῦ κατὰ τὴν ὁδὸν τὴν Βουραικήν εἰσιν Ἡρακλέους στάδιοι. ἐπὶ θαλάσσῃ
 μὲν δὴ Αἴγειράταις οὐδέν ἐστιν ἐς μνήμην, ὁδὸς
 δὲ ἐκ τοῦ ἐπινείου δύο σταδίων καὶ δέκα ἐς τὴν
 2 ἄνω πόλιν. Ὁμήρου δὲ ἐν τοῖς ἐπεσιν Ἄπερησίᾳ
 ὠνόμασται· τὸ δὲ ὄνομα τὸ νῦν ἐγένετο Ἰώνων
 ἔτι οἰκούντων,¹ ἐγένετο δὲ ἐπ' αἰτίᾳ τοιάδε. Σικυωνίων ἀφίξεσθαι στρατὸς ἐμελλεν αὐτοῖς
 πολέμιος ἐς τὴν γῆν· οἱ δὲ—οὐ γὰρ ἐδόκουν

They bring thee gifts up to Helice and to Aegae. Hence it is plain that Poseidon was equally honoured at Helice and at Aegae. At no great distance from the Crathis you will find a tomb on the right of the road, and on the tombstone a man standing by the side of a horse; the colours of the painting have faded. From the grave it is a journey of about thirty stades to what is called the Gaeüs, a sanctuary of Earth surnamed Broadbosomed, whose wooden image is one of the very oldest. The woman who from time to time is priestess henceforth remains chaste, and before her election must not have had intercourse with more than one man. The test applied is drinking bull's blood. Any woman who may chance not to speak the truth is immediately punished as a result of this test. If several women compete for the priesthood, lots are cast for the honour.

XXVI. To the port of Aegeira, which has the same name as the city, it is seventy-two stades from the Heracles that stands on the road to Bura. The coast town of Aegeira presents nothing worth recording; from the port to the upper city is twelve stades. Homer in his poem calls the city Hyperesia.¹ Its present name was given it while the Ionians were still dwelling there, and the reason for the name was as follows. A hostile army of Sicyonians was about to invade their territory. As they thought them-

¹ *Iliad*, ii. 573

¹ ἔτι οἰκούντων Schubart: ἐποικούντων MSS.

PAUSANIAS: DESCRIPTION OF GREECE

ἀξιόμαχοι τοῖς Σικυωνίοις εἶναι—ἀθροίζουσιν
αἰγας, ὅπόσαι σφίσιν ἥσαν ἐν τῇ χώρᾳ, συλ-
λέξαντες δὲ ἔδησαν πρὸς τοῖς κέρασιν αὐτῶν
δᾶδας, καὶ ὡς πρόσω νυκτὸς ἦν, ἐξάπτουσι τὰς
3 δᾶδας. Σικυώνιοι δὲ—ἴέναι γὰρ συμμάχους τοῖς
'Τπερησιεῦσιν ἥλπιζον καὶ εἶναι τὴν φλόγα ἐκ
τοῦ ἐπικουρικοῦ πυρός—οἱ μὲν οἴκαδε ἐπανήρ-
χοντο, 'Τπερησιεῖς δὲ τῇ τε πόλει τὸ δύνομα τὸ
νῦν μετέθεντο ἀπὸ τῶν αἰγῶν, καὶ καθότι αὐτῶν
ἡ καλλίστη καὶ ἡγουμένη τῶν ἄλλων ὥκλασεν,
'Αρτέμιδος 'Αγροτέρας ἐποιήσαντο ἱερόν, τὸ
σόφισμα ἐς τοὺς Σικυωνίους οὐκ ἄνευ τῆς
4 'Αρτέμιδός σφισιν ἐπελθεῖν νομίζοντες. οὐ μὴν
καὶ αὐτίκα γε ἐξενίκησεν Αἴγειραν ἀντὶ 'Τπε-
ρησίας καλεῖσθαι, ἐπεὶ κατ' ἐμὲ ἥσαν ἔτι οἱ
'Ορεὸν τὴν ἐν Εὐβοίᾳ τῷ ὄνόματι 'Εστίαιαν
ἐκάλουν τῷ ἀρχαίῳ. παρείχετο δὲ ἡ Αἴγειρα
ἐς συγγραφὴν ἱερὸν Διὸς καὶ ἄγαλμα καθήμενον
λίθου τοῦ Πεντελησίου, 'Αθηναίου δὲ ἔργον
Εὐκλείδου. ἐν τούτῳ τῷ ἱερῷ καὶ 'Αθηνᾶς
ἄγαλμα ἔστηκε· πρόσωπόν τε καὶ ἄκραι χεῖρες
ἐλέφαντος καὶ οἱ πόδες, τὸ δὲ ἄλλο ξόανον
χρυσῷ τε ἐπιπολῆς διηνθισμένον ἔστι καὶ φαρ-
5 μάκοις. 'Αρτέμιδός τε ναὸς καὶ ἄγαλμα τέχνης
τῆς ἐφ' ἡμῶν ἱεράται δὲ παρθένος, ἔστ' ἀν ἐς
ώραν ἀφίκηται γάμου. ἔστηκε δὲ καὶ ἄγαλμα
ἐνταῦθα ἀρχαῖον, 'Ιφιγένεια ἡ 'Αγαμέμνονος, ὡς
οἱ Αἴγειράται φασιν· εἰ δὲ ἀληθῆ λέγουσιν οὗτοι,
δῆλός ἔστιν ἐξ ἀρχῆς 'Ιφιγενείᾳ ποιηθεὶς ὁ ναός.
6 ἔστι καὶ 'Απόλλωνος ἱερὸν ἐς τὰ μάλιστα
ἀρχαῖον τό τε ἱερὸν αὐτὸ καὶ ὅπόσα ἐν τοῖς
ἀετοῖς, ἀρχαῖον δὲ καὶ τοῦ θεοῦ τὸ ξόανον,

selves no match for the Sicyonians, they collected all the goats they had in the country, and gathering them together they tied torches to their horns, and when the night was far advanced they set the torches alight. The Sicyonians, suspecting that allies were coming to the help of the Hyperesians, and that the flames came from their fires, set off home again. The Hyperesians gave their city its present name of Aegeira from the goats (*aiges*), and where the most beautiful goat, which led the others, crouched, they built a sanctuary of Artemis the Huntress, believing that the trick against the Sicyonians was an inspiration of Artemis. The name Aegeira, however, did not supersede Hyperesia at once, just as even in my time there were still some who called Oreüs in Euboea by its ancient name of Hestiaeа. The sights of Aegeira worth recording include a sanctuary of Zeus with a sitting image of Pentelic marble, the work of Eucleides the Athenian. In this sanctuary there also stands an image of Athena. The face, hands and feet are of ivory, the rest is of wood, with ornamentation of gilt work and of colours. There is also a temple of Artemis, with an image of the modern style of workmanship. The priestess is a maiden, who holds office until she reaches the age to marry. There stands here too an ancient image, which the folk of Aegeira say is Iphigeneia, the daughter of Agamemnon. If they are correct, it is plain that the temple must have been built originally for Iphigeneia. There is also a sanctuary of Apollo; the sanctuary itself, with the sculptures on the pediments, are very old; the wooden image of the god also is old, the figure being nude and of

PAUSANIAS: DESCRIPTION OF GREECE

γυμνός, μεγέθει μέγας· τὸν ποιήσαντα δὲ εἶχεν
οὐδεὶς τῶν ἐπιχωρίων εἰπεῖν· ὅστις δὲ ἥδη τὸν
Ἡρακλέα τὸν ἐν Σικυῶνι ἔθεάσατο, τεκμαίροιτο
ἀν καὶ ἐν Αἴγειρᾳ τὸν Ἀπόλλωνα ἔργον εἶναι
7 τοῦ αὐτοῦ Φλιασίου Λαφάους. Ἀσκληπιοῦ δὲ
ἀγάλματα ὄρθα ἐστιν ἐν ναῷ καὶ Σαράπιδος
ἐτέρῳθι καὶ Ἰσιδος, λίθου καὶ ταῦτα Πεντελη-
σίου. τὴν δὲ Οὐρανίαν σέβουσι μὲν τὰ μάλιστα,
ἐσελθεῖν δὲ ἐς τὸ ιερὸν οὐκ ἔστιν ἀνθρώποις.
θεοῦ δὲ ἦν Συρίαν ἐπονομάζουσιν, ἐς ταύτης τὸ
ιερὸν ἐσίασιν ἐν ἡμέραις ρήταις, ἄλλα τε ὅσα
νομίζουσι προκαθαριεύσαντες καὶ ἐς τὴν δίαιταν.
8 οἶδα καὶ οἰκημα ἐν Αἴγειρᾳ θεασάμενος· ἄγαλμα
ἥν ἐν τῷ οἰκήματι Τύχης, τὸ κέρας φέρουσα τὸ
Ἀμαλθείας· παρὰ δὲ αὐτὴν Ἐρως πτερὰ ἔχων
ἔστιν, ἐθέλει δὲ σημαίνειν ὅτι ἀνθρώποις καὶ τὰ
ἐς ἔρωτα τύχῃ μᾶλλον ἡ ὑπὸ κάλλους κατορ-
θοῦται. ἐγὼ μὲν οὖν Πινδάρου τά τε ἄλλα
πείθομαι τῇ ὡδῇ καὶ Μοιρῶν τε εἶναι μίαν τὴν
9 Τύχην καὶ ὑπέρ τὰς ἀδελφάς τι ἰσχύειν· ἐν
Αἴγειρᾳ δὲ ἐν τούτῳ τῷ οἰκήματι ἀνήρ τε ἥδη
γέρων ἵσα καὶ ὀδυρόμενος καὶ γυναικες τρεῖς
ἀφαιρούμεναι ψέλιά εἰσι καὶ ἵσοι νεανίσκοι ταῖς
γυναιξί, ἐνδεδυκώς δὲ θώρακα εἰς.¹ τοῦτόν φασιν
Ἀχαιοῖς γενομένου πολέμου μαχεσάμενον ἀνδρειό-
τατα Αἴγειρατῶν τελευτῆσαι, καὶ αὐτοῦ τὸν
θάνατον οἱ λοιποὶ τῶν ἀδελφῶν οἴκαδε ἀπήγ-
γειλαν· καὶ τοῦδε ἔνεκα αἴ τε ἀδελφαὶ διὰ τὸ
ἐπ' αὐτῷ πένθος ἀποκοσμοῦνται καὶ τὸν πατέρα

¹ The MSS. have θώρακα. ἐς: the emendation is due to Madvig.

colossal size. None of the inhabitants could give the name of the artist, but anyone who has already seen the Heracles at Sicyon would be led to conjecture that the Apollo in Aegeira was also a work of the same artist, Laphaës the Phliasian. There are in a temple standing images of Asclepius, and elsewhere images of Serapis and of Isis, these too being of Pentelic marble. They worship most devoutly the Heavenly Goddess, but human beings must not enter her sanctuary. But into the sanctuary of the goddess they surname Syrian they enter on stated days, but they must submit beforehand to certain customary purifications, especially in the matter of diet. I remember observing at Aegeira a building in which was an image of Fortune carrying the horn of Amaltheia. By her side is a winged Love, the moral of which is that even success in love depends for mankind on fortune rather than on beauty. Now I am in general agreement with Pindar's ode, and especially with his making Fortune one of the Fates, and more powerful than her sisters.¹ In this building at Aegeira is also an old man in the attitude of a mourner, three women taking off their bracelets, and likewise three lads, with a man wearing a breastplate. They say that in a war of the Achaeans this last man fought more bravely than any other soldier of Aegeira, but was killed. His surviving brothers carried home the news of his death, and therefore in mourning for him his sisters are discarding their ornaments, and

¹ *Frag.* 41 (Schroeder).

PAUSANIAS: DESCRIPTION OF GREECE

ἐπονομάζουσιν οἱ ἐπιχώριοι Συμπαθῆ, ἄτε ἐλεεινὸν
καὶ ἐν τῇ εἰκόνι.

- 10 'Οδὸς δὲ ἔξ Αἴγειρας εὐθεῖα ἀπὸ τοῦ ιεροῦ τοῦ Διὸς διά τε ὄρῶν καὶ ἀνάντης ἐστί· μῆκος μὲν οὖν τῆς ὁδοῦ τεσσαράκοντά εἰσι στάδιοι, ἄγει δὲ ἐς Φελλόην, πόλισμα οὐκ ἐπιφανές, ὃ οὐδὲ¹ ἀεὶ φέρεται καὶ Ιώνων ἔτι ἔχοντων τὴν γῆν. τὰ δὲ περὶ τὴν Φελλόην ἐς φυτείαν ἀμπέλων ἐστὶν ἐπιτήδεια· καὶ ὅσα πετρώδη τῆς χώρας, δρῦς τέ εἰσι καὶ θηρία, ἔλαφοι καὶ ὑς ἄγριοι·
- 11 εἰ δέ τινα τῶν ἐν "Ελλησι πολισματίων ἀφθόνῳ καταρρεῖται τῷ ὕδατι, ἀριθμεῖν καὶ τὴν Φελλόην ἐστιν ἐν τούτοις. Θεῶν δὲ ιερὰ Διονύσου καὶ Ἀρτέμιδός ἐστιν· ἡ μὲν χαλκοῦ πεποίηται, βέλος δὲ ἐκ φαρέτρας λαμβάνουσα· τῷ Διονύσῳ δὲ ὑπὸ κινναβάρεως τὸ ἄγαλμά ἐστιν ἐπηνθισμένον. ἐς δὲ τὸ ἐπίνειον καταβâσιν ἔξ Αἴγειρας καὶ αὐθις ἐς τὰ πρόσω βαδίζουσιν ἐστιν ἐν δεξιᾷ τῆς ὁδοῦ τὸ ιερὸν τῆς Ἀγροτέρας, ἔνθα τὴν αἶγα ὀκλάσαι λέγουσιν.
- 12 Τῆς δὲ Αἴγειρατῶν ἔχονται Πελληνεῖς· πρὸς Σικυῶνος δὲ οὗτοι καὶ μοίρας τῆς Ἀργολίδος Ἀχαιῶν οἰκοῦσιν ἔσχατοι. τὸ δὲ ὄνομα ἐγένετο τῇ πόλει λόγῳ μὲν τῷ Πελληνέων ἀπὸ Πάλλαντος, τῶν Τιτάνων δὲ καὶ Πάλλαντα εἶναι λέγουσι, δόξῃ δὲ τῇ Ἀργείων ἀπὸ ἀνδρὸς Ἀργείου Πέλληνος· Φόρβαντος δὲ εἶναι τοῦ Τριόπα παῖδα
- 13 αὐτὸν λέγουσιν. Αἴγειρας δὲ ἐν τῷ μεταξὺ καὶ Πελλήνης πόλισμα ὑπήκοον Σικυωνίων Δονοῦσσα καλουμένη ἐγένετο μὲν ὑπὸ τῶν Σικυωνίων ἀνάσ-

¹ The MSS. have οὐδὲ ὡς ἀεὶ, or οὐδὲ ἀεὶ, without δ. Spiro conjectures τὸ δὲ ἀεὶ.

the natives call the father Sympathes, because even in the statue he is a piteous figure.

There is a straight road from the sanctuary of Zeus at Aegeira, passing through the mountains and steep. It is forty stades long, and leads to Phelloë, an obscure town, which was not always inhabited even when the Ionians still occupied the land.¹ The district round Phelloë is well suited for the growth of the vine; the rocky parts are covered with oaks, the home of deer and wild boars. You may reckon Phelloë one of the towns in Greece best supplied with flowing water. There are sanctuaries of Dionysus and of Artemis. The goddess is of bronze, and is taking an arrow from her quiver. The image of Dionysus is painted with vermillion. On going down from Aegeira to the port, and walking on again, we see on the right of the road the sanctuary of the Huntress, where they say the goat crouched.

The territory of Aegeira is bounded by that of Pellene, which is the last city of Achaia in the direction of Sicyon and the Argolid. The city got its name, according to the account of the Pellenians, from Pallas, who was, they say, one of the Titans, but the Argives think it was from Pellen, an Argive. And they say that he was the son of Phorbas, the son of Triopas. Between Aegeira and Pellene once stood a town, subject to the Sicyonians and called Donussa, which was laid waste by the Sicyonians;

¹ This rendering would be much more natural with *οὐδὲ* instead of *καὶ* before *'Ιώνων*. It is therefore likely that Spiro's suggestion should be adopted. This would give: "an obscure town, but one which has always been inhabited, even when the Ionians dwelt in the land."

PAUSANIAS: DESCRIPTION OF GREECE

τατος, μνημονεύειν δὲ καὶ Ὁμηρον ἐν καταλόγῳ τῶν σὺν Ἀγαμέμνονί φασιν αὐτῆς ποιήσαντα ἔπος

οἵ θ' Ἄπειροι τε καὶ αἰπεινὴν Δουνόεσσαν.

Πεισίστρατον δέ, ἡνίκα ἔπη τὰ Ὁμήρου διεσπασμένα τε καὶ ἄλλα¹ ἀλλαχοῦ μνημονευόμενα ἥθροιζε, τότε αὐτὸν Πεισίστρατον ἡ τῶν τινα ἑταίρων μεταποιῆσαι τὸ ὄνομα ὑπὸ ἀγνοίας.

14 ἔστι δὲ Ἀριστοναῦται Πελληνεῦσιν ἐπίνειον. ἐς τοῦτο ἐξ Λίγειρας τῆς ἐπὶ θαλάσσῃ σταδίων ἔστιν εἴκοσιν ὁδὸς καὶ ἑκατόν· ταύτης δὲ ἡμίσεια ἐς Πελλήνην ἀπὸ τοῦ ἐπινείου. ὄνομα δὲ Ἀριστοναύτας γενέσθαι τῷ ἐπινείῳ λέγουσιν, ὅτι καὶ ἐς τοῦτον τὸν λιμένα ώρμίσαντο οἱ πλεύσαντες ἐπὶ τῆς Ἀργούς.

XXVII. Πελληνεῦσι δὲ ἡ πόλις ἔστιν ἐπὶ λόφου κατὰ ἄκραν τὴν κορυφὴν ἐς ὁξὺ ἀνεστηκότος. τοῦτο μὲν δὴ ἀπότομον καὶ δι' αὐτό ἔστιν ἀοίκητον· τῷ δὲ χθαμαλωτέρῳ ἐπιπεπόλισται² σφισιν οὐ συνεχῆς ἡ πόλις, ἐς δὲ μοίρας νενεμημένη δύο ὑπὸ τῆς ἄκρας μεταξὺ ἀνεχούσης. ιόντων δὲ ἐς Πελλήνην ἄγαλμά ἔστιν Ἐρμοῦ κατὰ τὴν ὁδὸν, ἐπίκλησιν μὲν Δόλιος, εὐχὰς δὲ ἀνθρώπων ἔτοιμος τελέσαι· σχῆμα δὲ αὐτῷ τετράγωνον, γένεια τε ἔχει καὶ 2 ἐπὶ τῇ κεφαλῇ πῖλον³ εἰργασμένον. κατὰ δὲ τὴν ὁδὸν ἐς αὐτὴν τὴν πόλιν ἔστιν Ἀθηνᾶς λίθου μὲν ἐπιχωρίου ναός, ἐλέφαντος δὲ τὸ ἄγαλμα καὶ χρυσοῦ· Φειδίαν δὲ εἶναι τὸν

¹ ἄλλα was added by Schaefer.

² πεπόλισται MSS.: ἐπιπεπόλισται Hitzig.

it is mentioned, they say, in a verse of Homer¹ that occurs in the list of those who accompanied Agamemnon:—

And the men of Hyperesia and those of steep
Donoessa.

They go on to say that when Peisistratus collected the poems of Homer, which were scattered and handed down by tradition, some in one place and some in another, then either he or one of his colleagues perverted the name through ignorance. The port of Pellene is Aristonautae. Its distance from Aegeira on the sea is one hundred and twenty stades, and to Pellene from this port is half that distance. They say that the name of Aristonautae² was given to that port because it was one of the harbours into which the Argonauts entered.

XXVII. The city of Pellene is on a hill which rises to a sharp peak at its summit. This part then is precipitous, and therefore uninhabited, but on the lower slopes they have built their city, which is not continuous, but divided into two parts by the peak that rises up between. As you go to Pellene there is, by the roadside, an image of Hermes, who, in spite of his surname of Crafty, is ready to fulfill the prayers of men. He is of square shape and bearded, and on his head is carved a cap. On the way to the city, close up to it, is a temple of Athena, built of local stone, but the image is of ivory and gold. They say that Pheidias made it

¹ *Iliad*, ii. 573.

² The Greek word means “best sailors.”

³ It has been suggested to read εῦ before ἀργασμένοι.

PAUSANIAS: DESCRIPTION OF GREECE

εἰργασμένου φασὶ πρότερον ἔτι ἡ ἐν τῇ ἀκροπόλει τε αὐτὸν τῇ Ἀθηναίων καὶ ἐν Πλαταιαῖς ποιῆσαι τῆς Ἀθηνᾶς τὰ ἀγάλματα. λέγουσι δὲ οἱ Πελληνεῖς καὶ ἄδυτον τῆς Ἀθηνᾶς καθήκειν ἐς βάθος τῆς γῆς, εἶναι δὲ τὸ ἄδυτον τοῦτο ὑπὸ τοῦ ἀγάλματος τῷ βάθρῳ, καὶ τὸν ἀέρα ἐκ τοῦ ἄδυτον νότιον τε εἶναι καὶ δι' αὐτὸν τῷ ἐλέφαντι 3 ἐπιτήδειον. ὑπὲρ δὲ τὸν ναὸν τῆς Ἀθηνᾶς ἐστιν ἄλσος περιφοδομημένον τείχει Σωτείρας ἐπίκλησιν Ἀρτέμιδος, καὶ ὅμνύουσιν ἐπὶ μεγίστοις αὐτήν· ἔσοδός τε πλὴν τοῖς ἱερεῦσιν ἄλλῳ γε οὐδενὶ ἐστιν ἀνθρώπων. ἱερεῖς δὲ ἄνδρες τῶν ἐπιχωρίων εἰσὶ κατὰ δόξαν γένους μάλιστα αἴρούμενοι. τοῦ δὲ ἄλσους τῆς Σωτείρας ἱερὸν ἀπαντικρὺ Διονύσου Λαμπτήρος ἐστιν ἐπίκλησιν· τοῦτῳ καὶ Λαμπτήρια ἔορτὴν ἄγουσι, καὶ δᾶδας τε ἐς τὸ ἱερὸν κομίζουσιν ἐν νυκτὶ καὶ οἴνου 4 κρατήρας ἴστασιν ἀνὰ τὴν πόλιν πᾶσαν. ἐστι καὶ Ἀπόλλωνος Θεοξενίου Πελληνεῦσιν ἱερόν, τὸ δὲ ἄγαλμα χαλκοῦ πεποίηται· καὶ ἀγῶνα ἐπιτελοῦσι Θεοξένια τῷ Ἀπόλλωνι, τιθέντες ἀργύριον ἀθλα τῆς νίκης, καὶ ἄνδρες ἀγωνίζονται τῶν ἐπιχωρίων. πλησίον δὲ τοῦ Ἀπόλλωνος ναός ἐστιν Ἀρτέμιδος· τοξευούσης δὲ ἡ θεὸς παρέχεται σχῆμα. ὥκοδόμηται δὲ καὶ ἔλυτρον κρήνης ἐν τῇ ἀγορᾷ, καὶ λουτρά ἐστιν αὐτοῖς τὸ ὕδωρ τὸ ἐκ τοῦ θεοῦ, ἐπεί τοι πίνειν πηγαί σφισιν ὑπὸ τὴν πόλιν εἰσὶν οὐ πολλαί· τὸ δὲ χωρίον, ἔνθα αἱ πηγαί, Γλυκείας ὄνομάζουσι. 5 γυμνάσιον δὲ ἀρχαῖον ἐς ἐφήβων μάλιστα ἀνεῖται μελέτην· οὐδὲ ἐς τὴν πολιτείαν ἐγγραφῆναι πρότερον καθέστηκεν οὐδενὶ πρὶν ἀν ἐφηβεύσωσιν.

before he made the images of Athena on the Athenian acropolis and at Plataea. The people of Pellene also say that a shrine of Athena sinks deep into the ground, that this shrine is under the pedestal of the image, and that the air from the shrine is damp, and consequently good for the ivory. Above the temple of Athena is a grove, surrounded by a wall, of Artemis surnamed Saviour, by whom they swear their most solemn oaths. No man may enter the grove except the priests. These priests are natives, chosen chiefly because of their high birth. Opposite the grove of the Saviour is a sanctuary of Dionysus surnamed Torch. In his honour they celebrate a festival called the Feast of Torches, when they bring by night firebrands into the sanctuary, and set up bowls of wine throughout the whole city. There is also at Pellene a sanctuary of Apollo, the Strangers' God, and the image is made of bronze. They hold in honour of Apollo games that they call Theoxenia, with money as the prizes of victory, the competitors being the natives. Near the sanctuary of Apollo is a temple of Artemis, the goddess being represented in the attitude of shooting. In the market-place is built a tank, and for bathing they use rain-water, since for drinking there are a few springs beneath the city. The place where the springs are they name Glyceiae (*Sweet Springs*). There is an old gymnasium chiefly given up to the exercises of the youths. No one may be enrolled on the register of citizens before he has been on the register of

PAUSANIAS: DESCRIPTION OF GREECE

- ἐνταῦθα ἀνὴρ Πελληνεὺς ἔστηκε Πρόμαχος ὁ Δρυώνος, ἀνελόμενος παγκρατίου νίκας, τὴν μὲν Ὀλυμπίασι, τρεῖς δ' Ἰσθμίων καὶ Νεμέᾳ δύο· καὶ αὐτοῦ καὶ εἰκόνας ποιήσαντες οἱ Πελληνεῖς τὴν μὲν ἐς Ὀλυμπίαν ἀνέθεσαν, τὴν δὲ ἐν τῷ 6 γυμνασίῳ, λίθου ταύτην καὶ οὐ χαλκοῦ. λέγεται δὲ καὶ ως Κορινθίου συνεστῶτος πολέμου Πελληνεῦσιν ἀποκτείνειν ὁ Πρόμαχος πλείστους τῶν ἀντιτεταγμένων. λέγεται δὲ καὶ ως Πουλυδάμαντος τοῦ Σκοτουσσαίου κρατήσειν ἐν Ὀλυμπίᾳ· τὸν δὲ Πουλυδάμαντα δεύτερα τότε ἐς τὸν ἄγωνα ἀφίχθαι τὸν Ὀλυμπικὸν παρὰ βασιλέως τοῦ Περσῶν ἀνασωθέντα οἴκαδε. Θεσσαλοὶ δὲ ἡσηθῆναι Πουλυδάμαντα οὐχ ὅμολογοῦντες παρέχονται καὶ ἄλλα ἐς πίστιν καὶ ἐλεγεῖον ἐπὶ τῷ Πουλυδάμαντι.
- ὡς τροφὴ Πουλυδάμαντος ἀνικάτου Σκοτόεσσα.
- 7 Πελληνεῖς δ' οὖν Πρόμαχον τὰ μάλιστα ἄγουσιν ἐν τιμῇ. Χαίρωνα δὲ δύο ἀνελόμενον πάλης νίκας Ἰσθμικὰς¹ καὶ ἐν Ὀλυμπίᾳ τέσσαρας οὐδὲ ἀρχὴν ἐθέλουσιν ὄνομάζειν, ὅτι κατέλυσε πολιτείαν ἐμοὶ δοκεῖν τὴν ἐν Πελλήνῃ, δῶρον τὸ ἐπιφθονώτατον παρὰ Ἀλεξάνδρου τοῦ Φιλίππου λαβών, τύραννος πατρίδος τῆς αὐτοῦ καταστῆναι. ἔστι δὲ καὶ Εἰλειθυίας Πελληνεῦσιν ἱερόν· τοῦτο ἐν μοίρᾳ τῆς πόλεως τῇ ἐλάσσονί ἔστιν ἴδρυμένον. τὸ δὲ ὄνομαζόμενον Ποσείδιον τὰ μὲν ἀρχαιότερα ἦν δῆμος, ἔρημον δὲ ἐφ' ἡμῶν. ἔστι μὲν δὴ τὸ Ποσείδιον τοῦτο ὑπὸ τὸ γυμνάσιον, διαμεμένηκε

¹ Ἰσθμικὰς is not in the MSS., but was added by Boeckh.

youths. Here stands a man of Pellene called Promachus, the son of Dryon, who won prizes in the pancratium, one at Olympia, three at the Isthmus and two at Nemea. The Pellenians made two statues of him, dedicating one at Olympia and one in the gymnasium; the latter is of stone, not bronze. It is said too that when a war arose between Corinth and Pellene, Promachus killed a vast number of the enemy. It is said that he also overcame at Olympia Pulydamas of Scotusa, this being the occasion when, after his safe return home from the king of Persia, he came for the second time to compete in the Olympic games. The Thessalians, however, refuse to admit that Pulydamas was beaten; one of the pieces of evidence they bring forward is a verse about Pulydamas:—

Scotoessa, nurse of unbeaten Pulydamas.

Be this as it may, the people of Pellene hold Promachus in the highest honour. But Chaeron, who carried off two prizes for wrestling at the Isthmian games and four at the Olympian, they will not even mention by name. This I believe is because he overthrew the constitution of Pellene, and received from Alexander, the son of Philip, the most invidious of all gifts, to be set up as tyrant of one's own fatherland. Pellene has also a sanctuary of Eileithyia, which is situated in the lesser portion of the city. What is called the Poseidium in more ancient days was a township, but to-day it is uninhabited. This Poseidium is below the gymnasium,

PAUSANIAS: DESCRIPTION OF GREECE

δὲ καὶ ἐς τόδε ἔτι αὐτῷ Ποσειδῶνος ἵερὸν νομίζεσθαι.

- 9 Πελλήνης δὲ ὅσον στάδια ἔξηκοντα ἀπέχει τὸ Μύσαιον, ἱερὸν Δήμητρος Μυσίας· ἰδρύσασθαι δὲ αὐτὸ Μύσιόν φασιν ἄνδρα Ἀργεῖον, ἐδέξατο δὲ οἴκῳ Δήμητρα καὶ ὁ Μύσιος λόγῳ τῷ Ἀργείων. ἔστι δὲ ἄλσος ἐν τῷ Μυσαίῳ, δένδρα ὄμοιώς τὰ πάντα, καὶ ὕδωρ ἄφθονον ἄνεισιν ἐκ πηγῶν. ἄγουσι δὲ καὶ ἑορτὴν τῇ Δήμητρι ἐνταῦθα ἡμερῶν ἑπτά· τρίτη δὲ ἡμέρᾳ τῆς ἑορτῆς ὑπεξίασιν οἱ ἄνδρες ἐκ τοῦ ἱεροῦ, καταλειπόμεναι δὲ αἱ γυνναῖκες δρῶσιν ἐν τῇ νυκτὶ ὅπόσα νόμος ἔστιν αὐταῖς· ἀπελαύνονται δὲ οὐχ οἱ ἄνδρες μόνον ἀλλὰ καὶ τῶν κυνῶν τὸ ἄρρεν. ἐς δὲ τὴν ἐπιοῦσαν ἀφικομένων ἐς τὸ ἱερὸν τῶν ἀνδρῶν, αἱ γυνναῖκες τε ἐς αὐτοὺς καὶ ἀνὰ μέρος ἐς τὰς γυνναῖκας οἱ ἄνδρες γέλωτί τε ἐς ἀλλήλους
- 10 χρῶνται καὶ σκώμμασιν. ἀπωτέρω δὲ οὐ πολὺ ἀπὸ τοῦ Μυσαίου ἱερούν ἔστιν Ἀσκληπιοῦ καλούμενον Κῦρος, καὶ ἴامατα ἀνθρώποις παρὰ τοῦ θεοῦ γίνεται. ὕδωρ δὲ καὶ ἐνταῦθα ἀνέδην ἔστι, καὶ ἐπὶ τῇ μεγίστῃ τῶν πηγῶν τοῦ Ἀσκληπιοῦ τὸ ἄγαλμα ἴδρυται. ποταμὸί δὲ ἐκ τῶν ὄρῶν κατέρχονται τῶν¹ ὑπὲρ τὴν Πελλήνην, πρὸς μὲν Αἰγαίρας καλούμενος Κριός· ἔχειν δὲ αὐτὸν
- 11 τὸ ὄνομα ἀπὸ Τιτᾶνος Κριοῦ· Κριὸς δὲ καὶ ἄλλος ὡνόμασται ποταμός, ὃς ἀρχόμενος ἐκ Σιτύλου τοῦ ὄρους ἐς τὸν "Ερμον κάτεισι. καθότι δὲ Πελληνεῦσιν ὄροι τῆς χώρας πρὸς Σικυωνίους εἰσί, κατὰ τοῦτο ποταμός σφισι Σύθας, ἔσχατος ποταμῶν τῶν Ἀχαϊκῶν, ἐς τὴν Σικυωνίαν ἐκδίδωσι θάλασσαν.
- 12 τὸ ὄνομα ἀπὸ Τιτᾶνος Κριοῦ· Κριὸς δὲ καὶ ἄλλος ὡνόμασται ποταμός, ὃς ἀρχόμενος ἐκ Σιτύλου τοῦ ὄρους ἐς τὸν "Ερμον κάτεισι. καθότι δὲ Πελληνεῦσιν ὄροι τῆς χώρας πρὸς Σικυωνίους εἰσί, κατὰ τοῦτο ποταμός σφισι Σύθας, ἔσχατος ποταμῶν τῶν Ἀχαϊκῶν, ἐς τὴν Σικυωνίαν ἐκδίδωσι θάλασσαν.

and down to the present day it has been considered sacred to Poseidon.

About sixty stades distant from Pellene is the Mysaeum, a sanctuary of the Mysian Demeter. It is said that it was founded by Mysius, a man of Argos, who according to Argive tradition gave Demeter a welcome in his home. There is a grove in the Mysaeum, containing trees of every kind, and in it rises a copious supply of water from springs. Here they also celebrate a seven days' festival in honour of Demeter. On the third day of the festival the men withdraw from the sanctuary, and the women are left to perform on that night the ritual that custom demands. Not only men are excluded, but even male dogs. On the following day the men come to the sanctuary, and the men and the women laugh and jeer at one another in turn. At no great distance from the Mysaeum is a sanctuary of Asclepius, called Cyrus, where cures of patients are effected by the god. Here too there is a copious supply of water, and at the largest of the springs stands the image of Asclepius. Rivers come down from the mountains above Pellene, the one on the side nearest Aegeira being called Crius, after, it is said, a Titan of the same name. There is another river called Crius, which rises in Mount Sipylus and is a tributary of the Hermus. Where the territory of Pellene borders on that of Sicyon is a Pellenian river Sythas, the last of the Achaean rivers, which flows into the Sicyonian sea.

¹ τῶν is not in the MSS., but was added by Schubart.



BOOK VIII—ARCADIA

H

ΑΡΚΑΔΙΚΑ

I. Ἀρκάδων δὲ τὰ πρὸς τῆς Ἀργείας Τεγεᾶταί τε ἔχουσι καὶ Μαντινεῖς, νέμονται δὲ οὗτοί τε καὶ τὸ ἄλλο Ἀρκαδικὸν τὸ μεσόγαιον τῆς Πελοποννήσου. Κορίνθιοι γὰρ οἰκοῦσιν ἐπὶ τῷ ἴσθμῳ πρῶτοι· Κορινθίοις δὲ τὰ πρὸς θαλάσσης εἰσὶν Ἐπιδαύριοι γείτονες· τὰ δὲ ἐς Ἐπίδαυρον καὶ Τροιζῆνά τε καὶ Ἐρμιόνα ὁ κόλπος ἐστὶν ὁ Ἀργολικὸς καὶ ὅσα ἐπιθαλάσσια τῆς Ἀργείας· ταύτης δὲ ἔχονται τῆς χώρας Λακεδαιμονίων περίοικοι, τούτοις δὲ ὅμορος ἡ Μεσσηνία· καταβαίνει γὰρ μέχρι θαλάσσης ἐς Μοθώνην καὶ 2 Πύλον καὶ ἐπὶ Κυπαρισσιάς. τὰ δὲ πρὸς Λεχαίον Κορινθίοις Σικυώνιοι προσοικοῦσιν ἔσχατοι ταύτη μοίρας τῆς Ἀργολίδος· μετὰ δὲ Σικυώνα Ἀχαιοὶ τὸ ἐντεῦθέν εἰσιν οἱ παρὰ τὸν αἰγιαλὸν οἰκοῦντες· τὸ δὲ ἔτερον Πελοποννήσου πέρας τὸ ἀπαντικρὺ τῶν Ἐχινάδων οἰκοῦσιν Ἡλεῖοι· τῆς δὲ γῆς τῆς Ἡλείας κατὰ μὲν Ὁλυμπίαν καὶ τοῦ Ἀλφειοῦ τὰς ἐκβολὰς πρὸς τὴν Μεσσηνίαν εἰσὶν ὅροι, τὰ δὲ πρὸς Ἀχαΐαν 3 Δυμαίων εἰσὶν ὅμοροι· τούτων τῶν κατειλεγμένων καθηκόντων ἐπὶ θάλασσαν Ἀρκάδες τὸ ἐντὸς οἰκοῦσιν ἀποκλειόμενοι θαλάσσης πανταχόθεν· ὅθεν σφᾶς καὶ "Ομηρος ἀφικέσθαι φησὶν

BOOK VIII

ARCADIA

I. THE part of Arcadia that lies next to the Argive land is occupied by Tegeans and Mantineans, who with the rest of the Arcadians inhabit the interior of the Peloponnesus. The first people within the peninsula are the Corinthians, living on the Isthmus, and their neighbours on the side seawards are the Epidaurians. Along Epidaurus, Troezen, and Hermione, come the Argolic Gulf and the coast of Argolis. Next to Argolis come the vassals of Lacedaemon, and these border on Messenia, which comes down to the sea at Mothone, Pylus and Cyparissiae. On the side of Lechaeum the Corinthians are bounded by the Sicyonians, who dwell in the extreme part of Argolis on this side. After Sicyon come the Achaeans who live along the coast; at the other end of the Peloponnesus, opposite the Echinadian islands, dwell the Eleans. The land of Elis, on the side of Olympia and the mouth of the Alpheius, borders on Messenia; on the side of Achaia it borders on the land of Dyme. These that I have mentioned extend to the sea, but the Arcadians are shut off from the sea on every side and dwell in the interior. Hence, when they

PAUSANIAS: DESCRIPTION OF GREECE

ἐσ Τροίαν παρ' Ἀγαμέμνονος πλοῖα εἰληφότας
καὶ οὐχὶ ναυσὶν οἰκείαις.

4 Φασὶ δὲ Ἀρκάδες ώς Πελασγὸς γένοιτο ἐν τῇ
γῇ ταύτῃ πρῶτος. εἰκὸς δὲ ἔχει τοῦ λόγου καὶ
ἄλλους ὄμοι τῷ Πελασγῷ μηδὲ αὐτὸν Πελασγὸν
γενέσθαι μόνον· ποίων γὰρ ἀν καὶ ἡρχεν ὁ
Πελασγὸς ἀνθρώπων; μεγέθει μέντοι καὶ κατὰ
ἀλκὴν καὶ κάλλος προεῖχεν ὁ Πελασγὸς καὶ
γνώμην ὑπὲρ τοὺς ἄλλους ἦν, καὶ τούτων ἔνεκα
αἱρεθῆναι μοι δοκεῖ βασιλεύειν ὑπ' αὐτῶν. πε-
ποίηται δὲ καὶ Ἀσίῳ τοιάδε ἐσ αὐτόν.

'Αντίθεον δὲ Πελασγὸν ἐν ὑψικόμοισιν ὕρεσσι
γᾶια μέλαιν' ἀνέδωκεν, ἵνα θυητῶν γένος εἴη.

5 Πελασγὸς δὲ βασιλεύσας τοῦτο μὲν ποιήσασθαι
καλύβας ἐπενόησεν, ώς μὴ ρίγοιν τε καὶ ὕεσθαι
τοὺς ἀνθρώπους μηδὲ ὑπὸ τοῦ καύματος ταλαι-
πωρεῖν· τοῦτο δὲ τοὺς χιτῶνας τοὺς ἐκ τῶν
δερμάτων τῶν οἰών,¹ οἷς καὶ νῦν περί τε Εὔβοιαν
ἔτι χρῶνται καὶ ἐν τῇ Φωκίδι ὅπόσοι βίου σπανί-
ζουσιν, οὗτός ἐστιν ὁ ἔξευρών. καὶ δὴ καὶ τῶν
φύλλων τὰ ἔτι χλωρὰ καὶ πόας τε καὶ ρίζας
οὐδὲ ἐδωδίμους, ἀλλὰ καὶ ὀλεθρίους ἐνίας σιτου-
μένους τοὺς ἀνθρώπους τούτων μὲν ἔπαυσεν ὁ
6 Πελασγός· ὁ δὲ τὸν καρπὸν τῶν δρυῶν οὔτι που
πασῶν, ἀλλὰ τὰς βαλάνους τῆς φηγοῦ τροφὴν
ἔξευρεν εἶναι. παρέμεινέ τε ἐνίοις ἐσ τοσοῦτο
ἀπὸ Πελασγοῦ τούτου ἡ διαιτα, ώς καὶ τὴν
Πυθίαν, ἡνίκα Λακεδαιμονίοις γῆς τῆς Ἀρκάδων
ἀπηγόρευεν ἀπτεσθαι, καὶ τάδε εἰπεῖν τὰ ἔπη.

¹ οἰών is an emendation of the MS. reading οὐών.

went to Troy, so Homer says, they did not sail in their own ships, but in vessels lent by Agamemnon.

The Arcadians say that Pelasgus was the first inhabitant of this land. It is natural to suppose that others accompanied Pelasgus, and that he was not by himself; for otherwise he would have been a king without any subjects to rule over. However, in stature and in prowess, in beauty and in wisdom, Pelasgus excelled his fellows, and for this reason, I think, he was chosen to be king by them. Asius the poet says of him :—

The godlike Pelasgus on the wooded mountains
Black earth gave up, that the race of mortals
might exist.

Pelasgus on becoming king invented huts that humans should not shiver, or be soaked by rain, or oppressed by heat. Moreover, he it was who first thought of coats of sheep-skins, such as poor folk still wear in Euboea and Phocis. He too it was who checked the habit of eating green leaves, grasses, and roots always inedible and sometimes poisonous. But he introduced as food the nuts of trees, not those of all trees but only the acorns of the edible oak. Some people have followed this diet so closely since the time of Pelasgus that even the Pythian priestess, when she forbade the Lacedaemonians to touch the land of the Arcadians, uttered the following verses :—

πολλοὶ ἐν Ἀρκαδίῃ βαλανηφάγοι ἄνδρες
ἔστιν,
οἵ σ' ἀποκωλύσουσιν. ἐγὼ δέ τοι οὐ τι
μεγαίρω.

Πελασγοῦ δὲ βασιλεύοντος γενέσθαι καὶ τῇ
χώρᾳ Πελασγίαν φασὶν ὄνομα.

II. Λυκάων δὲ ὁ Πελασγοῦ τοσάδε εὑρεν ἦ ὁ
πατήρ οἱ σοφώτερα· Λυκόσουράν τε γὰρ πόλιν
ῳκισεν ἐν τῷ ὅρει τῷ Λυκαίῳ καὶ Δία ὡνόμασε
Λυκαῖον καὶ ἀγῶνα ἔθηκε Λύκαια. οὐκέτι δὲ τὰ
παρ' Αθηναίοις Παναθήναια τεθῆναι πρότερα
ἀποφαίνομαι· τούτῳ γὰρ τῷ ἀγῶνι Αθήναια
ὄνομα ἦν, Παναθήναια δὲ κληθῆναι φασιν ἐπὶ²
Θησέως, ὅτι ὑπὸ Αθηναίων ἐτέθη συνειλεγμένων
μίαν ἀπάντων πόλιν. ὁ δὲ ἀγῶν ὁ Ὄλυμ-
πικὸς—ἐπανάγουσι γὰρ δὴ αὐτὸν ἐς τὰ ἀνωτέρω
τοῦ ἀνθρώπων γένους, Κρόνον καὶ Δία αὐτόθι
παλαῖσαι λέγοντες καὶ ὡς Κούρητες δράμοιεν
πρῶτοι—τούτων ἔνεκα ἔκτὸς ἔστω μοι τοῦ
παρόντος λόγου. δοκῶ δὲ ἔγωγε Κέκροπι ἡλι-
κίαν τῷ βασιλεύσαντι Αθηναίων καὶ Λυκάονι
εἶναι τὴν αὐτήν, σοφίᾳ δὲ οὐχ ὁμοίᾳ σφᾶς ἐς τὸ³
θεῖον χρήσασθαι. ὁ μὲν γὰρ Δία τε ὡνόμασεν
“Τπατον πρῶτος, καὶ ὅπόσα ἔχει ψυχήν, τούτων
μὲν ἡξίωσεν οὐδὲν θῦσαι, πέμματα δὲ ἐπιχώρια
ἐπὶ τοῦ βωμοῦ καθήγισεν, ἢ πελάνους καλοῦσιν
ἔτι καὶ ἐς ἡμᾶς Αθηναῖοι· Λυκάων δὲ ἐπὶ τὸν
βωμὸν τοῦ Λυκαίου Διὸς βρέφος ἦνεγκεν ἀνθρώ-
που καὶ ἔθυσε τὸ βρέφος καὶ ἔσπεισεν ἐπὶ τοῦ
βωμοῦ τὸ ἀλμα, καὶ αὐτὸν αὐτίκα ἐπὶ τῇ θυσίᾳ
γενέσθαι λύκον φασὶν ἀντὶ ἀνθρώπου. καὶ ἐμέ

In Arcadia are many men who eat acorns,
Who will prevent you ; though I do not grudge it
you.

It is said that it was in the reign of Pelasgus that the land was called Pelasgia.

II. Lycaon the son of Pelasgus devised the following plans, which were more clever than those of his father. He founded the city Lycosura on Mount Lycaeūs, gave to Zeus the surname Lycaeūs and founded the Lycaean games. I hold that the Panathenian festival was not founded before the Lycaean. The early name for the former festival was the Athenian, which was changed to the Panathenian in the time of Theseus, because it was then established by the whole Athenian people gathered together in a single city. The Olympic games I leave out of the present account, because they are traced back to a time earlier than the human race, the story being that Cronus and Zeus wrestled there, and that the Curetes were the first to race at Olympia. My view is that Lycaon was contemporary with Cecrops, the king of Athens, but that they were not equally wise in matters of religion. For Cecrops was the first to name Zeus the Supreme god, and refused to sacrifice anything that had life in it, but burnt instead on the altar the national cakes which the Athenians still call *pelanoi*. But Lycaon brought a human baby to the altar of Lycaean Zeus, and sacrificed it, pouring out its blood upon the altar, and according to the legend immediately after the sacrifice he was changed from a man to a wolf (*lycos*). I for my part believe this

PAUSANIAS: DESCRIPTION OF GREECE

γε ὁ λόγος οὗτος πείθει, λέγεται δὲ ὑπὸ Ἀρκάδων
 ἐκ παλαιοῦ, καὶ τὸ εἰκὸς αὐτῷ πρόσεστιν. οἱ
 γὰρ δὴ τότε ἄνθρωποι ξένοι καὶ ὀμοτράπεζοι
 θεοῖς ἥσαν ὑπὸ δικαιοσύνης καὶ εὐσεβείας, καὶ
 σφισιν ἐναργῶς ἀπήντα παρὰ τῶν θεῶν τιμή τε
 οὖσιν ἀγαθοῖς καὶ ἀδικήσασιν ωσαύτως ἡ ὄργη,
 ἐπεὶ τοι καὶ θεοὶ τότε ἐγίνοντο ἐξ ἀνθρώπων, οἱ
 γέρα καὶ ἐς τόδε ἔτι ἔχουσιν ώς Ἀρισταῖος καὶ
 Βριτόμαρτις ἡ Κρητικὴ καὶ Ἡρακλῆς ὁ Ἀλκ-
 μήνης καὶ Ἀμφιάραος ὁ Ὄικλέους, ἐπὶ δὲ αὐτοῖς

5 Πολυδεύκης τε καὶ Κάστωρ. οὕτω πείθοιτο ἄν
 τις καὶ Λυκάονα θηρίον καὶ τὴν Ταυτάλου
 Νιόβην γενέσθαι λίθον. ἐπ' ἐμοῦ δὲ—κακία
 γὰρ δὴ ἐπὶ πλεῖστον ηὔξετο καὶ γῆν τε ἐπενέμετο
 πᾶσαν καὶ πόλεις πάσας—οὕτε θεὸς ἐγίνετο
 οὐδεὶς ἔτι ἐξ ἀνθρώπου, πλὴν ὅσον λόγω καὶ
 κολακείᾳ πρὸς τὸ ὑπερέχον, καὶ ἀδίκοις τὸ μήνυμα
 τὸ ἐκ τῶν θεῶν ὄψε τε καὶ ἀπελθοῦσιν ἐνθένδε

6 ἀπόκειται. ἐν δὲ τῷ παντὶ αἰῶνι πολλὰ μὲν
 πάλαι συμβάντα, τὰ δὲ καὶ ἔτι γινόμενα ἀπιστα
 εῖναι πεποιήκασιν ἐς τοὺς πολλοὺς οἱ τοῖς ἀληθέ-
 σιν ἐποικοδομοῦντες ἐψευσμένα. λέγουσι γὰρ
 δὴ ώς Λυκάογος ὕστερον ἀεὶ τις ἐξ ἀνθρώπου
 λύκος γίνοιτο ἐπὶ τῇ θυσίᾳ τοῦ Λυκαίου Διός,
 γίνοιτο δὲ οὐκ ἐς ἅπαντα τὸν βίον· ὅπότε δὲ εἴη
 λύκος, εἰ μὲν κρεῶν ἀπόσχοιτο ἀνθρωπίνων,
 ὕστερον ἔτει δεκάτῳ φασὶν αὐτὸν αὐθις ἄνθρωπον
 ἐκ λύκου γίνεσθαι, γευσάμενον δὲ ἐς ἀεὶ μένειν

7 θηρίον. ωσαύτως δὲ καὶ Νιόβην λέγουσιν ἐν
 Σιπύλῳ τῷ ὅρει θέρους ὥρᾳ κλαίειν. ἥδη δὲ καὶ
 ἄλλα ἥκουσα, τοῖς γρυψὶ στίγματα ὅποια καὶ
 ταῖς παρδάλεσιν εἶναι, καὶ ώς οἱ Τρίτωνες

story; it has been a legend among the Arcadians from of old, and it has the additional merit of probability. For the men of those days, because of their righteousness and piety, were guests of the gods, eating at the same board; the good were openly honoured by the gods, and sinners were openly visited with their wrath. Nay, in those days men were changed to gods, who down to the present day have honours paid to them—Aristaeüs, Britomartis of Crete, Heracles the son of Alcmena, Amphiaraüs the son of Oicles, and besides these Polydeuces and Castor. So one might believe that Lycaon was turned into a beast, and Niobe, the daughter of Tantalus, into a stone. But at the present time, when sin has grown to such a height and has been spreading over every land and every city, no longer do men turn into gods, except in the flattering words addressed to despots, and the wrath of the gods is reserved until the sinners have departed to the next world. All through the ages, many events that have occurred in the past, and even some that occur to-day, have been generally discredited because of the lies built up on a foundation of fact. It is said, for instance, that ever since the time of Lycaon a man has changed into a wolf at the sacrifice to Lycaeum Zeus, but that the change is not for life; if, when he is a wolf, he abstains from human flesh, after nine years he becomes a man again, but if he tastes human flesh he remains a beast for ever. Similarly too it is said that Niobe on Mount Sipylus sheds tears in the season of summer. I have also heard that the griffins have spots like the leopard, and that the

PAUSANIAS : DESCRIPTION OF GREECE

ἀνθρώπου φωνῇ φθέγγοιντο· οἱ δὲ καὶ φυσᾶν διὰ
κόχλου τετρυπημένης φασὶν αὐτούς. ὅπόσοι δὲ
μυθολογήμασιν ἀκούοντες ἥδονται, πεφύκασι καὶ
αὐτοί τι ἐπιτερατεύεσθαι· καὶ οὕτω τοῖς ἀληθέσιν
ἔλυμήναντο, συγκεραννύντες αὐτὰ ἐψευσμένοις.

- III. Τρίτη δὲ ὕστερον γενεὰ μετὰ Πελασγὸν ἔς
τε πόλεων καὶ ἐς ἀνθρώπων πλῆθος ἐπέδωκεν
ἡ χώρα. Νύκτιμος μὲν γὰρ πρεσβύτατός τε ἦν
καὶ εἶχε τὸ πᾶν κράτος· οἱ δὲ ἄλλοι παῖδες τοῦ
Λυκάονος πόλεις ἐνταῦθα ἔκτιζον ἔνθα ἑκάστῳ
μάλιστα ἦν κατὰ γνώμην. Πάλλας μὲν καὶ Ὁρεσ-
θεὺς καὶ Φίγαλος Παλλαντιον, Ὁρεσθεὺς δὲ Ὁρεσ-
2 θάσιον, Φιγαλίαν δὲ οἰκίζει Φίγαλος. Παλλαντίου
μὲν δὴ καὶ Στησίχορος ὁ Ἰμεραῖος ἐν Γηρυονηίδι
ἐποιήσατο μνήμην· Φιγαλία δὲ καὶ Ὁρεσθάσιον
χρόνῳ μεταβάλλουσι τὰ ὄνόματα, Ὁρέστειόν τε
ἀπὸ Ὁρέστου κληθεῖσα τοῦ Ἀγαμέμνονος καὶ
Φιαλία ἀπὸ τοῦ Βουκολίωνος παιδὸς Φιάλου.
Τραπεζεὺς δὲ καὶ Δασεάτας καὶ Μακαρεὺς καὶ
Ἐλισσῶν καὶ Ἀκακός τε καὶ Θῶκνος Θωκνίαν
πόλιν, ὃ δὲ Ἀκακήσιον ἔκτισεν· ἀπὸ τούτου δὲ
τοῦ Ἀκάκου καὶ Ὄμηρος λόγῳ τῷ Ἀρκάδων ἔς
3 Ἐρμῆν ἐποίησεν ἐπίκλησιν· ἀπὸ δὲ Ἐλισσόντος
ἥ τε πόλις καὶ ὁ ποταμὸς Ἐλισσῶν τὰ ὄνόματα
ἐσχήκασιν, ώσαύτως δὲ καὶ Μακαρία τε καὶ
Δασέα καὶ Τραπεζοῦς ἀπὸ τῶν Λυκάονος ἐκλή-
θησαν καὶ αὗται παίδων. Ὁρχομενὸς δὲ ἐγένετο
οἰκιστὴς Μεθυδρίου τε καλουμένης καὶ Ὁρχο-
μενίων, οὓς ἐν τοῖς ἐπεσι πολυμήλους ὡνόμασεν
Ὀμηρος. ὑπὸ δὲ Τψοῦντος καὶ * * Μελαινεαί
τε ἐκτίσθησαν καὶ Τψοῦς, ἔτι δὲ Θυραῖόν τε καὶ
Αίμονιαί· δόξῃ δὲ τῇ Ἀρκάδων καὶ ἡ Θυρέα ἡ ἐν

Tritons speak with human voice, though others say that they blow through a shell that has been bored. Those who like to listen to the miraculous are themselves apt to add to the marvel, and so they ruin truth by mixing it with falsehood.

III. In the third generation after Pelasgus the land increased in the number both of its cities and of its population. For Nyctimus, who was the eldest son of Lycaon, possessed all the power, while the other sons founded cities on the sites they considered best. Thus Pallantium was founded by Pallas, Oresthasium by Orestheus and Phigalia by Phigalus. Pallantium is mentioned by Stesichorus of Himera in his *Geryoneid*; Phigalia and Oresthasium in course of time changed their names, Oresthasium to Oresteum after Orestes, the son of Agamemnon, Phigalia to Phialia after Phialus, the son of Bucolion. Cities were founded by Trapezeus also, and by Daseatas, Macareus, Helisson, Acacus and Thocnus. The last founded Thocnia, and Acacus Acacesium. It was after this Acacus, according to the Arcadian account, that Homer¹ made a surname for Hermes. Helisson has given a name to both the town and the river so called, and similarly Macaria, Dasea, and Trapezus were named after the sons of Lycaon. Orchomenus became founder of both the town called Methydrium and of Orchomenus, styled by Homer² "rich in sheep." Hypsus and . . .³ founded Melaeneae and Hypsus, and also Thyraeum and Haemoniae. The Arcadians are of opinion that both the Thyrea in Argolis and

¹ *Iliad*, xvi. 185.

² *Iliad*, ii. 605.

³ The gap in the MSS. has not yet been filled by any satisfactory emendation.

PAUSANIAS: DESCRIPTION OF GREECE

- τῇ Ἀργολίδι γῆ καὶ ὁ Θυρεάτης καλούμενος
κόλπος ἀπὸ τοῦ Θυραίου τούτου τὰ ὄνόματα
 4 ἐσχήκασι. Μαντινεὺς δὲ καὶ Τεγεάτης καὶ
Μαίναλος, ὁ μὲν τῶν ἐν Ἀρκαδίᾳ πόλεων ὄνομασ-
το τάτην τὸ ἀρχαῖον Μαίναλον, Τεγεάτης δὲ καὶ
Μαντινεὺς Τεγέαν κτίζουσι καὶ Μαντίνειαν.
ῶνομάσθησαν δὲ καὶ ἀπὸ Κρώμου Κρώμοι, καὶ
Χαρισία Χαρίσιον ἔχουσα οἰκιστήν, Τρικόλωνοι
δὲ ἀπὸ Τρικολώνου, καὶ ἀπὸ μὲν Περαιθούν
Περαιθεῖς, Ἀσέα δὲ ἀπὸ Ἀσεάτα καὶ . . . Λυκόα
καὶ Σουματία ἀπὸ Σουματέως· Ἀλίφηρος δὲ καὶ
Ἡραιεὺς ἐπώνυμοι καὶ οὗτοι πόλεσίν εἰσιν ἀμφό-
 5 τεροι. Οἶνωτρος δὲ ὁ τῶν παίδων νεώτατος
Λυκάονι ἀρσένων Νύκτιμον τὸν ἀδελφὸν χρήματα
καὶ ἄνδρας αἰτήσας ἐπεραιώθη ναυσὶν ἐς Ἰταλίαν,
καὶ ἡ Οἶνωτρία χώρα τὸ ὄνομα ἔσχεν ἀπὸ
Οἶνώτρου βασιλεύοντος. οὗτος ἐκ τῆς Ἑλλάδος
ἐς ἀποικίαν στόλος πρῶτος ἐστάλη· ἀναριθμου-
μένῳ δὲ ἐς τὸ ἀκριβέστατον οὐδὲ ἐκ τῶν βαρ-
βάρων οὐδένες πρότερον ἦ Οἶνωτρος ἀφίκοντο ἐς
τὴν ἀλλοδαπήν.
- 6 Ἐπὶ δὲ τῷ γένει παντὶ τῷ ἄρσενι θυγάτηρ
Λυκάονι ἐγένετο Καλλιστώ. ταύτη τῇ Καλλισ-
τοῦ—λέγω δὲ τὰ λεγόμενα ὑπὸ Ἑλλήνων—
συνεγένετο ἐρασθεὶς Ζεύς· "Ἡρα δὲ ὡς ἐφώρασεν,
ἐποίησεν ἄρκτον τὴν Καλλιστώ, "Αρτεμις δὲ ἐς
χάριν τῆς" Ήρας κατετόξευσεν αὐτήν. καὶ ὁ Ζεὺς
Ἐρμῆν πέμπει σῶσαι τὸν παῖδά οἱ προστάξας,
 7 ὃν ἐν τῇ γαστρὶ εἶχεν ἡ Καλλιστώ· Καλλιστὼ
δὲ αὐτὴν ἐποίησεν ἀστέρας καλουμένην ἄρκτον
μεγάλην, ἥς καὶ "Ομηρος ἐν Ὀδυσσέως ἀνάπλῳ
παρὰ Καλυψοῦς μνήμην ἔσχε·

also the Thyrean gulf were named after this Thyraeūs. Maenalus founded Maenalus, which was in ancient times the most famous of the cities of Arcadia, Tegeates founded Tegea and Mantineus Mantinea. Cromi was named after Cromus, Charisia after Charisius, its founder, Tricoloni after Tricolonus, Peraethenses after Peraethus, Asea after Aseatas, Lycoa after . . .¹, and Sumatia after Sumateus. Alipherus also and Heraeus both gave their names to cities. But Oenotrus, the youngest of the sons of Lycaon, asked his brother Nyctimus for money and men and crossed by sea to Italy; the land of Oenotria received its name from Oenotrus who was its king. This was the first expedition despatched from Greece to found a colony, and if a man makes the most careful calculation possible he will discover that no foreigners either emigrated to another land before Oenotrus.

In addition to all this male issue, Lycaon had a daughter Callisto. This Callisto (I repeat the current Greek legend) was loved by Zeus and mated with him. When Hera detected the intrigue she turned Callisto into a bear, and Artemis to please Hera shot the bear. Zeus sent Hermes with orders to save the child that Callisto bore in her womb, and Callisto herself he turned into the constellation known as the Great Bear, which is mentioned by Homer² in the return voyage of Odysseus from Calypso:—

¹ There is apparently a gap here in the MSS. Musurus wished to fill it by the words ἀπὸ Λυκέως, “after Lyceus.”

² *Odyssey*, v. 272.

PAUSANIAS: DESCRIPTION OF GREECE

Πληιάδας τ' ἐσορῶντα καὶ ὁψὲ δύοντα Βοώτην
ἀρκτον θ', ἦν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν.

ἔχοιεν δ' ἀν καὶ ἄλλως τὸ ὄνομα οἱ ἀστέρες ἐπὶ
τιμῆ τῇ Καλλιστοῦς, ἐπεὶ τάφον γε αὐτῆς ἀπο-
φαίνουσιν οἱ Ἀρκάδες.

- 1. IV. Μετὰ δὲ Νύκτιμον ἀποθανόντα Ἀρκὰς
ἐξεδέξατο ὁ Καλλιστοῦς τὴν ἀρχήν· καὶ τὸν τε
ἡμερον καρπὸν ἐσηγάγετο οὗτος παρὰ Τριπτολέ-
μου καὶ τὴν ποίησιν ἐδίδαξε τοῦ ἄρτου καὶ ἐσθῆτα
ὑφαίνεσθαι καὶ ἄλλα, τὰ ἐς ταλασίαν μαθὼν
παρ' Ἀδρίστα.¹ ἀπὸ τούτου δὲ βασιλεύσαντος
Ἀρκαδία τε ἀντὶ Πελασγίας ἡ χώρα καὶ ἀντὶ
- 2 Πελασγῶν Ἀρκάδες ἐκλήθησαν οἱ ἀνθρωποι. συν-
οικῆσαι δὲ οὐ θυητῇ γυναικὶ αὐτόν, ἀλλὰ νύμφῃ
Δρυάδι ἔλεγον. Δρυάδας γάρ δὴ καὶ Ἐπιμηλιάδας,
τὰς δὲ αὐτῶν ἐκάλουν Ναΐδας, καὶ Ομήρῳ γε ἐν
τοῖς ἔπεσι Ναΐδων νυμφῶν μάλιστά ἐστι μνήμη.
τὴν δὲ νύμφην ταύτην καλοῦσιν Ἐρατώ, καὶ ἐκ
ταύτης φασὶν Ἀρκάδι Ἀζάνα καὶ Ἀφείδαντα
γενέσθαι καὶ Ἐλατον. ἐγεγόνει δὲ αὐτῷ πρότερον
- 3 ἔτι Αὐτόλαος νόθος. τοῖς δὲ παισίν, ως ηὔξηθη-
σαν, διένειμεν Ἀρκὰς τριχῆ τὴν χώραν, καὶ ἀπὸ
μὲν Ἀζάνος ἡ Ἀζανία μοῖρα ὠνομάσθη· παρὰ
τούτων δὲ ἀποικισθῆναι λέγουσιν, ὅσοι περὶ τὸ
ἄντρον ἐν Φρυγίᾳ τὸ καλούμενον Στεῦνος καὶ
Πέγκαλαν ποταμὸν οἰκοῦσιν. Ἀφείδας δὲ Τεγέαν
καὶ τὴν προσεχῆ ταύτης ἔλαχεν. ἐπὶ τούτῳ δὲ
καὶ ποιηταὶ καλοῦσιν Ἀφειδάντειον κλῆρον τὴν
- 4 Τεγέαν. Ἐλατος δὲ ἔσχε τὸ ὄρος τὴν Κυλλήνην,
ἔτι τότε οὖσαν ἀνώνυμον. χρόνῳ δὲ ὕστερον
μετώκησεν ὁ Ἐλατος ἐς τὴν νῦν καλουμένην

Gazing at the Pleiades and late-setting Boötes,
And the Bear, which they also call the Wain.

But it may be that the constellation is merely named in honour of Callisto, since her grave is pointed out by the Arcadians.

IV. After the death of Nyctimus, Arcas the son of Callisto came to the throne. He introduced the cultivation of crops, which he learned from Triptolemus, and taught men to make bread, to weave clothes, and other things besides, having learned the art of spinning from Adristas. After this king the land was called Arcadia instead of Pelasgia and its inhabitants Arcadians instead of Pelasgians. His wife, according to the legend, was no mortal woman but a Dryad nymph. For they used to call some nymphs Dryads, others Epimeliads, and others Naiads, and Homer in his poetry talks mostly of Naiad nymphs. This nymph they call Erato, and by her they say that Arcas had Azan, Apheidas and Elatus. Previously he had had Autolaüs, an illegitimate son. When his sons grew up, Arcas divided the land between them into three parts, and one district was named Azania after Azan; from Azania, it is said, settled the colonists who dwell about the cave in Phrygia called Steunos and the river Pen-calas. To Apheidas fell Tegea and the land adjoining, and for this reason poets too call Tegea "the lot of Apheidas." Elatus got Mount Cyllene, which down to that time had received no name. Afterwards Elatus migrated to what is now called Phocis,

¹ So the MSS.: παρ' Ἀρισταῖον Sylburg: παρὰ Δρίστρα Spiro.

PAUSANIAS: DESCRIPTION OF GREECE

- Φωκίδα, καὶ τοῖς τε Φωκεῦσιν ἥμιννεν ὑπὸ Φλεγυῶν πολέμῳ πιεζομένοις καὶ Ἐλατείας πόλεως ἐγένετο οἰκιστής. παῖδα δὲ Ἀξάνι μὲν Κλείτορα, Ἀφείδαντι δὲ Ἀλεον, Ἐλάτῳ δέ φασιν εἶναι πέντε, Αἴπυτον Περέα Κυλλῆνα
- 5 "Ισχυν Στύμφηλον. ἐπὶ δὲ Ἀξάνι τῷ Ἀρκάδος τελευτήσαντι ἀθλα ἐτέθη πρώτον· εἰ μὲν καὶ ἄλλα, οὐκ οἶδα, ἵπποδρομίας δὲ ἐτέθη. Κλείτωρ μὲν δὴ ὁ Ἀξάνος ἐν Λυκοσώρᾳ τε ὕκει καὶ ἦν τῶν βασιλέων δυνατώτατος καὶ Κλείτορα ὕκιστεν ἀφ' αὐτοῦ πόλιν, Ἀλεος δὲ εἶχε τὴν πατράν λῆξιν.
- 6 ἀπὸ δὲ Ἐλάτου τῶν παίδων Κυλλῆνην τὸ ὄρος καλοῦσιν ἀπὸ Κυλλῆνος, καὶ ἀπὸ Στυμφῆλου πηγή τε ὄνομάζεται καὶ πόλις Στύμφηλος ἐπὶ τῇ πηγῇ. τὰ δὲ ἐς τὸν θάνατον "Ισχυος τοῦ Ἐλάτου πρότερον ἔτι ἐν τῇ συγγραφῇ τῇ Ἀργολίδι ἐδήλωσα. παῖδα δὲ Περεῖ ἄρρενα μέν φασιν οὐδένα, Νέαιραν δὲ γενέσθαι θυγατέρα· ταύτην γυναικα ἔσχεν Αὔτόλυκος, οἰκῶν μὲν ἐν τῷ ὄρει τῷ Παρνασσῷ, λεγόμενος δὲ Ἐρμοῦ παῖς εἶναι, Δαιδαλίωνος δὲ ὧν τῷ ἀληθεῖ λόγῳ.
- 7 Κλείτορι δὲ τῷ Ἀξάνος οὐ γενομένων παίδων, ἐς Αἴπυτον Ἐλάτου περιεχώρησεν ἡ Ἀρκάδων βασιλεία· τὸν δὲ Αἴπυτον ἐξελθόντα ἐς ἄγραν θηρίων μὲν τῶν ἀλκιμωτέρων οὐδέν, σὴψ δὲ οὐ προϊδόμενον ἀποκτίννυσι. τὸν δὲ ὄφιν τοῦτον καὶ αὐτός ποτε εἶδον· κατὰ ἔχιν ἐστὶ τὸν μικρότατον, τέφρᾳ ἐμφερής, στίγμασιν οὐ συνεχέσι πεποικιλμένος· κεφαλὴ δέ ἐστιν αὐτῷ πλατεῖα καὶ τράχηλος στενός, γαστέρα δὲ ἔχει μείζονα καὶ οὐρὰν βραχεῖαν· βαδίζει δὲ οὗτός τε καὶ ὄφις ἐτερος ὁ κεράστης καλούμενος

helped the Phocians when hard pressed in war by the Phlegyans, and became the founder of the city Elateia. It is said that Azan had a son Cleitor, Apheidas a son Aleiis, and that Elatus had five sons, Aepytus, Pereus, Cyllen, Ischys, and Stymphalus. On the death of Azan, the son of Arcas, athletic contests were held for the first time; horse-races were certainly held, but I cannot speak positively about other contests. Now Cleitor the son of Azan dwelt in Lycosura, and was the most powerful of the kings, founding Cleitor, which he named after himself; Aleüs held his father's portion. Of the sons of Elatus, Cyllen gave his name to Mount Cyllene, and Stymphalus gave his to the spring and to the city Stymphalus near the spring. The story of the death of Ischys, the son of Elatus, I have already told in my history of Argolis.¹ Pereus, they say, had no male child, but only a daughter, Neaera. She married Autolyeus, who lived on Mount Parnassus, and was said to be a son of Hermes, although his real father was Daedalion.

Cleitor, the son of Azan, had no children, and the sovereignty of the Arcadians devolved upon Aepytus, the son of Elatus. While out hunting, Aepytus was killed, not by any of the more powerful beasts, but by a *seps* that he failed to notice. This species of snake I have myself seen. It is like the smallest kind of adder, of the colour of ash, with spots dotted here and there. It has a broad head and a narrow neck, a large belly and a short tail. This snake, like another called *cerastes* ("the horned snake"), walks

¹ See Book II. xxvi. 6.

PAUSANIAS: DESCRIPTION OF GREECE

- ένδιδόντες ἐς τὰ πλάγια, ὥσπερ οἱ καρκίνοι.
 8 μετὰ δὲ Αἴπυτον ἔσχεν "Αλεος τὴν ἀρχήν·
 'Αγαμήδης μὲν γὰρ καὶ Γόρτυς οἱ Στυμφήλου
 τέταρτον γένος ἦσαν ἀπὸ Ἀρκάδος, "Αλεος δὲ
 τρίτον ὁ Ἀφείδαντος. "Αλεος δὲ τῇ τε Ἀθηνᾶ
 τῇ Ἀλέᾳ τὸ ιερὸν ὡκοδόμησεν ἐν Τεγέᾳ τὸ
 ἀρχαῖον καὶ αὐτῷ κατεσκεύαστο αὐτόθι ἡ βάσι-
 λεία· Γόρτυς δὲ ὁ Στυμφήλου πόλιν Γόρτυνα
 ὤκισεν ἐπὶ ποταμῷ· καλεῖται δὲ Γορτύνιος καὶ ὁ
 ποταμός. 'Αλέω δὲ ἄρσενες μὲν παῖδες Λυ-
 κοῦργός τε καὶ Ἀμφιδάμας καὶ Κηφεύς, θυγάτηρ
 9 δὲ ἐγένετο Αὔγη. ταύτη τῇ Αὔγῃ τῷ Ἐκαταίου
 λόγῳ συνεγίνετο Ἡρακλῆς, ὅποτε ἀφίκοιτο ἐς
 Τεγέαν· τέλος δὲ καὶ ἐφωράθη τετοκυῖα ἐκ τοῦ
 Ἡρακλέους, καὶ αὐτὴν ὁ "Αλεος ἐσθέμενος ὅμοι
 τῷ παιδὶ ἐς λάρνακα ἀφίησεν ἐς θάλασσαν, καὶ
 ἡ μὲν ἀφίκετο ἐς Τεύθραντα δυνάστην ἄνδρα
 ἐν Καΐκου πεδίῳ καὶ συνώκησεν ἐρασθέντι τῷ
 Τεύθραντι· καὶ νῦν ἔστι μὲν Αὔγης μνῆμα ἐν
 Περγάμῳ τῇ ὑπὲρ τοῦ Καΐκου, γῆς χῶμα λίθου
 περιεχόμενον κρηπῖδι, ἔστι δὲ ἐν τῷ μνήματι
 10 ἐπίθημα χαλκοῦ πεποιημένον, γυνὴ γυμνή. μετὰ
 δὲ "Αλεον τελευτήσαντα Λυκοῦργος ὁ Ἀλέου τὴν
 βασιλείαν πρεσβεῖα ἔσχε· παρέσχετο δὲ ἐς
 μνήμην Ἀρηίθουον ἄνδρα πολεμικὸν δόλω καὶ οὐ
 σὺν τῷ δικαίῳ κτείνας. γενομένων δὲ αὐτῷ
 παιδῶν Ἀγκαίου τε καὶ Ἐπόχου, τὸν μὲν
 νοσήσαντα ἐπιλαμβάνει τὸ χρεων, Ἀγκαῖος δὲ
 Ἰάσονί τε τοῦ πλοῦ μετέσχεν ἐς Κόλχους καὶ
 ὕστερον ὅμοι Μελεάγρῳ τὸ ἐν Καλυδῶνι κατ-
 εργαζόμενος θηρίον ἀπέθανεν ὑπὸ τοῦ ὑός.

V. Λυκοῦργος μὲν δὴ πορρωτάτω γήρως
 362

with a sidelong motion, as do crabs. After Aepytus Aleüs came to the throne. For Agamedes and Gortys, the sons of Stymphalus, were three generations removed from Arcas, and Aleüs, the son of Apheidas, two generations. Aleüs built the old sanctuary in Tegea of Athena Alea, and made Tegea the capital of his kingdom. Gortys the son of Stymphalus founded the city Gortys on a river which is also called after him. The sons of Aleüs were Lycurgus, Amphidamas and Cepheus; he also had a daughter Auge. Hecataeüs says that this Auge used to have intercourse with Heracles when he came to Tegea. At last it was discovered that she had borne a child to Heracles, and Aleüs, putting her with her infant son in a chest, sent them out to sea. She came to Teuthras, lord of the plain of the Caicus, who fell in love with her and married her. The tomb of Auge still exists at Pergamus above the Caicus; it is a mound of earth surrounded by a basement of stone and surmounted by a figure of a naked woman in bronze. After the death of Aleüs Lycurgus his son got the kingdom as being the eldest; he is notorious for killing, by treachery and not in fair fight, a warrior called Areithoüs. Of his two sons, Ancaeüs and Epochus, the latter fell ill and died, while the former joined the expedition of Jason to Colchis; afterwards, while hunting down with Meleager the Calydonian boar, he was killed by the brute.

V. So Lycurgus outlived both his sons, and reached

PAUSANIAS: DESCRIPTION OF GREECE

ἀφίκετο ἐπιδὼν τοὺς παῖδας ἀμφοτέρους τελευτήσαντας· Λυκούργου δὲ ἀποθανόντος "Ἐχεμος ὁ Αερόπου τοῦ Κηφέως τοῦ Ἀλέου τὴν Ἀρκάδων ἔσχεν ἀρχήν. ἐπὶ τούτου Δωριεῖς κατιόντας ἐς Πελοπόννησον ὑπὸ ἡγεμόνι" Τλλω τῷ Ἡρακλέους Ἀχαιοὶ περὶ ἵσθμον τὸν Κορινθίων κρατοῦσι μάχη, καὶ "Ἐχεμος ἀποκτίννυσιν" Τλλον μονομαχήσαντά οἱ κατὰ πρόκλησιν. τάδε γὰρ ἐφαίνετο εἰκότα εἶναι μοι μᾶλλον ἢ ὁ πρότερος λόγος, ἐν φῷ βασιλεύειν τε Ἀχαιῶν τηνικαῦτα Ὁρέστην ἔγραψα καὶ "Τλλον Ὁρέστου βασιλεύοντος ἀποπειρᾶσαι καθόδου τῆς ἐς Πελοπόννησον. φαίνοιτο δ' ἀν τῷ ὑστέρῳ τῶν λόγων καὶ Τιμάνδρα συνοικήσασα ἡ Τυνδάρεω τῷ

2 ἀποκτείναντι" Τλλον Ἐχέμῳ. Ἀγαπήνωρ δὲ ὁ Ἀγκαίου τοῦ Λυκούργου μετὰ "Ἐχεμον βασιλεύσας ἐς Τροίαν ἥγησατο Ἀρκάσιν. Ἰλίου δὲ ἀλούσης ὁ τοῖς "Ελλησι κατὰ τὸν πλοῦν τὸν οἴκαδε ἐπιγενόμενος χειμὼν Ἀγαπήνορα καὶ τὸ Ἀρκάδων ναυτικὸν κατήνεγκεν ἐς Κύπρον, καὶ Πάφου τε Ἀγαπήνωρ ἐγένετο οἰκιστὴς καὶ τῆς Ἀφροδίτης κατεσκευάσατο ἐν Παλαιπάφῳ τὸ ιερόν· τέως δὲ ἡ θεὸς παρὰ Κυπρίων τιμὰς εἶχεν

3 ἐν Γολγοῖς καλουμένω χωρίῳ. χρόνῳ δὲ ὕστερον Λαοδίκη γεγονοῦσα ἀπὸ Ἀγαπήνορος ἐπεμψεν ἐς Τεγέαν τῇ Ἀθηνᾷ τῇ Ἀλέᾳ πέπλον· τὸ δὲ ἐπὶ τῷ ἀναθήματι ἐπίγραμμα καὶ αὐτῆς Λαοδίκης ἄμα ἐδήλου τὸ γένος·

Λαοδίκης ὅδε πέπλος· ἑὰ δ' ἀνέθηκεν Ἀθηνᾶ πατρίδ' ἐς εὐρύχορον Κύπρου ἀπὸ ζαθέας.

4 Ἀγαπήνορος δὲ οὐκ ἀνασωθέντος οἴκαδε ἐξ

an extreme old age. On his death, Echemus, son of Aëropus, son of Cepheus, son of Aleüs, became king of the Arcadians. In his time the Dorians, in their attempt to return to the Peloponnesus under the leadership of Hyllus, the son of Heracles, were defeated by the Achaeans at the Isthmus of Corinth, and Echemus killed Hyllus, who had challenged him to single combat. I have come to the conclusion that this is a more probable story than the one I gave before,¹ that on this occasion Orestes was king of the Achaeans, and that it was during his reign that Hyllus attempted to return to the Peloponnesus. If the second account be accepted, it would appear that Timandra, the daughter of Tyndareus, married Echemus, who killed Hyllus. Agapenor, the son of Ancaeüs, the son of Lycurgus, who was king after Echemus, led the Arcadians to Troy. After the capture of Troy the storm that overtook the Greeks on their return home carried Agapenor and the Arcadian fleet to Cyprus, and so Agapenor became the founder of Paphos, and built the sanctuary of Aphrodite at Palaepaphos (*Old Paphos*). Up to that time the goddess had been worshipped by the Cyprians in the district called Golgi. Afterwards Laodice, a descendant of Agapenor, sent to Tegea a robe as a gift for Athena Alea. The inscription on the offering told as well the race of Laodice :—

This is the robe of Laodice ; she offered it to her
Athena,
Sending it to her broad fatherland from divine
Cyprus.

When Agapenor did not return home from Troy,

¹ See Book I. xli. 2.

PAUSANIAS: DESCRIPTION OF GREECE

- 'Ιλίου, παρέλαβε τὴν ἀρχὴν Ἰππόθους Κερκυόνος τοῦ Ἀγαμήδους τοῦ Στυμφήλου. καὶ τῷ μὲν ἐπιφανὲς συμβῆναι παρὰ τὸν βίον φασὶν οὐδέν, πλὴν ὅσον οὐκ ἐν Τεγέᾳ τὴν βασιλείαν κατεστήσατο ἀλλὰ ἐν Τραπεζοῦντι· Αἴπυτος δὲ ὁ Ἰππόθου μετὰ τὸν πατέρα ἔσχε τὴν ἀρχὴν, καὶ Ὁρέστης ὁ Ἀγαμέμνονος κατὰ μαντείαν τοῦ ἐν Δελφοῖς Ἀπόλλωνος μετώκησεν ἐς Ἀρκαδίαν ἐκ
 5 Μυκηνῶν. Αἴπυτῷ δὲ τῷ Ἰππόθου παρελθεῖν ἐς τὸ ἱερὸν τοῦ Ποσειδῶνος τὸ ἐν Μαντινείᾳ τολμήσαντι—ἔσοδος δὲ ἀνθρώποις οὔτε τότε ἐς αὐτὸν ἦν οὔτε ἄχρι ἡμῶν ἔστιν—ἐς τοῦτο ἐσελθόντι τυφλωθῆναι καὶ οὐ μετὰ πολὺ τῆς συμφορᾶς τελευτῆσαι οἱ τὸν βίον ἐγένετο.
- 6 Κυψέλου δὲ τοῦ Αἴπυτου βασιλεύοντος μετὰ Αἴπυτον, ὁ Δωριέων στόλος οὐ διὰ τοῦ Κορινθίων ἴσθμοῦ, καθὰ ἐπὶ τρεῖς τὰς πρότερον γενεάς, ναυσὶ δὲ κατὰ τὸ ὄνομαξόμενον Ῥίον κάτεισιν ἐς Πελοπόννησον· πυνθανόμενός τε τὰ¹ ἐς αὐτοὺς ὁ Κύψελος, δὲν τῶν Ἀριστομάχου παίδων οὐκ ἔχοντά² πω γυναικα εὕρισκε, τούτῳ τὴν θυγατέρα ἐκδοὺς καὶ οἰκειωσάμενος τὸν Κρεσφόντην αὐτός τε καὶ οἱ Ἀρκάδες ἐκτὸς ἐστήκεσαν δεί-
 7 ματος. Ὄλαιας δὲ ἦν Κυψέλου παῖς, ὃς καὶ τῆς ἀδελφῆς τὸν παῖδα Αἴπυτον, σὺν δὲ αὐτῷ καὶ οἱ ἐκ Λακεδαιμονος καὶ Ἀργους Ἡρακλεῖδαι κατάγουσιν ἐς Μεσσήνην. τοῦ δὲ ἦν Βουκολίων, τοῦ δὲ Φίαλος, ὃς τὸν Λυκάονος Φίγαλον οἰκιστὴν ὅντα ἀφελόμενος τὴν τιμὴν Φιαλίαν τὸ ὄνομα τῇ πόλει μετέθετο ἀφ' ἑαυτοῦ· οὐ μὴν καὶ ἐς

¹ τὰ is not in the MSS., but was added to the text by Schubart.

the kingdom devolved upon Hippothoüs, the son of Cercyon, the son of Agamedes, the son of Stymphalus. No remarkable event is recorded of his life, except that he established as the capital of his kingdom not Tegea but Trapezus. Aepytus, the son of Hippothoüs, succeeded his father to the throne, and Orestes, the son of Agamemnon, in obedience to an oracle of the Delphic Apollo, moved his home from Mycenae to Arcadia. Aepytus, the son of Hippothoüs, dared to enter the sanctuary of Poseidon at Mantinea, into which no mortal was, just as no mortal to-day is, allowed to pass; on entering it he was struck blind, and shortly after this calamity he died.

Aepytus was succeeded as king by his son Cypselus, and in his reign the Dorian expedition returned to the Peloponnesus, not, as three generations before, across the Corinthian Isthmus, but by sea to the place called Rhium. Cypselus, learning about the expedition, married his daughter to the son of Aristomachus whom he found without a wife, and so winning over Cresphontes he himself and the Arcadians had nothing at all to fear. Holaeas was the son of Cypselus, who, aided by the Heracleidae from Lacedaemon and Argos, restored to Messene his sister's son Aepytus. Holaeas had a son Bucolion, and he a son Phialus, who robbed Phigalus, the son of Lycaon, the founder of Phigalia, of the honour of giving his name to the city; Phialus changed it to Phalia, after his own name, but the change did not

² The MSS. have *δυτῶν*.

PAUSANIAS: DESCRIPTION OF GREECE

- 8 ἄπαν γε ἔξενίκησεν. ἐπὶ δὲ Σίμου τοῦ Φιάλου βασιλεύοντος ἡφανίσθη Φιγαλεῦσιν ὑπὸ πυρὸς τῆς Μελαίνης Δήμητρος τὸ ἀρχαῖον ξόανον· ἐσήμαινε δὲ ἄρα οὐ μετὰ πολὺ ἔσεσθαι καὶ αὐτῷ Σίμων τοῦ βίου τὴν τελευτήν. Πόμπου δὲ ἐκδεξαμένου τοῦ Σίμου τὴν ἀρχήν, Αἰγινῆται κατὰ ἐμπορίαν ἐσέπλεον ναυσὶν ἐς Κυλλήνην, ἐκεῖθεν δὲ ὑποζυγίοις τὰ φορτία ἀνῆγον παρὰ τοὺς Ἀρκάδας. ἀντὶ τούτου ἐτίμησεν ὁ Πόμπος μεγάλως, καὶ δὴ καὶ ὄνομα Αἰγινήτην τῷ παιδὶ
- 9 ἔθετο ἐπὶ τῶν Αἰγινητῶν τῇ φιλίᾳ. μετὰ δὲ Αἰγινήτην Πολυμήστωρ ἐγένετο ὁ Αἰγινήτου βασιλεὺς Ἀρκάδων, καὶ Λακεδαιμόνιοι καὶ Χάριλλος πρῶτον τότε ἐς τὴν Τεγεατῶν ἐσβάλλουσι στρατιᾷ· καὶ σφᾶς αὐτοί τε οἱ Τεγεάται καὶ γυναικες ὅπλα ἐνδῦσαι μάχῃ νικῶσι, καὶ τόν τε ἄλλον στρατὸν καὶ αὐτὸν Χάριλλον ζῶντα αἴρουσι. Χαρίλλου μὲν δὴ καὶ τῆς σὺν αὐτῷ στρατιᾶς ἐς πλέον μνήμην ποιησόμεθα ἐν τοῖς
- 10 Τεγεατικοῖς· Πολυμήστορι δὲ οὐ γενομένων παίδων παρέλαβεν Αἴχμις τὴν ἀρχήν, Βριάκα μὲν παῖς, Πολυμίστορος δὲ ἀδελφιδοῦς· Αἰγινήτου γὰρ ἦν καὶ Βριάκας, νεώτερος δὲ ἦν Πολυμήστορος. Αἴχμιδος δὲ βασιλεύσαντος Λακεδαιμονίοις ἐγένετο ὁ πρὸς Μεσσηνίους πόλεμος· τοῖς δὲ Ἀρκάσιν ὑπῆρχε μὲν ἐς τοὺς Μεσσηνίους εὔνοια ἐξ ἀρχῆς, τότε δὲ καὶ ἐκ τοῦ φανεροῦ πρὸς Λακεδαιμονίους ἐμαχέσαντο μετὰ Ἀριστοδήμου βασιλεύοντος ἐν Μεσσήνῃ. Ἀριστοκράτης δὲ ὁ Αἴχμιδος τάχα μέν που καὶ ἄλλα ἐς τοὺς Ἀρκάδας ὕβρισεν· ἀ δὲ ἀνοσιώτατα ἔργων ἐς
- 11

win universal acceptance. In the reign of Simus, the son of Phialus, the people of Phigalia lost by fire the ancient wooden image of Black Demeter. This loss proved to be a sign that Simus himself also was soon to meet his end. Simus was succeeded as king by Pompus his son, in whose reign the Aeginetans made trading voyages as far as Cyllene, from which place they carried their cargoes up country on pack-animals to the Arcadians. In return for this Pompus honoured the Arcadians greatly, and furthermore gave the name Aeginetes to his son out of friendship for the Aeginetans. After Aeginetes his son Polymestor became king of the Arcadians, and it was then that Charillus and the Lacedaemonians for the first time invaded the land of Tegea with an army. They were defeated in battle by the people of Tegea, who, men and women alike, flew to arms; the whole army, including Charillus himself, were taken prisoners. Charillus and his army I shall mention at greater length in my account of Tegea.¹ Polymestor had no children, and Aechmis succeeded to the throne, who was the son of Briacas, and the nephew of Polymestor. For Briacas too was a son of Aeginetes, but younger than Polymestor. After Aechmis came to the throne occurred the war between the Lacedaemonians and the Messenians. The Arcadians had from the first been friendly to the Messenians, and on this occasion they openly fought against the Lacedaemonians on the side of Aristodemus, the king of Messenia. Aristocrates, the son of Aechmis, may have been guilty of outrages against the Arcadians; of his most

¹ See chap. xlviii. of this Book, § 4.

PAUSANIAS: DESCRIPTION OF GREECE

θεοὺς ἐργασάμενον οἶδα αὐτόν, ἐπέξεισί μοι ταῦτα
ὅ λόγος. ἔστιν Ἀρτέμιδος ἵερὸν Ἄμνιας ἐπίκλη-
σιν. τοῦτο ἐν ὅροις μὲν ἔστιν Ὁρχομενίων,
πρὸς δὲ τῇ Μαντινικῇ σέβουσιν ἐκ παλαιοτά-
του καὶ οἱ πάντες Ἀρκάδες Ἄμνιαν Ἀρτεμιν.
ἐλάμβανε δὲ τὴν ἱερωσύνην τῆς θεοῦ τότε ἔτι

12 κόρη παρθένος. Ἀριστοκράτης δέ, ὡς οἱ πει-
ρῶντι τὴν παρθένον ἀντέβαινεν ἀεὶ τὰ παρ'
αὐτῆς, τέλος καταφυγοῦσαν ἐς τὸ ἱερὸν παρὰ
τῇ Ἀρτέμιδι ἥσχυνεν. ως δὲ ἐς ἄπαντας ἐξηγ-
γέλθη τὸ τόλμημα, τὸν μὲν καταλιθοῦσιν οἱ
Ἀρκάδες, μετεβλήθη δὲ ἐξ ἐκείνου καὶ ὁ νόμος·
ἀντὶ γὰρ παρθένου διδόασι τῇ Ἀρτέμιδι ἱέρειαν
γυναικαὶ ὁμιλίας ἀνδρῶν ἀποχρώντως ἔχουσαν.

13 τούτου δὲ νίὸς ἐγένετο Ἰκέτας, Ἰκέτα δὲ Ἀριστο-
κράτης ἄλλος ὁμώνυμος τε τῷ προγόνῳ καὶ δὴ
καὶ τοῦ βίου τὴν αὐτὴν ἔσχεν ἐκείνῳ τελευτὴν·
κατελίθωσαν γὰρ καὶ τοῦτον οἱ Ἀρκάδες,
φωράσαντες δῶρα ἐκ Λακεδαιμονος εἰληφότα καὶ
Μεσσηνίοις τὸ ἐπὶ τῇ Μεγάλῃ τάφρῳ πταῖσμα
προδοσίαν τοῦ Ἀριστοκράτους οὖσαν. αὕτη δὲ
ἡ ἀδικία καὶ τῷ γένει τῷ ἀπὸ Κυψέλου παντὶ²
παρέσχεν αἰτίαν παυσθῆναι τῆς ἀρχῆς.

VI. Τὰ μὲν δὴ ἐς τοὺς βασιλεῖς πολυπραγμο-
νήσαντί μοι κατὰ ταῦτα ἐγενεαλόγησαν οἱ
Ἀρκάδες· κοινῇ δὲ Ἀρκάσιν ὑπῆρχεν ἐς μνήμην
τὰ μὲν ἀρχαιότατα ὁ πρὸς Ἰλίῳ πόλεμος,
δεύτερα δὲ ὄπόσα ἀμύνοντες Μεσσηνίοις Λακε-
δαιμονίων ἐναντία ἐμαχέσαντο· μέτεστι δὲ καὶ
πρὸς Μήδους σφίσιν ἔργου τοῦ ἐν Πλαταιαῖς.

2 Λακεδαιμονίοις δὲ ἀνάγκη πλέον καὶ οὐ μετ'
εύνοίας ἐπί τε Ἀθηναίους συνεστρατεύσαντο καὶ

impious acts, however, against the gods I have sure knowledge, and I will proceed to relate them. There is a sanctuary of Artemis, surnamed Hymnia, standing on the borders of Orchomenus, near the territory of Mantinea. Artemis Hymnia has been worshipped by all the Arcadians from the most remote period. At that time the office of priestess to the goddess was still always held by a girl who was a virgin. The maiden persisted in resisting the advances of Aristocrates, but at last, when she had taken refuge in the sanctuary, she was outraged by him near the image of Artemis. When the crime came to be generally known, the Arcadians stoned the culprit, and also changed the rule for the future ; as priestess of Artemis they now appoint, not a virgin, but a woman who has had enough of intercourse with men. This man had a son Hicetas, and Hicetas had a son Aristocrates the second, named after his grandfather and also meeting with a death like his. For he too was stoned by the Arcadians, who discovered that he had received bribes from Lacedaemon, and that the Messenian disaster at the Great Ditch was caused by the treachery of Aristocrates. This sin explains why the kingship was taken from the whole house of Cypselus.

VI. I spent much care upon the history of the Arcadian kings, and the genealogy as given above was told me by the Arcadians themselves. Of their memorable achievements the oldest is the Trojan war ; then comes the help they gave the Messenians in their struggle against Lacedaemon, and they also took part in the action at Plataea against the Persians. It was compulsion rather than sympathy that made them join the Lacedaemonians in their war

PAUSANIAS: DESCRIPTION OF GREECE

- ἔς τὴν Ἀσίαν μετὰ Ἀγησιλάου διέβησαν, καὶ δὴ καὶ ἔς Λεύκτρα αὐτοῖς τὰ Βοιωτικὰ ἡκολούθησαν. τὸ δὲ ὑποπτον τὸ ἔς τοὺς Λακεδαιμονίους ἀλλαχοῦ τε ἐπεδείξαντο καὶ μετὰ τὸ ἀτύχημα Λακεδαιμονίων τὸ ἐν Λεύκτροις παρὰ Θηβαίους αὐτίκα ἀπ' αὐτῶν μετέστησαν. Φιλίππῳ δὲ καὶ Μακεδόσιν ἐν Χαιρωνείᾳ καὶ ὕστερον ἐν Θεσσαλίᾳ πρὸς Ἀντίπατρον οὐκ ἔμαχέσαντο μετὰ Ἑλλήνων, οὐ μὴν οὐδὲ τοῖς
- 3 "Ἑλλησιν ἐναντία ἐτάξαντο. πρὸς Γαλάτας δὲ τοῦ ἐν Θερμοπύλαις κινδύνου φασὶ Λακεδαιμονίων ἔνεκα οὐ μετασχεῖν, ἵνα μή σφισιν οἱ Λακεδαιμόνιοι κακουργοῦεν τὴν γῆν ἀπόντων τῶν ἐν ἡλικίᾳ συνεδρίου δὲ τῶν Ἀχαιῶν μετέσχον οἱ Ἀρκάδες προθυμότατα Ἑλλήνων. ὅπόσα δὲ αὐτοῖς οὐχὶ ἐν κοινῷ, κατὰ πόλεις δὲ ἴδιᾳ συμβεβηκότα εὑρισκον, ἀποθησόμεθα αὐτῶν ἔκαστον ἔς τὸ οἰκεῖον τοῦ λόγου.
- 4 Εἰσὶν οὖν ἔς Ἀρκαδίαν ἐσβολαὶ κατὰ τὴν Ἀργείαν πρὸς μὲν Τσιῶν καὶ ὑπὲρ τὸ ὄρος τὸ Παρθénιον ἔς τὴν Τεγεατικήν, δύο δὲ ἄλλαι κατὰ Μαντίνειαν διά τε Πρίνου καλουμένης καὶ διὰ Κλίμακος. αὗτη δὲ εὐρυτέρα τέ ἔστι καὶ ἡ κάθοδος εἶχεν αὕτη βασιμίδας ποτὲ ἐμπεποιημένας. ὑπερβαλόντων δὲ τὴν Κλίμακα χωρίου ἔστιν ὄνομαζόμενον Μελαγγεῖα, καὶ τὸ ὄδωρ αὐτόθεν τὸ πότιμον Μαντινεῦσι κάτεισιν ἔς τὴν
- 5 πόλιν. προελθόντι δὲ ἐκ τῶν Μελαγγείων, ἀπέχοντι τῆς πόλεως στάδια ὡς ἐπτὰ ἔστι κρήνη καλουμένη Μελιαστῶν οἱ Μελιασταὶ δὲ οὗτοι δρῶσι τὰ ὄργια τοῦ Διονύσου, καὶ Διονύσου τε μέγαρον πρὸς τῇ κρήνῃ καὶ Ἀφροδίτης

against Athens and in crossing over to Asia with 396 B.C. Agesilaüs; they also followed the Lacedaemonians to Leuctra in Boeotia. Their distrust of the 371 B.C. Lacedaemonians was shown on many occasions; in particular, immediately after the Lacedaemonian reverse at Leuctra they seceded from them and joined the Thebans. Though they did not fight on the Greek side against Philip and the Macedonians 338 B.C. at Chaeroneia, nor later in Thessaly against Antipater, yet they did not actually range themselves against the Greeks. It was because of the Lacedaemonians, they say, that they took no part in resisting the Gallic threat to Thermopylae; they feared that their land would be laid waste in the absence of their men of military age. As members of the Achaean League the Arcadians were more enthusiastic than any other Greeks. The fortunes of each individual city, as distinct from those of the Arcadian people as a whole, I shall reserve for their proper place in my narrative.

There is a pass into Arcadia on the Argive side in the direction of Hysiae and over Mount Parthenius into Tegean territory. There are two others on the side of Mantinea: one through what is called Prinus and one through the Ladder. The latter is the broader, and its descent had steps that were once cut into it. Crossing the Ladder you come to a place called Melangeia, from which the drinking water of the Mantineans flows down to their city. Farther off from Melangeia, about seven stades distant from Mantinea, there is a well called the Well of the Meliasts. These Meliasts celebrate the orgies of Dionysus. Near the well is a hall of

PAUSANIAS: DESCRIPTION OF GREECE

έστιν ιερὸν Μελαινίδος. ἐπίκλησιν δὲ ἡ θεὸς ταύτην κατ' ἄλλο μὲν ἔσχεν οὐδέν, ὅτι δὲ ἀνθρώπων μὴ τὰ πάντα αἱ μίξεις ὥσπερ τοῖς κτήνεσι μεθ' ήμέραν, τὰ πλείω δέ εἰσιν ἐν νυκτὶ.

6 ἡ δὲ ὑπολειπομένη τῶν ὁδῶν στενωτέρα ἐστὶ τῆς προτέρας καὶ ἄγει διὰ τοῦ Ἀρτεμισίου. τούτου δὲ ἐπεμνήσθην καὶ ἔτι πρότερον τοῦ ὄρους, ὡς ἔχοι μὲν ναὸν καὶ ἄγαλμα Ἀρτέμιδος, ἔχοι δὲ καὶ τοῦ Ἰνάχου τὰς πηγάς. ὁ δὲ Ἰνάχος ἐφ' ὅσον μὲν πρόεισι κατὰ τὴν ὁδὸν τὴν διὰ τοῦ ὄρους, τοῦτο ἐστιν Ἀργείοις καὶ Μαντινεῦσιν ὄρος τῆς χώρας ἀποστρέψας δὲ ἐκ τῆς ὁδοῦ τὸ ὕδωρ διὰ τῆς Ἀργείας ἥδη τὸ ἀπὸ τούτου κάτεισι, καὶ ἐπὶ τούτῳ τὸν Ἰνάχον ἄλλοι τε καὶ Αἰσχύλος ποταμὸν καλοῦσιν Ἀργεῖον.

VII. ‘Τπερβαλόντα δὲ ἐσ τὴν Μαντινικὴν διὰ τοῦ Ἀρτεμισίου πεδίον ἐκδέξεται σε Ἀργὸν καλούμενον, καθάπερ γε καὶ ἔστι τὸ γὰρ ὕδωρ τὸ ἐκ τοῦ θεοῦ κατερχόμενον ἐσ αὐτὸ ἐκ τῶν ὄρῶν ἀργὸν εἶναι τὸ πεδίον ποιεῖ, ἐκώλυνέ τε οὐδὲν ἀν τὸ πεδίον τοῦτο εἶναι λίμνην, εἰ μὴ τὸ ὕδωρ 2 ἡφανίζετο ἐσ χάσμα γῆς. ἀφανισθὲν δὲ ἐνταῦθα ἀνεισι κατὰ τὴν Δίνην· ἔστι δὲ ἡ Δίνη κατὰ τὸ Γενέθλιον καλούμενον τῆς Ἀργολίδος, ὕδωρ γλυκὺ ἐκ θαλάσσης ἀνερχόμενον. τὸ δὲ ἀρχαῖον καὶ καθίεσαν ἐσ τὴν Δίνην τῷ Ποσειδῶνι ἵππους οἱ Ἀργεῖοι κεκοσμημένους χαλινοῖς. γλυκὺ δὲ ὕδωρ ἐν θαλάσσῃ δῆλόν ἔστιν ἐνταῦθα τε ἀνιὸν ἐν τῇ Ἀργολίδι καὶ ἐν τῇ Θεσπρωτίδι κατὰ τὸ 3 Χειμέριον καλούμενον. θαύματος δὲ ἔτι πλέονός ἔστιν ἐν Μαιάνδρῳ ζέον ὕδωρ, τὸ μὲν ἐκ πέτρας, περιέχοντος τοῦ ύδρεύματος τὴν πέτραν, τὸ δὲ καὶ

Dionysus and a sanctuary of Black Aphrodite. This surname of the goddess is simply due to the fact that men do not, as the beasts do, have sexual intercourse always by day, but in most cases by night. The second road is less broad than the other, and leads over Mount Artemisius. I have already made mention of this mountain,¹ noting that on it are a temple and image of Artemis, and also the springs of the Inachus. The river Inachus, so long as it flows by the road across the mountain, is the boundary between the territory of Argos and that of Mantinea. But when it turns away from the road the stream flows through Argolis from this point on, and for this reason Aeschylus among others calls the Inachus an Argive river.

VII. After crossing into Mantinean country over Mount Artemisius you will come to a plain called the Untilled Plain, whose name well describes it, for the rain-water coming down into it from the mountains prevents the plain from being tilled; nothing indeed could prevent it from being a lake, were it not that the water disappears into a chasm in the earth. After disappearing here it rises again at Dine (*Whirlpool*). Dine is a stream of fresh water rising out of the sea by what is called Genethlium in Argolis. In olden times the Argives cast horses adorned with bridles down into Dine as an offering to Poseidon. Not only here in Argolis, but also by Cheimerium in Thesprotis, is there unmistakably fresh water rising up in the sea. A greater marvel still is the water that boils in the Maeander, which comes partly from a rock surrounded by the stream,

¹ See Book II. xxv. 3.

PAUSANIAS: DESCRIPTION OF GREECE

ἐκ τῆς ἵλυος ἄνεισι τοῦ ποταμοῦ. πρὸ Δικαιαρχίας δὲ τῆς Τυρσηνῶν ὕδωρ τε ἐν θαλάσσῃ ζέον καὶ νῆσος δι' αὐτό ἐστι χειροποίητος, ὡς μηδὲ τοῦτο τὸ ὕδωρ ἀργὸν εἶναι¹ ἀλλά σφισι λοντρὰ θερμά.

- 4 Τοῦ δὲ Ἀργοῦ καλουμένου πεδίου Μαντινεύσιν ὄρος ἐστὶν ἐν ἀριστερᾷ, σκηνῆς τε Φιλίππου τοῦ Ἀμύντου καὶ κώμης ἐρείπια ἔχον Νεστάνης· πρὸς ταύτη γὰρ στρατοπεδεύσασθαι τῇ Νεστάνῃ Φίλιππον λέγουσι καὶ τὴν πηγὴν αὐτόθι ὄνομάζουσιν ἔτι ἀπὸ ἐκείνου Φιλίππιον. ἀφίκετο δὲ ἐς Ἀρκαδίαν Φίλιππος οἰκειωσόμενός τε Ἀρκάδας καὶ ἀπὸ τοῦ Ἑλληνικοῦ σφᾶς τοῦ 5 ἄλλου διαστήσων. Φίλιππον δὲ βασιλέων μὲν τῶν πρὸ αὐτοῦ καὶ ὅσοι Μακεδόσι γεγόνασιν ὑστερον, τούτων μὲν πείθοιτο ἄν τις μέγιστα αὐτὸν ἔργα ἐπιδείξασθαι· στρατηγὸν δὲ ἀγαθὸν οὐκ ἄν τις φρονῶν δρθὰ καλέσειεν αὐτόν, ὃς γε καὶ ὄρκους θεῶν κατεπάτησεν ἀεὶ καὶ σπουδὰς ἐπὶ παντὶ ἐψεύσατο πίστιν τε ἡτίμασε μάλιστα 6 ἀνθρώπων. καὶ οἱ τὸ ἐκ τοῦ θεοῦ μήνιμα ἀπήντησεν οὐκ ὁψέ, πρῶτα δὲ ὁν ἵσμεν. Φίλιππος μὲν οὐ πρόσω βιώσας ἔξ τε καὶ τεσσαράκοντα ἔτῶν τὸ μάντευμα ἔξετέλεσε τὸ ἐκ Δελφῶν, ὃ δὴ χρωμένῳ οἱ περὶ τοῦ Πέρσου γενέσθαι λέγουσιν,

ἔστεπται μὲν ὁ ταῦρος, ἔχει τέλος, ἔστιν ὁ θύσων·

- τοῦτο μὲν δὴ οὐ μετὰ πολὺ ἐδήλωσεν οὐκ ἐς τὸν 7 Μῆδον, ἀλλὰ ἐς αὐτὸν ἔχον Φίλιππον· ἐπὶ δὲ

¹ εἶναι is not in the MSS.

and partly rises from the mud of the river. In front of Dicaearchia also, in the land of the Etruscans, there is water boiling in the sea, and an artificial island has been made through it, so that this water is not “untilled,”¹ but serves for hot baths.

In the territory of the Mantineans on the left of the plain called Untilled is a mountain, on which are the ruins of a camp of Philip, the son of Amyntas, and of a village called Nestane. For it is said that by this Nestane Philip made an encampment, and the spring here they still call Philippium after the king. Philip came to Arcadia to bring over the Arcadians to his side, and to separate them from the rest of the Greek people. Philip may be supposed to have accomplished exploits greater than those of any Macedonian king who reigned either before or after. But nobody of sound mind would call him a good general, for no man has so sinned by continually trampling on oaths to heaven, and by breaking treaties and dishonouring his word on every occasion. The wrath of heaven was not late in visiting him; never in fact have we known it more speedy. When he was but forty-six years old, Philip fulfilled the oracle that it is said was given him when he inquired of Delphi about the Persians:—

The bull is crowned; the consummation is at hand; the sacrificer is ready.

Very soon afterwards events showed that this oracle pointed, not to the Persians, but to Philip himself.

¹ That is, “idle” or “useless.” The allusion, of course, is to the Untilled Plain.

PAUSANIAS: DESCRIPTION OF GREECE

Φιλίππω τελευτήσαντι Φιλίππου παῖδα νήπιον,
γεγονότα δὲ ἐκ Κλεοπάτρας ἀδελφιδῆς Ἀττάλου,
τοῦτον τὸν παῖδα ὁμοῦ τῇ μητρὶ Ὁλυμπιὰς ἐπὶ⁸
σκεύους χαλκοῦ πυρὸς ὑποβεβλημένου διέφθειρεν
ἔλκουσα· χρόνῳ δὲ ὕστερον καὶ Ἀριδαῖον ἀπέκ-
τεινεν. ἔμελλε δὲ ἄρα ὁ δαίμων καὶ τὸ γένος τὸ
Κασσάνδρου κακῶς ἔξαμήσειν. Κασσάνδρῳ δὲ
οἱ παῖδες ἐκ Θεσσαλονίκης γεγόνασι τῆς Φιλίπ-
που, Θεσσαλονίκη δὲ ἥσαν καὶ Ἀριδαίῳ μητέρες
Θεσσαλαί. τὰ δὲ ἐς Ἀλέξανδρον καὶ τοῖς πᾶσιν
ὅμοιώς δῆλα ἔστιν.¹ εἰ δὲ τῶν ἐς Γλαῦκον τὸν
Σπαρτιάτην ἐποιήσατο ὁ Φίλιππος λόγον καὶ
τὸ ἔπος ἐφ' ἔκάστου τῶν ἔργων ἀνεμίμησκεν
ἀντόν,

ἀνδρὸς δ' εὐόρκου γενεὴ μετόπισθεν ἀρείων,
οὐκ ἀν οὕτω δίχα λόγου δοκεῖ μοι θεῶν τις
Ἀλεξάνδρου τε ὁμοῦ τὸν βίον καὶ ἀκμὴν τὴν
Μακεδόνων σβέσαι.

VIII. Τόδε μὲν ἡμῖν ἐγένετο ἐπεισόδιον τῷ λόγῳ·
μετὰ δὲ τὰ ἐρείπια τῆς Νεστάνης ἱερὸν Δήμητρός
ἐστιν ἄγιον, καὶ αὐτῇ καὶ ἑορτὴν ἀνὰ πᾶν ἔτος
ἄγουσιν οἱ Μαντινεῖς. καὶ κατὰ τὴν Νεστάνην
ὑπόκειται μάλιστα *,² μοῖρα μὲν καὶ αὐτὴ τοῦ
πεδίου τοῦ Ἀργοῦ, χορὸς δὲ ὄνομάζεται Μαιρᾶς.
τοῦ πεδίου δέ ἔστιν ἡ διέξοδος τοῦ Ἀργοῦ σταδίων
δέκα. ὑπερβὰς δὲ οὐ πολὺ ἐς ἔτερον καταβήσῃ
πεδίον· ἐν τούτῳ δὲ παρὰ τὴν λεωφόρον ἔστιν
2 Ἀρην καλουμένη κρήνη. λέγεται δὲ καὶ τοιάδε ὑπὸ

¹ After ἔστιν. the MSS. have Ἀλεξάνδρου θάνατος—a fairly obvious gloss.

² The subject of ὑπόκειται seems to have fallen out.

On the death of Philip, his infant son by Cleopatra, the niece of Attalus, was along with his mother dragged by Olympias on to a bronze vessel and burned to death. Afterwards Olympias killed Aridaeūs also. It turned out that the god intended to mow down to destruction the family of Cassander as well. Cassander's sons were by Thessalonice, the daughter of Philip, and both Thessalonice and Aridaeūs had Thessalian women for their mothers. The fate of Alexander is familiar to everybody alike. But if Philip had taken to heart the fate of the Spartan Glaucus,¹ and at each of his acts had bethought himself of the verse :—²

If a man keeps his oath his family prospers hereafter;

then, I believe, some god would not have extinguished so relentlessly the life of Alexander and, at the same time, the Macedonian supremacy.

VIII. So much by way of a digression. After the ruins of Nestane is a holy sanctuary of Demeter, and every year the Mantineans hold a festival in her honour. By Nestane there lies, on lower ground, about . . . itself too forming part of the Untilled Plain, and it is called the Dancing Floor of Maera. The road across the Untilled Plain is about ten stades. After crossing it you will descend, a little farther on, into another plain. On it, alongside the highway, is a well called Lamb. The following

¹ See Herodotus vi. 86.

² See Hesiod, *Works and Days*, 285.

PAUSANIAS: DESCRIPTION OF GREECE

’Αρκάδων, ’Ρέα ἡνίκα Ποσειδῶνα ἔτεκε, τὸν μὲν
 ἐς ποίμνην καταθέσθαι δίαιταν ἐνταῦθα ἔξοντα
 μετὰ τῶν ἄρνων, ἐπὶ τούτῳ δὲ ὀνομασθῆναι καὶ
 τὴν πηγήν, ὅτι περὶ αὐτὴν ἐποιμαίνοντο οἱ ἄρνες.
 φάναι δὲ αὐτὴν πρὸς τὸν Κρόνον τεκεῖν ἵππουν
 καὶ οἱ πῶλον ἵππουν καταπιεῖν ἀντὶ τοῦ παιδὸς
 δοῦναι, καθὰ καὶ ὕστερον ἀντὶ τοῦ Διὸς λίθον
 3 ἔδωκεν αὐτῷ κατειλημένον σπαργάνοις. τούτοις
 ’Ελλήνων ἐγὼ τοῖς λόγοις ἀρχόμενος μὲν τῆς
 συγγραφῆς εὐηθίας ἔνεμον πλέον, ἐς δὲ τὰ
 ’Αρκάδων προεληλυθὼς πρόνοιαν περὶ αὐτῶν
 τοιάνδε ἐλάμβανον. ’Ελλήνων τοὺς νομιζομένους
 σοφοὺς δι’ αἰνιγμάτων πάλαι καὶ οὐκ ἐκ τοῦ
 εὐθέος λέγειν τοὺς λόγους, καὶ τὰ εἰρημένα οὖν
 ἐς τὸν Κρόνον σοφίαν εἶναι τινα εἴκαζον
 ’Ελλήνων. τῶν μὲν δὴ ἐς τὸ θεῖον ἡκόντων τοῖς
 4 εἰρημένοις χρησόμεθα· Μαντινέων δὲ ἡ πόλις
 σταδίους μάλιστά που δώδεκά ἔστιν ἀπωτέρω
 τῆς πηγῆς ταύτης. Μαντινεὺς μὲν οὖν ὁ Λυκά-
 ονος ἑτέρωθι φαίνεται οἰκίσας τὴν πόλιν, ἦν
 ὀνομάζουσι καὶ ἐς ἡμᾶς ἔτι Πτόλιν¹ οἱ ’Αρκάδες.
 ἐκεῖθεν δὲ ’Αντινόη Κηφέως τοῦ ’Αλέου θυγάτηρ
 κατὰ μάντευμα ἀναστήσασα τοὺς ἀνθρώπους
 ἥγαγεν ἐς τοῦτο τὸ χωρίον, ὅφιν—όποιον, οὐ
 μνημονεύουσιν—ἥγεμόνα ποιησαμένη τῆς ὁδοῦ·
 καὶ διὰ τοῦτο ὁ παρὰ τὴν πόλιν ρέων τὴν νῦν
 5 ποταμὸς "Οφις ὄνομα ἔσχηκεν. εἰ δὲ ’Ομήρου
 χρὴ τεκμαιρόμενον τοῖς ἔπεσι συμβαλέσθαι
 γνώμην, τὸν ὅφιν τοῦτον δράκοντα εἶναι πείθομαι.
 περὶ Φιλοκτήτου μὲν ἐν νεῶν καταλόγῳ ποιήσας
 ώς ἀπολίποιεν αὐτὸν οἱ "Ελλῆνες ἐν Λημνῷ
 ταλαιπωροῦντα ὑπὸ τοῦ ἔλκους, ἐπίκλησιν οὐκ

story is told by the Arcadians. When Rhea had given birth to Poseidon, she laid him in a flock for him to live there with the lambs, and the spring too received its name just because the lambs pastured around it. Rhea, it is said, declared to Cronus that she had given birth to a horse, and gave him a foal to swallow instead of the child, just as later she gave him in place of Zeus a stone wrapped up in swaddling clothes. When I began to write my history I was inclined to count these legends as foolishness, but on getting as far as Arcadia I grew to hold a more thoughtful view of them, which is this. In the days of old those Greeks who were considered wise spoke their sayings not straight out but in riddles, and so the legends about Cronus I conjectured to be one sort of Greek wisdom. In matters of divinity, therefore, I shall adopt the received tradition. The city of the Mantineans is about twelve stades farther away from this spring. Now there are plain indications that it was in another place that Mantineus the son of Lycaon founded his city, which even to-day is called Ptolis (*City*) by the Arcadians. From here, in obedience to an oracle, Antinoë, the daughter of Cepheus, the son of Aleüs, removed the inhabitants to the modern site, accepting as a guide for the pilgrimage a snake; the breed of snake is not recorded. It is for this reason that the river, which flows by the modern city, has received the name Ophis (*Snake*). If we may base a conjecture on the verses of Homer, we are led to believe that this snake was a dragon. When in the list of ships he tells how the Greeks abandoned Philoctetes in Lemnos suffering from his wound,

¹ Πτόλευ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

ἔθετο ὅφιν τῷ ὄδρῳ· τὸν δράκοντα δέ, ὃν τοὺς Τρῶας ἀφῆκεν ὁ ἀετός, ἐκάλεσεν ὅφιν. οὕτω τὸ εἰκὸς ἔχει καὶ τῇ Ἀντινόῃ τὸν ἡγεμόνα γενέσθαι δράκοντα.

- 6 Μαντινεῖς δὲ μάχην μὲν τὴν ἐν Διπαιεῦσιν οὐκ ἐμαχέσαντο πρὸς Λακεδαιμονίους μετὰ Ἀρκάδων τῶν ἄλλων, ἐν δὲ τῷ Πελοποννησίων καὶ Ἀθηναίων πολέμῳ συνέστησαν ἐπὶ Λακεδαιμονίους μετὰ Ἡλείων, καὶ παραγενομένου συμμαχικοῦ σφισιν ἐξ Ἀθηνῶν Λακεδαιμονίων ἐναντία ἐμαχέσαντο· μετέσχον δὲ καὶ τοῦ ἐς
- 7 Σικελίαν στόλου κατὰ Ἀθηναίων φιλίαν. χρόνῳ δὲ ὕστερον Λακεδαιμονίων στρατιὰ καὶ Ἀγησίπολις ὁ Παυσανίου βασιλεὺς ἐσέβαλον ἐς τὴν Μαντινικήν. ὡς δὲ ἐκράτησεν ὁ Ἀγησίπολις τῇ μάχῃ καὶ ἐς τὸ τεῖχος κατέκλεισε τοὺς Μαντινέας, εἶλεν οὐ μετὰ πολὺ τὴν πόλιν, οὐ πολιορκίᾳ κατὰ τὸ ἴσχυρόν, τὸν δὲ Ὅφιν ποταμὸν ἀποστρέψας σφίσιν ἐς τὸ τεῖχος ὡμῆς ὥκοδομημένον τῆς
- 8 πλίνθου. ἐς μὲν δὴ μηχανημάτων ἐμβολὴν ἀσφάλειαν ἡ πλίνθος παρέχεται μᾶλλον ἡ ὅπόσα λίθου πεποιημένα ἐστίν· οἱ μὲν γὰρ κατάγυννται τε καὶ ἐκπηδῶσιν ἐκ τῶν ἀρμονιῶν, ἡ δὲ πλίνθος ἐκ μηχανημάτων μὲν οὐχ ὁμοίως πονεῖ, διαλύεται δὲ ὑπὸ τοῦ ὄδατος οὐχ ἡσσον ἡ ὑπὸ τοῦ ἡλίου
- 9 κηρός. τοῦτο οὐκ Ἀγησίπολις τὸ στρατήγημα ἐς τὸ τεῖχος τῶν Μαντινέων ἐστὶν ὁ συνείσ, ἀλλὰ πρότερον ἔτι Κίμωνι ἐξευρέθη τῷ Μιλτιάδου Βόγην πολιορκοῦντι ἄνδρα Μῆδον καὶ ὅσοι Περσῶν Ἡιόνα τὴν ἐπὶ Στρυμόνι εἶχον. Ἀγησίπολις δὲ καθεστηκὸς καὶ ἀδόμενον ὑπὸ Ἐλλήνων ἐμιμήσατο. ὡς δὲ εἶλε τὴν Μαντίνειαν, ὀλίγον

he does not style the water-serpent a snake. But the dragon that the eagle dropped among the Trojans he does call a snake. So it is likely that Antinoë's guide also was a dragon.¹

The Mantineans did not fight on the side of the other Arcadians against the Lacedaemonians at Dipaea, but in the Peloponnesian war they rose with the Eleans against the Lacedaemonians, and joined 418 B.C. in battle with them after the arrival of reinforcements from Athens. Their friendship with the Athenians led them to take part also in the Sicilian expedition. Later on a Lacedaemonian army under 385 B.C. Agesipolis, the son of Pausanias, invaded their territory. Agesipolis was victorious in the battle and shut up the Mantineans within their walls, capturing the city shortly after. He did not take it by storm, but turned the river Ophis against its fortifications, which were made of unburnt brick. Now against the blows of engines brick brings greater security than fortifications built of stone. For stones break and are dislodged from their fittings; brick, however, does not suffer so much from engines, but it crumbles under the action of water just as wax is melted by the sun. This method of demolishing the fortifications of the Mantineans was not discovered by Agesipolis. It was a stratagem invented at an earlier date by Cimon, the son of Miltiades, when he was besieging Boges and the other Persians who were holding Eion on the Strymon. Agesipolis 476 or 477 B.C. only copied an established custom, and one celebrated among the Greeks. After taking Mantinea,

¹ See Homer, *Iliad*, ii. 723 and xii. 203 and 208.

PAUSANIAS: DESCRIPTION OF GREECE

- μέν τι κατέλιπεν οἰκεῖσθαι, τὸ πλεῦστον δὲ ἐς
 ἔδαφος καταβαλὼν αὐτῆς κατὰ κώμας τοὺς
 10 ἀνθρώπους διώκισε. Μαντινέας δὲ ἐκ τῶν
 κωμῶν κατάξειν ἐς τὴν πατρίδα ἔμελλον Θηβαῖοι
 μετὰ τὸ ἔργον τὸ ἐν Λεύκτροις κατελθόντες δὲ
 οὐ τὰ πάντα ἐγένοντο δίκαιοι· περιληφθέντες δὲ
 ἐπικηρυκευόμενοι Λακεδαιμονίοις καὶ εἰρήνην ἵδιᾳ
 πρὸς αὐτοὺς ἄνευ τοῦ Ἀρκάδων κοινοῦ πράσ-
 σοντες, οὕτω διὰ τὸ δέος τῶν Θηβαίων ἐς τὴν
 Λακεδαιμονίων συμμαχίαν μετεβάλοντο ἐκ τοῦ
 φανεροῦ, καὶ τῆς Μαντινικῆς πρὸς Ἐπαμινώνδαν
 καὶ Θηβαίους μάχης Λακεδαιμονίων γινομένης
 ὁμοῦ τοῖς Λακεδαιμονίοις ἐτάξαντο οἱ Μαντινεῖς.
- 11 τούτων δὲ ὕστερον διαφορὰ ἐγένετο Μαντινεῦσιν
 ἐς τοὺς Λακεδαιμονίους, καὶ ἀπ' αὐτῶν μετέστη-
 σαν ἐς τὸ Ἀχαϊκόν· καὶ Ἀγιν τὸν Εύδαμίδου
 βασιλεύοντα ἐν Σπάρτῃ νικῶσιν ἀμύνοντες τῇ
 σφετέρᾳ, νικῶσι δὲ προσλαβόντες Ἀχαιῶν στρα-
 τιὰν καὶ Ἀρατον ἡγεμόνα ἐπ' αὐτῇ μετέσχον
 δὲ καὶ πρὸς Κλεομένην τοῦ ἔργου τοῖς Ἀχαιοῖς
 καὶ συγκαθεῖλον Λακεδαιμονίων τὴν ἴσχυν.
 Ἀντιγόνου δὲ ἐν Μακεδονίᾳ Φίλιππον τὸν Περ-
 σέως πατέρα ἔτι παῖδα ἐπιτροπεύοντος καὶ
 Ἀχαιοῖς ἐς τὰ μάλιστα ὅντος ἐπιτηδείου, ἄλλα
 τε ἐς τιμὴν αὐτοῦ Μαντινεῦσιν ἐποιήθη καὶ ὄνομα
- 12 τῇ πόλει μετέθεντο Ἀντιγόνειαν. χρόνῳ δὲ
 ὕστερον Αύγούστου πρὸς τῇ ἄκρᾳ τοῦ Ἀπόλ-
 λωνος τοῦ Ἀκτίου ναυμαχήσειν μέλλοντος
 Μαντινεῖς ἐμαχέσαντο ὁμοῦ Ρωμαίοις, τὸ δὲ
 ἄλλο Ἀρκαδικὸν συνετάχθησαν Ἀντωνίω, κατ'
 ἄλλο μὲν ἐμοὶ δοκεῖν οὐδέν, ὅτι δὲ ἐφρόνουν οἱ
 Λακεδαιμόνιοι τὰ Αύγούστου. δέκα δὲ ὕστερον

he left a small part of it inhabited, but by far the greater part he razed to the ground, settling the inhabitants in villages. Fate decreed that the Thebans should restore the Mantineans from the villages to their own country after the engagement at Leuctra, but when restored they proved far from grateful. They were caught treating with the Lacedaemonians and intriguing for a peace with them privately without reference to the rest of the Arcadian people. So through their fear of the Thebans they openly changed sides and joined the Lacedaemonian confederacy, and when the battle took place at Mantinea between the Lacedae-^{371 B.C.} monians and the Thebans under Epaminondas, the Mantineans joined the ranks of the Lacedaemonians. Subsequently the Mantineans quarrelled with the Lacedaemonians, and seceded from them to the Achaean League. They defeated Agis, the son of Eudamidas, king of Sparta, in defence of their own country, with the help of an Achaean army under the leadership of Aratus. They also joined the Achaeans in their struggle against Cleomenes and helped to destroy the Lacedaemonian power. Antigonus of Macedonia, who was guardian of Philip, the father of Perseus, before he came of age, was an ardent supporter of the Achaeans, and so the Mantineans, among other honours, changed the name of their city to Antigoneia. Afterwards, when Augustus was about to fight the naval engagement off the cape of Actian Apollo, the Mantineans fought on the side of the Romans, while the rest of Arcadia joined the ranks of Antonius, for no other reason, so it seems to me, except that the Lacedaemonians favoured the cause of Augustus. Ten

PAUSANIAS: DESCRIPTION OF GREECE

γενεαῖς ἐβασίλευσέ τε Ἀδριανὸς καὶ ἀφελῶν
Μαντινεῦσι τὸ ὄνομα τὸ ἐκ Μακεδονίας ἐπακτὸν
ἀπέδωκεν αὐθις Μαντίνειαν καλεῖσθαι σφισι τὴν
πόλιν.

- IX. "Εστι δὲ Μαντινεῦσι ναὸς διπλοῦς μάλιστά
που κατὰ μέσον τοίχῳ διειργόμενος· τοῦ ναοῦ δὲ
τῇ μὲν ἄγαλμά ἐστιν Ἀσκληπιοῦ, τέχνη Ἀλκα-
μένους, τὸ δὲ ἔτερον Λητοῦς ἐστιν ἱερὸν καὶ τῶν
παίδων· Πραξιτέλης δὲ τὰ ἄγάλματα εἰργάσατο
τρίτη μετὰ Ἀλκαμένην ὑστερον γενεᾶ. τούτων
πεποιημένα ἐστὶν ἐπὶ τῷ βάθρῳ Μοῦσαι καὶ
Μαρσύας αὐλῶν. ἐνταῦθα ἀνὴρ ἐπείργασται
2 στήλῃ Πολύβιος ὁ Λυκόρτα· καὶ τοῦ μὲν ἐπι-
μνησθησόμεθα καὶ ἐν τοῖς ἐπειτα, Μαντινεῦσι δέ
ἐστι καὶ ἄλλα ἱερά, τὸ μὲν Σωτῆρος Διός, τὸ δὲ
Ἐπιδώτου καλουμένου· ἐπιδιδόναι γὰρ δὴ ἄγαθὰ
αὐτὸν ἀνθρώποις. ἐστι δὲ καὶ Διοσκούρων καὶ
ἔτέρωθι Δήμητρος καὶ Κόρης ἱερόν· πῦρ δὲ ἐνταῦθα
καίουσι, ποιούμενοι φροντίδα μὴ λάθη σφίσιν
ἀποσβεσθέν. καὶ "Ηρας πρὸς τῷ θεάτρῳ ναὸν
3 ἐθεασάμην· Πραξιτέλης δὲ τὰ ἄγαλματα αὐτῆν
τε καθημένην ἐν θρόνῳ καὶ παρεστώσας ἐποίησεν
Ἀθηνᾶν καὶ "Ηβην παῖδα" Ήρας. πρὸς δὲ τῆς
"Ηρας τῷ βωμῷ καὶ Ἀρκάδος τάφος τοῦ Καλλισ-
τοῦς ἐστι· τὰ δὲ ὅστα τοῦ Ἀρκάδος ἐπηγάγοντο ἐκ
Μαινάλου, χρησμοῦ σφισιν ἐλθόντος ἐκ Δελφῶν·
- 4 ἐστι δὲ Μαιναλίη δυσχείμερος, ἐνθα τε κεῖται
Ἀρκάς, ἀφ' οὗ δὴ πάντες ἐπίκλησιν καλέονται,
οὐ τρίοδος καὶ τετράοδος καὶ πεντακέλευθος.
ἐνθα σ' ἐγὼ κέλομαι στείχειν καὶ ἐύφρονι θυμῷ
Ἀρκάδ' ἀειραμένους κατάγειν εἰς ἄστυ ἐραννόν·
ἐνθα τε δὴ τέμενός τε θυηλάς τ' Ἀρκάδιτεύχειν.

generations afterwards, when Hadrian became Emperor, he took away from the Mantineans the name imported from Macedonia, and gave back to their city its old name of Mantinea.

IX. The Mantineans possess a temple composed of two parts, being divided almost exactly at the middle by a wall. In one part of the temple is an image of Asclepius, made by Alcamenes; the other part is a sanctuary of Leto and her children, and their images were made by Praxiteles two generations after Alcamenes. On the pedestal of these are figures of Muses together with Marsyas playing the flute. Here there is a figure of Polybius, the son of Lycortas, carved in relief upon a slab, of whom I shall make fuller mention later on.¹ The Mantineans have other sanctuaries also, one of Zeus Saviour, and one of Zeus Giver of Gifts, in that he gives good things to men. There is also a sanctuary of the Dioscuri, and in another place one of Demeter and the Maid. Here they keep a fire, taking anxious care not to let it go out. Near the theatre I saw a temple of Hera. Praxiteles made the images; Hera is sitting, while Athena and Hera's daughter Hebe are standing by her side. Near the altar of Hera is the grave of Arcas, the son of Callisto. The bones of Arcas they brought from Maenalus, in obedience to an oracle delivered to them from Delphi:—

Maenalia is storm-swept, where lies
Arcas, from whom all Arcadians are named,
In a place where meet three, four, even five roads;
Thither I bid you go, and with kind heart
Take up Arcas and bring him back to your lovely
city.

There make Arcas a precinct and sacrifices.

¹ See chapters xxx.-xlviii. of this Book.

PAUSANIAS: DESCRIPTION OF GREECE

τὸ δὲ χωρίον τοῦτο, ἔνθα ὁ τάφος ἐστὶ τοῦ
 5 Ἀρκάδος, καλοῦσιν Ἡλίου βωμούς. τοῦ θεά-
 τρου δὲ οὐ πόρρω μνήματα προήκοντά ἐστιν ἐς
 δόξαν, τὸ μὲν Ἐστία καλουμένη κοινή, περιφερὲς
 σχῆμα ἔχουσα· Ἀντινόην δὲ αὐτόθι ἐλέγετο
 κεῖσθαι τὴν Κηφέως· τῷ δὲ στήλῃ τε ἐφέστηκε
 καὶ ἀνὴρ ἵππεὺς ἐπειργασμένος ἐστὶν ἐπὶ τῇ
 6 στήλῃ, Γρύλος ὁ Ξενοφῶντος. τοῦ θεάτρου δὲ
 ὅπισθεν ναοῦ τε Ἀφροδίτης ἐπίκλησιν Συμμα-
 χίας ἐρείπια καὶ ἄγαλμα ἐλείπετο· τὸ δὲ ἐπί-
 γραμμα τὸ ἐπὶ τῷ βάθρῳ τὴν ἀναθεῖσαν τὸ
 ἄγαλμα ἐδήλου θυγατέρα εἶναι Πασέου Νικίππην.
 τὸ δὲ ιερὸν κατεσκευάσαντο τοῦτο οἱ Μαντινεῖς
 ὑπόμνημα ἐς τοὺς ἐπειτα τῆς ὁμοῦ Ῥωμαίοις
 ἐπ' Ἀκτίῳ ναυμαχίας. σέβουσι δὲ καὶ Ἀθηνᾶν
 Ἀλέαν, καὶ ιερόν τε καὶ ἄγαλμα Ἀθηνᾶς ἐστιν
 7 Ἀλέας αὐτοῖς. ἐνομίσθη δὲ καὶ Ἀντίνους σφίσιν
 εἶναι θεός· ναῶν δὲ ἐν Μαντινείᾳ νεώτατός ἐστιν
 ὁ τοῦ Ἀντίνου ναός. οὗτος ἐσπουδάσθη περισσώς
 δή τι ὑπὸ βασιλέως Ἀδριανοῦ· ἐγὼ δὲ μετ'
 ἀνθρώπων μὲν ἔτι αὐτὸν ὄντα οὐκ εἶδον, ἐν δὲ
 ἄγαλμασιν εἶδον καὶ ἐν γραφαῖς. ἔχει μὲν δὴ
 γέρα καὶ ἐτέρωθι, καὶ ἐπὶ τῷ Νείλῳ πόλις
 Αἰγυπτίων ἐστὶν ἐπώνυμος Ἀντίνου· τιμὰς δὲ
 ἐν Μαντινείᾳ κατὰ τοιόνδε ἔσχηκε. γένος ἦν ὁ
 Ἀντίνους ἐκ Βιθυνίου τῆς ὑπὲρ Σαγγαρίου ποτα-
 μοῦ· οἱ δὲ Βιθυνιεῖς Ἀρκάδες τέ εἰσι καὶ Μαντι-
 8 νεῖς τὰ ἄνωθεν. τούτων ἔνεκα ὁ βασιλεὺς κατε-
 στήσατο αὐτῷ καὶ ἐν Μαντινείᾳ τιμάς, καὶ
 τελετή τε κατὰ ἔτος ἔκαστον καὶ ἀγών ἐστιν
 αὐτῷ διὰ ἔτους πέμπτου. οἶκος δέ ἐστιν ἐν τῷ
 γυμνασίῳ Μαντινεῦσιν ἄγαλματα ἔχων Ἀντίνου

This place, where the grave of Arcas is, they call Altars of the Sun. Not far from the theatre are famous tombs, one called Common Hearth, round in shape, where, they told me, lies Antinoë, the daughter of Cepheus. On it stands a slab, on which is carved in relief a horseman, Grylus, the son of Xenophon. Behind the theatre I found the remains, with an image, of a temple of Aphrodite surnamed Ally. The inscription on the pedestal announced that the image was dedicated by Nicippe, the daughter of Paseas. This sanctuary was made by the Mantineans to remind posterity of their fighting on the side of the Romans at the battle of Actium. They also worship Athena Alea, of whom they have a sanctuary and an image. Antinoüs too was deified by them; his temple is the newest in Mantinea. He was a great favourite of the Emperor Hadrian. I never saw him in the flesh, but I have seen images and pictures of him. He has honours in other places also, and on the Nile is an Egyptian city named after Antinoüs. He has won worship in Mantinea for the following reason. Antinoüs was by birth from Bithynium beyond the river Sangarius, and the Bithynians are by descent Arcadians of Mantinea. For this reason the Emperor established his worship in Mantinea also; mystic rites are celebrated in his honour each year, and games every four years. There is a building in the gymnasium of Mantinea containing statues of Antinoüs, and remarkable for the

PAUSANIAS: DESCRIPTION OF GREECE

καὶ ἐς τἄλλα θέας ἄξιος λίθων ἔνεκα οἷς κεκόσ-
μηται καὶ ἀπιδόντι ἐς τὰς γραφάς· αἱ δὲ Ἀντίνου
εἰσὶν αἱ πολλαὶ, Διονύσῳ μάλιστα εἰκασμέναι.
καὶ δὴ καὶ τῆς ἐν Κεραμεικῷ γραφῆς, ἡ τὸ ἔργον
εἶχε τὸ Ἀθηναίων ἐν Μαντινείᾳ, καὶ ταύτης
 9 αὐτόθι ἐστὶ μίμημα. Μαντινεῦσι δὲ ἐν τῇ ἀγορᾷ
γυναικός τε εἰκὼν χαλκῆ—καὶ Μαντινεῖς καλοῦσι
Διομένειαν Ἀρκάδος—καὶ ἥρωόν ἐστι Ποδάρου·
φασὶ δὲ ἀποθανεῖν αὐτὸν ἐν τῇ πρὸς Ἐπαμινών-
δαν καὶ Θηβαίους μάχῃ. γενεαῖς δὲ τρισὶν ἐμοῦ
πρότερον μετέθεσαν τοῦ τάφου τὸ ἐπίγραμμα ἐς
ἄνδρα ἀπόγονον μὲν ἐκείνου Ποδάρου καὶ ὁμώνυ-
μον, γεγονότα δὲ καθ' ἡλικίαν ὡς πολιτείας ἥδη
 10 Ρωμαίων μετειληφέναι. Ποδάρην δὲ ἐπ' ἐμοῦ
τὸν ἀρχαῖον ἐτίμων οἱ Μαντινεῖς, λέγοντες ὡς
ἄριστος μὲν καὶ αὐτῶν καὶ τῶν συμμάχων γένοιτο
ἐν τῇ μάχῃ Γρύλος ὁ Ξενοφῶντος, ἐπὶ δὲ τῷ
Γρύλῳ Κηφισόδωρος Μαραθώνιος, οὗτος δὲ
τηνικαῦτα Ἀθηναίοις ἐτύγχανεν ἵππαρχῶν· τρίτα
δὲ ἀνδραγαθίας Ποδάρη νέμουσιν.

X. Ἐς Ἀρκαδίαν δὲ τὴν ἄλλην εἰσὶν ἐκ
Μαντινείας ὄδοι· ὅπόσα δὲ ἐφ' ἑκάστης αὐτῶν
μάλιστα ἦν θέας ἄξια, ἐπέξειμι καὶ ταῦτα. ίόντι
ἐς Τεγέαν ἐστὶν ἐν ἀριστερᾷ τῆς λεωφόρου παρὰ
τοῖς Μαντινέων τείχεσι χωρίον ἐς τῶν ἵππων τὸν
δρόμον καὶ οὐ πόρρω τούτου στάδιον, ἔνθα ἐπὶ
τῷ Ἀντίνῳ τὸν ἀγῶνα τιθέασιν. ὑπὲρ δὲ τοῦ
σταδίου τὸ ὄρος ἐστὶ τὸ Ἀλήσιον, διὰ τὴν ἄλην
ὡς φασι καλούμενον τὴν Ρέας, καὶ Δήμητρος
 2 ἄλσος ἐν τῷ ὄρει. παρὰ δὲ τοῦ ὄρους τὰ ἔσχατα
τοῦ Ποσειδῶνός ἐστι τοῦ Ἰππίου τὸ ιερόν, οὐ
πρόσω ἐξ σταδίων¹ Μαντινείας. τὰ δὲ ἐς τὸ

stones with which it is adorned, and especially so for its pictures. Most of them are portraits of Antinoüs, who is made to look just like Dionysus. There is also a copy here of the painting in the Cerameicus which represented the engagement of the Athenians at Mantinea. In the market-place is a bronze portrait-statue of a woman, said by the Mantineans to be Diomeneia, the daughter of Arcas, and a hero-shrine of Podares, who was killed, they say, in the battle with the Thebans under Epaminondas. Three generations ago they changed the inscription on the grave and made it apply to a descendant of this Podares with the same name, who was born late enough to have Roman citizenship. In my time the elder Podares was honoured by the Mantineans, who said that he who proved the bravest in the battle, of themselves and of their allies, was Grylus, the son of Xenophon; next to Grylus was Cephisodorus of Marathon, who at the time commanded the Athenian horse. The third place for valour they give to Podares.

X. There are roads leading from Mantinea into the rest of Arcadia, and I will go on to describe the most noteworthy objects on each of them. On the left of the highway leading to Tegea there is, beside the walls of Mantinea, a place where horses race, and not far from it is a race-course, where they celebrate the games in honour of Antinoüs. Above the race-course is Mount Alesium, so called from the wandering (*alë*) of Rhea, on which is a grove of Demeter. By the foot of the mountain is the sanctuary of Horse Poseidon, not more than six stades distant from Mantinea. About this sanctuary

¹ έξ (ς') στραδίων is Schaefer's emendation of the MS. reading στραδίου.

PAUSANIAS: DESCRIPTION OF GREECE

ιερὸν τοῦτο ἐγώ τε ἀκοὴν γράφω καὶ ὅσοι μνήμην ἄλλοι περὶ αὐτοῦ πεποίηνται. τὸ μὲν δὴ ιερὸν τὸ ἐφ' ἡμῶν φόκοδομήσατο Ἀδριανὸς βασιλεύς ἐπιστήσας τοῖς ἐργαζομένοις ἐπόπτας ἄνδρας, ὡς μήτε ἐνίδοι τις ἐσ τὸ ιερὸν τὸ ἀρχαῖον μήτε τῶν ἐρειπίων τι αὐτοῦ μετακινοῦτο· πέριξ δὲ ἐκέλευε τὸν ναὸν σφᾶς οἰκοδομεῖσθαι τὸν καινόν. τὰ δὲ ἐξ ἀρχῆς τῷ Ποσειδῶνι τὸ ιερὸν τοῦτο Ἀγαμήδης λέγονται καὶ Τροφώνιος ποιῆσαι, δρυῶν ξύλα ἐργασάμενοι καὶ ἀρμόσαντες πρὸς 3 ἄλληλα· ἐσόδου δὲ ἐσ αὐτὸν εἴργοντες ἀνθρώπους ἔρυμα μὲν πρὸ τῆς ἐσόδου προεβάλοντο οὐδέν, μίτον δὲ διατείνουσιν ἐρεοῦν, τάχα μέν που τοῖς τότε ἄγουσι τὰ θεῖα ἐν τιμῇ δεῖμα καὶ τοῦτο ἔσεσθαι νομίζοντες, τάχα δ' ἄν τι μετείη καὶ ἵσχυος τῷ μίτῳ. φαίνεται δὲ καὶ Αἴπυτος ὁ Ἰππόθου μήτε πηδήσας ὑπὲρ τὸν μίτον μήτε ὑποδύς, διακόψας δὲ αὐτὸν ἐσελθὼν ἐσ τὸ ιερόν· καὶ ποιήσας οὐχ ὅσια ἐτυφλώθη τε ἐμπεσόντος ἐσ τοὺς ὀφθαλμοὺς αὐτῷ τοῦ κύματος καὶ αὐτίκα 4 ἐπιλαμβάνει τὸ χρεῶν αὐτόν. θαλάσσης δὲ ἀναφαίνεσθαι κῦμα ἐν τῷ ιερῷ λόγος ἐστὶν ἀρχαῖος· ἐοικότα δὲ καὶ Ἀθηναῖοι λέγουσιν ἐσ τὸ κῦμα τὸ ἐν ἀκροπόλει καὶ Καρῶν οἱ Μύλασα ἔχοντες ἐσ τοῦ θεοῦ τὸ ιερόν, διν φωνῇ τῇ ἐπιχωρίᾳ καλοῦσιν Ὁσογῶα. Ἀθηναίοις μὲν δὴ σταδίους μάλιστα εἴκοσιν ἀφέστηκε τῆς πόλεως ἡ πρὸς Φαληρῷ θάλασσα, ὡσαύτως δὲ καὶ Μυλασεῦσιν ἐπίνειον σταδίους ὀγδοήκοντα ἀπέχον ἐστὶν ἀπὸ τῆς πόλεως· Μαντινεῦσι δὲ ἐκ μακροτάτων τε ἡ θάλασσα ἄνεισι καὶ ἐκφανέστατα δὴ κατὰ τοῦ θεοῦ γνώμην.

I, like everyone else who has mentioned it, can write only what I have heard. The modern sanctuary was built by the Emperor Hadrian, who set overseers over the workmen, so that nobody might look into the old sanctuary, and none of the ruins be removed. He ordered them to build around the new temple. Originally, they say, this sanctuary was built for Poseidon by Agamedes and Trophonius,¹ who worked oak logs and fitted them together. They set up no barrier at the entrance to prevent men going inside; but they stretched across it a thread of wool. Perhaps they thought that even this would strike fear into the religious people of that time, and perhaps there was also some power in the thread. It is notorious that even Aepytus, the son of Hippothoüs, entered the sanctuary neither by jumping over the thread nor by slipping under it, but by cutting it through. For this sin he was blinded by a wave that dashed on to his eyes, and forthwith his life left him. There is an old legend that a wave of sea-water rises up in the sanctuary. A like story is told by the Athenians about the wave on the Acropolis, and by the Carians living in Mylasa about the sanctuary of the god called in the native tongue Osogoa. But the sea at Phalerum is about twenty stades distant from Athens, and the port of Mylasa is eighty stades from the city. But at Mantinea the sea rises after a very long distance, and quite plainly through the divine will.

¹ See IX. xi. § 1 and IX. xxxvii. § 4.

PAUSANIAS: DESCRIPTION OF GREECE

- 5 Περαν δὲ τοῦ ἱεροῦ τοῦ Ποσειδῶνος τρόπαιόν ἔστι λίθου πεποιημένον ἀπὸ Λακεδαιμονίων καὶ "Αγιδος· λέγεται δὲ καὶ ὁ τρόπος τῆς μάχης. τὸ μὲν δεξιὸν εἶχον οἱ Μαντινεῖς αὐτοί, στρατιάν τε ἀπὸ πάσης ἡλικίας καὶ στρατηγὸν παρεχόμενοι Ποδάρην ἀπόγονον τρίτον Ποδάρου τοῦ Θηβαίοις ἐναντίᾳ ἀγωνισαμένου, παρῆν δέ σφισι καὶ μάντις Ἡλεῖος Θρασύβουλος Αἰνέου τῶν Ἰαμιδῶν—οὗτος ὁ ἀνὴρ νίκην τε τοῖς Μαντινεῦσι προηγόρευσε καὶ αὐτός σφισι τοῦ ἔργου μετέ-
 6 σχεν—ἐπὶ δὲ τῷ εὐωνύμῳ πᾶν τὸ ἄλλο Ἀρκαδικὸν ἐτάσσοντο, ἄρχοντες δὲ κατὰ πόλεις τε ἥσαν καὶ Μεγαλοπολιτῶν Λυδιάδης καὶ Λεωκύδης· Ἀράτῳ δὲ ἐπετέτραπτο καὶ Σικυωνίοις τε καὶ Ἀχαιοῖς τὸ μέσον. Λακεδαιμόνιοι δὲ καὶ Ἀγισ ἐπεξέτειναν τὴν φάλαγγα, ώς τῶν ἐναντίων τῷ στρατεύματι ἀντιπαρήκοιεν· τὸ μέσον δὲ
 7 Ἀγισ καὶ οἱ περὶ τὸν βασιλέα εἶχον. "Αρατος δὲ ἀπὸ συγκειμένου πρὸς τοὺς Ἀρκάδας ὑπέφευγεν αὐτός τε καὶ ὁ σὺν αὐτῷ στρατὸς οἰλα δὴ τῶν Λακεδαιμονίων σφίσιν ἐγκειμένων· ὑποφεύγοντες δὲ ἅμα τὸ σύνταγμα σφῶν ἡρέμα ἐποίουν μηνοειδές. Λακεδαιμόνιοι δὲ καὶ Ἀγισ νίκην τε ἥλπιζον καὶ τοῖς περὶ τὸν "Αρατον ἐνέκειντο ἀθρόοι μᾶλλον· ἐπηκολούθουν δέ σφισι καὶ οἱ ἀπὸ τῶν κεράτων, "Αρατου καὶ τὴν σὺν αὐτῷ στρατιὰν τρέψασθαι μέγα ἀγώνισμα ἤγούμενοι.
 8 ἔλαθόν τε δὴ κατὰ νώτου γενόμενοί σφίσιν οἱ Ἀρκάδες καὶ οἱ Λακεδαιμόνιοι κυκλωθέντες τῆς τε ἄλλης στρατιᾶς τὸ πολὺ ἀποβάλλουσι καὶ

Beyond the sanctuary of Poseidon is a trophy made of stone commemorating the victory over the Lacedaemonians under Agis. The course of the battle was, it is said, after this wise. The right wing was held by the Mantineans themselves, who put into the field all of military age under the command of Podares, the grandson of the Podares who fought against the Thebans. They had with them also the Elean seer Thrasybulus, the son of Aeneas, one of the Iamids. This man foretold a victory for the Mantineans and took a personal part in the fighting. On the left wing was stationed all the rest of the Arcadian army, each city under its own leader, the contingent of Megalopolis being led by Lydiades and Leocydes. The centre was entrusted to Aratus, with the Sicyonians and the Achaeans. The Lacedaemonians under Agis, who with the royal staff officers were in the centre, extended their line so as to make it equal in length to that of their enemies. Aratus, acting on an arrangement with the Arcadians, fell back with his command, as though the pressure of the Lacedaemonians was too severe. As they gave way they gradually¹ made their formation crescent-shaped. The Lacedaemonians under Agis, thinking that victory was theirs, pressed in close order yet harder on Aratus and his men. They were followed by those on the wings, who thought it a great achievement to put to flight Aratus and his host. But the Arcadians got in their rear unperceived, and the Lacedaemonians were surrounded, losing the greater part of their army, while King Agis himself fell, the

¹ Or, taking ἡρέμα with μηνοειδές, “slightly crescent-shaped.”

PAUSANIAS: DESCRIPTION OF GREECE

βασιλεὺς ἔπεσεν Ἀγις Εὐδαμίδου. φανῆναι δὲ καὶ τὸν Ποσειδῶνα ἀμύνοντά σφισιν ἔφασαν οἱ Μαντινεῖς, καὶ τοῦδε ἔνεκα τρόπαιον ἐποιήσαντο 9 ἀνάθημα τῷ Ποσειδῶνι. πολέμῳ δὲ καὶ ἀνθρώπων φόνοις παρεῖναι θεοὺς ἐποίησαν μὲν ὅσοις τὰ ἡρώων ἐμέλησεν ἐν Ἰλίῳ παθήματα, ἃδεται δὲ ὑπὸ Αθηναίων ως θεοί σφισιν ἐν Μαραθῶνι καὶ ἐν Σαλαμῖνι τοῦ ἔργου μετάσχοιεν· ἐκδηλότατα δὲ ὁ Γαλατῶν στρατὸς ἀπώλετο ἐν Δελφοῖς ὑπὸ τοῦ θεοῦ καὶ ἐναργῶς ὑπὸ δαιμόνων. οὕτω καὶ Μαντινεῦσιν ἔπεται οὐκ ἄνευ τοῦ Ποσειδῶνος τὸ κράτος γενεσθαι σφίσι. Λεωκύδους δὲ τοῦ Μεγαλοπολιτῶν ὅμοι Λυδιάδῃ στρατηγήσαντος πρόγονον ἔνατον Ἀρκεσίλαον οἰκοῦντα ἐν Λυκοσούρᾳ λέγουσιν οἱ Ἀρκάδες ώς ἴδοι τὴν ἵεραν τῆς καλουμένης Δεσποίνης ἔλαφον πεπονηκυῖαν ὑπὸ γήρως· τῇ δὲ ἐλάφῳ ταύτη ψάλιόν τε εἶναι περὶ τὸν τράχηλον καὶ γράμματα ἐπὶ τῷ ψαλίῳ,

νεβρὸς ἐὼν ἄλων, ὅτ' ἐς Ἰλιον ἥλθ'¹ Ἀγαπήνωρ.

Οὗτος μὲν δὴ ἐπιδείκνυσιν ὁ λόγος ἔλαφον εἶναι πολλῷ καὶ ἐλέφαντος μακροβιώτερον θηρίον.

XI. Μετὰ δὲ τὸ ἱερὸν τοῦ Ποσειδῶνος χωρίον ὑποδέξεται σε δρυῶν πλῆρες, καλούμενον Πέλαγος, καὶ ἐκ Μαντινείας ἡ ἐς Τεγέαν ὅδὸς φέρει διὰ τῶν δρυῶν. Μαντινεῦσι δὲ ὄροι πρὸς Τεγεάτας εἰσὶν ὁ περιφερῆς ἐν τῇ λεωφόρῳ βωμός. εἰ δὲ ἀπὸ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἐς ἀριστερὰν ἐκτραπῆναι θελήσειας, σταδίους τε ἥξεις μάλιστά που πέντε καὶ ἐπὶ τῶν Πελίου θυγατέρων ἀφίξη

son of Eudamidas. The Mantineans affirmed that Poseidon too manifested himself in their defence, and for this reason they erected a trophy as an offering to Poseidon. That gods were present at war and slaughter of men has been told by the poets who have treated of the sufferings of heroes at Troy, and the Athenians relate in song how gods sided with them at Marathon and at the battle of Salamis. Very plainly the host of the Gauls was destroyed at Delphi by the god, and manifestly by demons. So there is precedent for the story of the Mantineans that they won their victory by the aid of Poseidon. Arcesilaüs, an ancestor, ninth in descent, of Leocydes, who with Lydiades was general of the Megalopolitans, is said by the Arcadians to have seen, when dwelling in Lycosura, the sacred deer, enfeebled with age, of the goddess called Lady. This deer, they say, had a collar round its neck, with writing on the collar:—

I was a fawn when captured, at the time when
Agapenor went to Troy.

This story proves that the deer is an animal much longer-lived even than the elephant.

XI. After the sanctuary of Poseidon you will come to a place full of oak trees, called Sea, and the road from Mantinea to Tegea leads through the oaks. The boundary between Mantinea and Tegea is the round altar on the high-road. If you will turn aside to the left from the sanctuary of Poseidon, you will reach, after going just about five stades, the graves of the

¹ Ηλθ' Kayser: ην MSS.

PAUSANIAS: DESCRIPTION OF GREECE

- τοὺς τάφους· ταύτας φασὶν οἱ Μαντινεῖς μετοικῆσαι παρὰ σφᾶς, τὰ ἐπὶ τῷ θανάτῳ τοῦ
 2 πατρὸς ὄνειδη φευγούσας. ὡς γὰρ δὴ ἀφίκετο
 ἡ Μήδεια ἐς Ἰωλκόν, αὐτίκα ἐπεβούλευε τῷ
 Πελίᾳ, τῷ ἔργῳ μὲν συμπράσσουσα τῷ Ἰάσονι,
 τῷ λόγῳ δὲ ἀπεχθανομένη. ἐπαγγέλλεται τοῦ
 Πελίου ταῖς θυγατράσιν ως τὸν πατέρα αὐταῖς,
 ἦν ἐθέλωσιν, ἀποφανοῦ νέον ἀντὶ γέροντος
 παλαιοῦ· κατασφάξασα δὲ ὅτῳ δὴ τρόπῳ κριὸν
 τὰ κρέα ὁμοῦ φαρμάκοις ἐν λέβητι ἥψησεν, οἷς
 3 ἐκ τοῦ λέβητος¹ ἄρνα ἐξήγαγε ζῶντα· παρα-
 λαμβάνει τε δὴ τὸν Πελίαν κατακόψασα ἐψῆσαι,
 καὶ αὐτὸν ἐκομίσαντο αἱ θυγατέρες οὐδὲ ἐς
 ταφὴν ἔτι ἐπιτήδειον. τοῦτο ἡνάγκασε τὰς
 γυναικας ἐς Ἀρκαδίαν μετοικῆσαι, καὶ ἀποθα-
 νούσαις τὰ μνήματα ἔχώσθη σφίσιν αὐτοῦ·
 ὃνόματα δὲ αὐταῖς ποιητὴς μὲν ἔθετο οὐδεὶς,
 ὅσα γε ἐπελεξάμεθα ἡμεῖς, Μίκων δὲ ὁ ζωγράφος
 Ἀστερόπειάν τε εἶναι καὶ Ἀντινόην ἐπὶ ταῖς
 εἰκόσιν αὐτῶν ἐπέγραψεν.
- 4 Χωρίουν δὲ ὄνομαζόμενον Φοίζων περὶ εἴκοσί
 που σταδίους τῶν τάφων ἐστὶν ἀπωτέρω τούτων·
 ὃ² δὲ Φοίζων μνῆμά ἐστι λίθου περιεχόμενον
 κρηπῖδι, ἀνέχον δὲ οὐ πολὺ ὑπὲρ τῆς γῆς. κατὰ
 τοῦτο ἡ τε ὄδὸς μάλιστα στενὴ γίνεται καὶ τὸ
 μνῆμα Ἀρηιθόου λέγουσιν εἶναι, Κορυνήτου διὰ
 5 τὸ ὅπλον ἐπονομασθέντος. κατὰ δὲ τὴν ἐς
 Παλλάντιον ἐκ Μαντινείας ἄγουσαν προελθόντι
 ως τριάκοντά που σταδίους, παρήκει κατὰ τοῦτο
 ἐς τὴν λεωφόρον ὁ τοῦ Πελάγους καλουμένου
 δρυμός, καὶ τὰ ἵππικὰ τὸ Ἀθηναίων τε καὶ
 Μαντινέων ἐνταύθα ἐμαχέσαντο ἐναντία τῆς

daughters of Pelias. These, the Mantineans say, came to live with them when they were fleeing from the scandal at their father's death. Now when Medea reached Iolcus, she immediately began to plot against Pelias; she was really conspiring with Jason, while pretending to be at variance with him. She promised the daughters of Pelias that, if they wished, she would restore his youth to their father, now a very old man. Having butchered in some way a ram, she boiled his flesh with drugs in a pot, by the aid of which she took out of the pot a live lamb. So she took Pelias and cut him up to boil him, but what the daughters received was not enough to bury. This result forced the women to change their home to Arcadia, and after their death mounds were made there for their tombs. No poet, so far as I have read, has given them names, but the painter Micon inscribed on their portraits Asteropeia and Antinoë.

A place called Phoezon is about twenty stades distant from these graves. Phoezon is a tomb of stone surrounded with a basement, raised only a little above the ground. At this point the road becomes very narrow, and here, they say, is the tomb of Areithoüs, surnamed Corynetes (*Clubman*) because of his weapon. As you go along the road leading from Mantinea to Pallantium, at a distance of about thirty stades, the highway is skirted by the grove of what is called the Ocean, and here the cavalry of the Athenians and Man-

¹ After λέβητος the MSS. have τὸν κριὸν τὸν ἐψόμενον. The words were deleted by Porson.

² δ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

Βοιωτίας ἵππου. Ἐπαμινώνδαν δὲ ἀποθανεῖν Μαντινεῖς μὲν ὑπὸ Μαχαιρίωνος Μαντινέως φασὶν ἀνδρός· ώσαύτως δὲ καὶ Λακεδαιμόνιοι Σπαρτιάτην λέγουσιν εἶναι τὸν ἀποκτείναντα Ἐπαμινώνδαν, τίθενται δὲ Μαχαιρίωνα δόνομα
 6 καὶ οὗτοι τῷ ἀνδρί. ὁ δὲ Ἀθηναίων ἔχει λόγος —δόμολογοῦσι δὲ αὐτῷ καὶ Θηβαῖοι—τρωθῆναι τὸν Ἐπαμινώνδαν ὑπὸ Γρύλου· παραπλήσια δέ σφισίν ἐστι καὶ τὰ ἐν τῇ γραφῇ τῇ¹ τὸ ἔργον ἔχούσῃ τὸ ἐν Μαντινείᾳ. φαίνονται δὲ οἱ Μαντινεῖς Γρύλου μὲν δημοσίᾳ τε θάψαντες καὶ ἔνθα ἐπεσεν ἀναθέντες εἰκόνα ἐπὶ στήλῃς ως ἀνδρὸς ἀρίστου τῶν συμμάχων· Μαχαιρίωνα δὲ λόγῳ μὲν καὶ αὐτοὶ καὶ² οἱ Λακεδαιμόνιοι λέγουσιν, ἔργῳ δὲ οὕτε ἐν Σπάρτῃ Μαχαιρίων ἐστὶν οὐδείς, οὐ μὴν οὐδὲ παρὰ Μαντινεῦσιν,
 7 ὅτω γεγόνασιν ως ἀνδρὶ ἀγαθῷ τιμαί. ως δὲ ἐτέτρωτο ὁ Ἐπαμινώνδας, ἐκκομίζουσιν ἔτι ζῶντα ἐκ τῆς παρατάξεως αὐτόν· ὁ δὲ τέως μὲν τὴν χεῖρα ἔχων ἐπὶ τῷ τραύματι ἐταλαιπώρει καὶ ἐς τοὺς μαχομένους ἀφέωρα—όπόθεν δὲ ἀπέβλεπεν ἐς αὐτούς, ὡνόμαζον Σκοπὴν οἱ ἐπειτα—λαβόντος δὲ ἵσον τοῦ ἀγῶνος πέρας, οὕτω τὴν χεῖρα ἀπέσχεν ἀπὸ τοῦ τραύματος· καὶ αὐτὸν ἀφέντα τὴν ψυχὴν ἔθαψαν ἔνθα
 8 σφίσιν ἐγένετο ἡ συμβολή. τῷ τάφῳ δὲ κίων τε ἐφέστηκε καὶ ἀσπὶς ἐπ' αὐτῷ δράκουντα ἔχουσα ἐπειργασμένον· ὁ μὲν δὴ δράκων ἐθέλει σημαίνειν γένους τῶν Σπαρτῶν καλουμένων εἶναι τὸν Ἐπαμινώνδαν, στῆλαι δέ εἰσιν ἐπὶ τῷ μνήματι, ἡ μὲν ἀρχαία καὶ ἐπίγραμμα ἔχουσα Βοιωτιον, τὴν δὲ αὐτήν τε ἀνέθηκεν Ἄδριανὸς βασιλεὺς

tineans fought against the Boeotian horse. Epaminondas, the Mantineans say, was killed by Machaerion, a man of Mantinea. The Lacedaemonians on their part say that a Spartan killed Epaminondas, but they too give Machaerion as the name of the man. The Athenian account, with which the Theban agrees, makes out that Epaminondas was wounded by Grylus. Similar is the story on the picture portraying the battle of Mantinea. All can see that the Mantineans gave Grylus a public funeral and dedicated where he fell his likeness on a slab in honour of the bravest of their allies. The Lacedaemonians also speak of Machaerion as the slayer, but actually at Sparta there is no Machaerion, nor is there at Mantinea, who has received honours for bravery. When Epaminondas was wounded, they carried him still living from the ranks. For a while he kept his hand to the wound in agony, with his gaze fixed on the combatants, the place from which he looked at them being called Scope (*Look*) by posterity. But when the combat came to an indecisive end, he took his hand away from the wound and died, being buried on the spot where the armies met. On the grave stands a pillar, and on it is a shield with a dragon in relief. The dragon means that Epaminondas belonged to the race of those called the Sparti, while there are slabs on the tomb, one old, with a Boeotian inscription, the other dedicated by the

¹ τῆ is not in the MSS.

² καὶ is not in the MSS.

PAUSANIAS: DESCRIPTION OF GREECE

- 9 καὶ ἐποίησε τὸ ἐπίγραμμα τὸ ἐπ' αὐτῇ. τὸν δὲ Ἐπαμινώνδαν τῶν παρ' Ἑλλησι στρατηγίας ἔνεκα εὐδοκιμησάντων μάλιστα ἐπαινέσαι τις ἀνὴρ ὑστερόν γε οὐδενὸς ποιήσαιτο· Λακεδαιμονίων μὲν γὰρ καὶ Ἀθηναίων τοῖς ἡγεμόσι πόλεων τε ἀξίωμα ὑπῆρχεν ἐκ παλαιοῦ καὶ οἱ στρατιῶται φρονήματός τι ἦσαν ἔχοντες, Θηβαίους δὲ Ἐπαμινώνδας ἀθύμους τὰς γνώμας καὶ ἄλλων ἀκούειν εἰωθότας ἀπέφηνεν ἐν¹ οὐ πολλῷ πρωτεύοντας.
- 10 Ἐγεγόνει δὲ τῷ Ἐπαμινώνδᾳ μαντεία πρότερον ἔτι ἐκ Δελφῶν πέλαγος αὐτὸν φυλάσσεσθαι· καὶ ὁ μὲν τριήρους τε μὴ ἐπιβῆναι μηδὲ ἐπὶ νεὼς φορτίδος πλεῦσαι δεῖμα εἶχε, τῷ δὲ ἄρα Πέλαγος δρυμὸν καὶ οὐ θάλασσαν προέλεγεν ὁ δαίμων. χωρία δὲ τὰ ὁμώνυμα καὶ Ἀννίβαν ὑστερον τὸν Καρχηδόνιον καὶ πρότερον ἔτι Ἀθηναίους ἡπάτησεν. Ἀννίβᾳ γὰρ χρησμὸς ἀφίκετο παρὰ Ἀμμωνος ως ἀποθανὼν γῆ καλυφθήσεται τῇ Λιβύσσῃ. ὁ μὲν δὴ ἥλπιζεν ἀρχῆν τε τὴν Ῥωμαίων καθαιρήσειν καὶ οἴκαδε ἐς τὴν Λιβύην ἐπανελθὼν τελευτήσειν γήρᾳ τὸν βίον. Φλαμινίου δὲ τοῦ Ῥωμαίου ποιουμένου σπουδὴν ἐλεῦν ζῶντα αὐτόν, ἀφικόμενος παρὰ Προυσίαν ἵκετης καὶ ἀπωσθεὶς ὑπ' αὐτοῦ ἀνεπήδα τε ἐπὶ τὸν ἵππον καὶ γυμνωθέντος τοῦ ξίφους τιτρώσκεται τὸν δάκτυλον. προελθόντι δέ οἱ στάδια οὐ πολλὰ πυρετός τε ἀπὸ τοῦ τραύματος καὶ ἡ τελευτὴ τριταίῳ συνέβη· τὸ δὲ χωρίον ἔνθα ἀπέθανε καλοῦσιν οἱ Νικομηδεῖς Λίβυσσαν.
- 12 Ἀθηναίοις δὲ μάντευμα ἐκ Δωδώνης Σικελίαν ἥλθεν οἰκίζειν, ἡ δὲ οὐ πόρρω τῆς πόλεως ἡ

Emperor Hadrian, who wrote the inscription on it. Everybody must praise Epaminondas for being the most famous Greek general, or at least consider him second to none other. For the Lacedaemonian and the Athenian leaders enjoyed the ancient reputation of their cities, while their soldiers were men of a spirit, but the Thebans, whom Epaminondas raised to the highest position, were a disheartened people, accustomed to obey others.

Epaminondas had been told before by an oracle from Delphi to beware of "ocean." So he was afraid to step on board a man-of-war or to sail in a merchant-ship, but by "ocean" the god indicated the grove "Ocean" and not the sea. Places with the same name misled Hannibal the Carthaginian, and before him the Athenians also. Hannibal received an oracle from Ammon that when he died he would be buried in Libyan earth. So he hoped to destroy the Roman empire, to return to his home in Libya, and there to die of old age. But when Flamininus the Roman was anxious to take him alive, Hannibal came to Prusias as a suppliant. Repulsed by Prusias he jumped upon his horse, but was wounded in the finger by his drawn sword. When he had proceeded only a few stades his wound caused a fever, and he died on the third day. The place where he died is called Libyssa by the Nicomedians. The Athenians received an oracle from Dodona ordering them to colonise Sicily, and Sicily is a

¹ οὐ is not in the MSS., but was added by Porson.

PAUSANIAS: DESCRIPTION OF GREECE

Σικελία λόφος ἔστιν οὐ μέγας· οἱ δὲ οὐ συμφρονήσαντες τὸ εἰρημένον ἔστι τε ὑπερορίους στρατείας προήχθησαν καὶ ἐστὸν Συρακοσίων πόλεμον. ἔχοι δ' ἄν τις καὶ πλέονα τοῖς εἰρημένοις ἐοικότα ἄλλα ἔξευρεῖν.

XII. Τοῦ τάφου δὲ τοῦ Ἐπαμινώνδα μάλιστά που σταδίου μῆκος Διὸς ἀφέστηκεν ἱερὸν ἐπίκλησιν Χάρμωνος. Ἀρκάδων δὲ ἐν τοῖς δρυμοῖς εἰσιν αἱ δρῦς διάφοροι, καὶ τὰς μὲν πλατυφύλλους αὐτῶν, τὰς δὲ φηγοὺς καλοῦσιν· αἱ τρίται δὲ ἀραιὸν τὸν φλοιὸν καὶ οὕτω δή τι παρέχονται κοῦφον, ὥστε ἀπ' αὐτοῦ καὶ ἐν θαλάσσῃ ποιοῦνται σημεῖα ἀγκύραις καὶ δικτύοις· ταύτης τῆς δρυὸς τὸν φλοιὸν ἄλλοι τε Ιώνων καὶ Ἐρμησιάναξ ὁ τὰ ἐλεγεῖα ποιήσας φελλὸν ὄνομαζουσιν.

- 2 Ἐς Μεθύδριον δὲ πόλιν μὲν οὐκέτι, κώμην δὲ ἐστὶ τὸ Μεγαλοπολιτικὸν συντελοῦσαν, ἐστὶ τοῦτο ἐστι τὸ Μεθύδριον ἐκ Μαντινείας ὁδός. προελθόντι δὲ σταδίους τριάκοντα πεδίον τε ὄνομαζόμενον Ἀλκιμέδων καὶ ὑπὲρ τοῦ πεδίου τὸ ὅρος ἔστιν ἡ Ὀστρακίνα, ἐν δὲ αὐτῷ σπῆλαιον, ἐνθα ὥκησεν Ἀλκιμέδων, ἀνὴρ τῶν καλουμένων ἡρώων.
- 3 τούτου τοῦ Ἀλκιμέδοντος θυγατρὶ συγγενέσθαι Φιαλοῖ¹ Φιγαλεῖς λέγουσιν Ἡρακλέα· ως δὲ ἥσθετο αὐτὴν ὁ Ἀλκιμέδων τεκοῦσαν, ἐκτίθησιν ἀπολούμένην ἐστὶ τὸ ὅρος, σὺν δὲ αὐτῇ καὶ τὸν παῖδα ὃν ἔτεκε· καλοῦσι δὲ Αἰχμαγόραν αὐτὸν οἱ Ἀρκάδες. ἀνακλαίοντος δὲ ως ἔξεκειτο τοῦ παιδός, κίσσα ἡ ὅρνις ἐπήκουε τε ὁδυρομένου καὶ ἀπεμιμεῖτο τὰ
- 4 κλαύματα· καὶ πως ὁ Ἡρακλῆς ἐρχόμενος τὴν ὁδὸν ταύτην ἐπήκουσε τῆς κίσσης καὶ—ἐνόμισε γὰρ παιδὸς εἶναι καὶ οὐκ ὅρνιθος τὸν κλαυθμόν—

small hill not far from Athens. But they, not understanding the order, were persuaded to undertake expeditions overseas, especially the Syracusan war. More examples could be found similar to those I have given.

XII. Just about a stade from the grave of Epaminnondas is a sanctuary of Zeus surnamed Charmon. The oaks in the groves of the Arcadians are of different sorts; some of them are called "broad-leaved," others "edible oaks." A third kind have a porous bark, which is so light that they actually make from it floats for anchors and nets. The bark of this oak is called "cork" by the Ionians, for example by Hermesianax, the elegiac poet.

From Mantinea there is a road leading to Methydrium, which to-day is not a city, but only a village belonging to Megalopolis. Thirty stades farther is a plain called Alcimedon, and beyond the plain is Mount Ostracina, in which is a cave where dwelt Alcimedon, one of those called heroes. This man's daughter, Phialo, had connection, say the Phigilians, with Heracles. When Alcimedon realised that she had a child, he exposed her to perish on the mountain, and with her the baby boy she had borne, whom the Arcadians call Aechmagoras. On being exposed the babe began to cry, and a jay heard him wailing and began to imitate his cries. It happened that Heracles, passing along that road, heard the jay, and, thinking that the crying was that of a baby and not of a bird, turned straight to

¹ Here the MSS. have *ds.*

PAUSANIAS: DESCRIPTION OF GREECE

ἐτράπετο εὐθὺν τῆς φωνῆς· γυνωρίσας δὲ αὐτήν τε ἔλυσεν ἀπὸ τῶν δεσμῶν καὶ τὸν παῖδα ἀνεσώσατο. ἐξ ἑκείνου δὲ ἡ πλησίον πηγὴ Κίσσα ἀπὸ τῆς ὅρνιθος ὄνομάζεται. τεσσαράκοντα δὲ ἀπὸ τῆς πηγῆς στάδια ἀφέστηκε Πετροσάκα καλούμενον χωρίον· Μεγαλοπολιτῶν δὲ καὶ Μαντινέων ὄρος ἐστὶν ἡ Πετροσάκα.

- 5 'Επὶ δὲ ὄδοις ταῖς κατειλεγμέναις δύο ἐς 'Ορχομενόν εἰσιν ἄλλαι, καὶ τῇ μέν ἐστι καλούμενον Λάδα στάδιον, ἐς δὲ ἐποιεῖτο Λάδας μελέτην δρόμου, καὶ παρ' αὐτὸν ἵερὸν Ἀρτέμιδος καὶ ἐν δεξιᾷ τῆς ὁδοῦ γῆς χῶμα ὑψηλόν· Πηνελόπης δὲ εἴναι τάφον φασίν, οὐχ ὥμολογοῦντες τὰ ἐς 6 αὐτὴν ποιήσει τῇ¹ Θεσπρωτίδι ὄνομαζομένη. ἐν ταύτῃ μέν γέ ἐστι τῇ ποιήσει ἐπανήκοντι ἐκ Τροίας 'Οδυσσεῖ τεκεῖν τὴν Πηνελόπην Πτολιπόρθην παῖδα· Μαντινέων δὲ ὁ ἐς αὐτὴν λόγος Πηνελόπην φησὶν ὑπὸ 'Οδυσσέως καταγνωσθεῖσαν ώς ἐπισπαστοὺς ἐσαγάγοιτο ἐς τὸν οἶκον, καὶ ἀποπεμφθεῖσαν ὑπὸ αὐτοῦ, τὸ μὲν παραυτίκα ἐς Δακεδαίμονα ἀπελθεῖν, χρόνῳ δὲ ὕστερον ἐκ τῆς Σπάρτης ἐς Μαντίνειαν μετοικῆσαι, καί οἱ τοῦ 7 βίου τὴν τελευτὴν ἐνταῦθα συμβῆναι. τοῦ τάφου δὲ ἔχεται τούτου πεδίον οὐ μέγα, καὶ ὄρος ἐστὶν ἐν τῷ πεδίῳ τὰ ἐρείπια ἔτι Μαντινείας ἔχον τῆς ἀρχαίας· καλεῖται δὲ τὸ χωρίον τοῦτο ἐφ' ἡμῶν Πτόλις. κατὰ δὲ τὸ πρὸς ἄρκτον αὐτῆς προελθόντι ὁδὸν οὐ μακρὰν Ἀλαλκομενείας ἐστὶ πηγὴ, τῆς Πτόλεως δὲ μετὰ σταδίους τριάκοντα κώμης τε ἐρείπια καλουμένης Μαιρᾶς καὶ τάφος Μαιρᾶς,² εἰ δὴ ἐνταῦθα καὶ μὴ ἐν τῇ Τεγεατῶν ἐτάφη· Τεγεάταις γὰρ τοῦ λόγου τὸ

the voice. Recognising Phialo he loosed her from her bonds and saved the baby. Wherefore the spring hard by is named Cissa (*Jay*) after the bird. Forty stades distant from the spring is the place called Petrosaca, which is the boundary between Megalopolis and Mantinea.

In addition to the roads mentioned there are two others, leading to Orchomenus. On one is what is called the stadium of Ladas, where Ladas practised his running, and by it a sanctuary of Artemis, and on the right of the road is a high mound of earth. It is said to be the grave of Penelope, but the account of her in the poem called *Thesprotis* is not in agreement with this saying. For in it the poet says that when Odysseus returned from Troy he had a son Ptoliporthes by Penelope. But the Mantinean story about Penelope says that Odysseus convicted her of bringing paramours to his home, and being cast out by him she went away at first to Lacedaemon, but afterwards she removed from Sparta to Mantinea, where she died. Adjoining this grave is a plain of no great size, and on the plain is a mountain whereon still stand the ruins of old Mantinea. To-day the place is called Ptolis. Advancing a little way to the north of it you come to the spring of Alalcomeneia, and thirty stades from Ptolis are the ruins of a village called Maera, with the grave of Maera, if it be really the case that Maera was buried here and not in Tegean land. For probably the Tegeans, and not the

¹ τῆ is not in the MSS.

² καὶ τάφος Μαιρᾶς is not in the MSS., but was added by Madvig,

PAUSANIAS: DESCRIPTION OF GREECE

είκος καὶ οὐ Μαντινεῦσιν ἔπεται, Μαιρὰν τὴν "Ατλαντος παρὰ σφίσι ταφῆναι. τάχα δ' ἀν καὶ ἀπόγονος τῆς "Ατλαντος Μαιρᾶς ἑτέρα Μαιρὰ ἀφίκοιτο ἐς τὴν Μαντινικήν.

- 8 Λείπεται δὲ ἔτι τῶν ὄδων ἡ ἐς Ὁρχομενόν, καθ' ἥντινα Ἀγχισία τε ὄρος καὶ Ἀγχίσου μνῆμά ἐστιν ὑπὸ τοῦ ὄρους τοῖς ποσίν. ὡς γὰρ δὴ ἐκομίζετο ἐς Σικελίαν ὁ Αἰνείας, ἐσχε ταῖς ναυσὶν ἐς τὴν Λακωνικήν, καὶ πόλεών τε Ἀφροδισιάδος καὶ "Ητίδος ἐγένετο οἰκιστὴς καὶ τὸν πατέρα Ἀγχίσην κατὰ πρόφασιν δὴ τινα παραγενόμενον ἐς τοῦτο τὸ χωρίον καὶ αὐτόθι τοῦ βίου τῇ τελευτῇ χρησάμενον ἔθαψεν ἐνταῦθα· καὶ τὸ ὄρος τοῦτο ἀπὸ τοῦ Ἀγχίσου καλοῦσιν 9 Ἀγχισίαν. τούτου δὲ συντελοῦσιν ἐς πίστιν Αἰολέων οἱ "Ιλιον ἐφ' ἥμῶν ἔχοντες, οὐδαμοῦ τῆς σφετέρας ἀποφαίνοντες μνῆμα Ἀγχίσου. πρὸς δὲ τοῦ Ἀγχίσου τῷ τάφῳ ἐρείπια ἐστιν Ἀφροδίτης ἱεροῦ, καὶ Μαντινέων ὅροι πρὸς Ὁρχομενίους καὶ ἐν ταῖς Ἀγχισίαις εἰσίν.

XIII. Ἐν δὲ τῇ χώρᾳ τῇ Ὁρχομενίων, ἐν ἀριστερᾷ τῆς ὄδοῦ τῆς ἀπὸ Ἀγχισιῶν, ἐν ὑπτίῳ τοῦ ὄρους τὸ ἱερόν ἐστι τῆς Τμνίας Ἀρτέμιδος· μέτεστι δὲ αὐτοῦ καὶ Μαντινεῦσι * * καὶ ἱέρειαν καὶ ἄνδρα ἱερέα. τούτοις οὐ μόνον τὰ ἐς τὰς μίξεις ἀλλὰ καὶ ἐς τὰ ἄλλο ἀγιστεύειν καθέστηκε τὸν χρόνον τοῦ βίου πάντα, καὶ οὕτε λουτρὰ οὕτε δίαιτα λοιπὴ κατὰ τὰ αὐτά σφισι καθὰ καὶ τοῖς πολλοῖς ἐστιν, οὐδὲ ἐς οἰκίαν παρίασιν ἄνδρὸς ἴδιωτου. τοιαῦτα οἶδα ἔτερα ἐνιαυτὸν καὶ οὐ πρόσω Ἐφεσίων ἐπιτηδεύοντας τοὺς τῇ Ἀρτέμιδι ἴστιάτορας τῇ Ἐφεσίᾳ γινο-

Mantineans, are right when they say that Maera, the daughter of Atlas, was buried in their land. Perhaps, however, the Maera who came to the land of Mantinea was another, a descendant of Maera, the daughter of Atlas.

There still remains the road leading to Orchomenus, on which are Mount Anchisia and the tomb of Anchises at the foot of the mountain. For when Aeneas was voyaging to Sicily, he put in with his ships to Laconia, becoming the founder of the cities Aphrodisias and Etis; his father Anchises for some reason or other came to this place and died there, where Aeneas buried him. This mountain they call Anchisia after Anchises. The probability of this story is strengthened by the fact that the Aeolians who to-day occupy Troy nowhere point out a tomb of Anchises in their own land. Near the grave of Anchises are the ruins of a sanctuary of Aphrodite, and at Anchisiae is the boundary between Mantinea and Orchomenus.

XIII. In the territory of Orchomenus, on the left of the road from Anchisiae, there is on the slope of the mountain the sanctuary of Artemis Hymnia. The Mantineans, too, share it . . . a priestess also and a priest. It is the custom for these to live their whole lives in purity, not only sexual but in all respects, and they neither wash nor spend their lives as do ordinary people, nor do they enter the home of a private man. I know that the "entertainers" of the Ephesian Artemis live in a similar fashion, but for a year only, the

PAUSANIAS: DESCRIPTION OF GREECE

μένους, καλουμένους δὲ ὑπὸ τῶν πολιτῶν Ἐσσῆνας. τῇ δὲ Ἀρτέμιδι τῇ Τμνίᾳ καὶ ἔορτὴν ἄγουσιν ἐπέτειον.

- 2 'Ορχομενίοις δὲ ἡ προτέρα πόλις ἐπὶ ὕρους ἦν ἄκρα τῇ κορυφῇ, καὶ ἀγορᾶς τε καὶ τειχῶν ἐρείπια λείπεται· τὴν δὲ ἐφ' ἡμῶν πόλιν ὑπὸ τὸν περίβολον οἰκοῦσι τοῦ ἀρχαίου τείχους. θέας δὲ αὐτόθι ἄξια πηγή τε, ἀφ' ἣς ὑδρεύονται, καὶ Ποσειδῶνός ἐστι καὶ Ἀφροδίτης ἵερά, λίθου δὲ τὰ ἀγάλματα. πρὸς δὲ τῇ πόλει ξόανόν ἐστιν Ἀρτέμιδος· ἔδρυται δὲ ἐν κέδρῳ μεγάλῃ, καὶ τὴν θεὸν ὀνομάζουσιν ἀπὸ τῆς κέδρου Κεδρεᾶτιν.
- 3 σωροὶ δὲ ὑπὸ τὴν πόλιν λίθων εἰσὶ διεστηκότες ἀπὸ ἀλλήλων, ἐπενήθησαν¹ δὲ ἐν πολέμῳ πεσούσιν ἀνδράσιν. οὓς τισι δὲ Πελοποννησίων ἐπολέμησαν τῶν ἄλλων ἢ Ἀρκάδων αὐτῶν, οὔτε ἐπιγράμματα ἐπὶ τοῖς τάφοις ἐσήμαινεν οὔτε οἱ 'Ορχομένιοι μνημονεύουσιν.
- 4 Ἐστι δὲ ἀπαντικρὺ τῆς πόλεως ὕρος Τραχύ. τὸ δὲ ὕδωρ τὸ ἐκ τοῦ θεοῦ διὰ χαράδρας ρέον κοίλης μεταξὺ τῆς τε πόλεως καὶ τοῦ Τραχέος ὕρους κάτεισιν ἐς ἄλλο 'Ορχομένιον πεδίον, τὸ δὲ πεδίον τοῦτο μεγέθει μὲν μέγα, τὰ πλείω δέ ἐστιν αὐτοῦ λίμνη. ιόντι δὲ ἐξ 'Ορχομενοῦ καὶ σταδίους προελθόντι ὅσον τρεῖς, ἡ μὲν εὐθεῖα ἐπὶ πόλιν Καφυὰν ἄγει παρά τε αὐτὴν τὴν χαράδραν καὶ μετὰ ταύτην ἐν ἀριστερᾷ παρὰ τὸ ὕδωρ τὸ λιμνάζον· ἡ δὲ ἐτέρα τῶν ὁδῶν διαβάντι τὸ ὕδωρ τὸ διὰ τῆς χαράδρας ρέον ὑπὸ τὸ Τραχύ 5 ἐστιν ὕρος. κατὰ δὲ τὴν ὁδὸν ταύτην πρῶτον μὲν μνῆμά ἐστιν Ἀριστοκράτους, ὃς βίᾳ ποτὲ ἥσχυνε τὴν ιερωμένην τῇ Τμνίᾳ θεῷ παρθένον,

Ephesians calling them Essenes. They also hold an annual festival in honour of Artemis Hymnia.

The former city of Orchomenus was on the peak of a mountain, and there still remain ruins of a market-place and of walls. The modern, inhabited city lies under the circuit of the old wall. Worth seeing here is a spring, from which they draw water, and there are sanctuaries of Poseidon and of Aphrodite, the images being of stone. Near the city is a wooden image of Artemis. It is set in a large cedar tree, and after the tree they call the goddess the Lady of the Cedar. Beneath the city are heaps of stones at intervals, which were piled over men who fell in war. With what Peloponnesians, whether Arcadians or other, the war was fought, was set forth neither by inscriptions on the graves nor in Orchomenian tradition.

Opposite the city is Mount Trachy (*Rough*). The rain-water, flowing through a deep gully between the city and Mount Trachy, descends to another Orchomenian plain, which is very considerable in extent, but the greater part of it is a lake. As you go out of Orchomenus, after about three stades, the straight road leads you to the city Caphya, along the side of the gully and afterwards along the water of the lake on the left. The other road, after you have crossed the water flowing through the gully, goes under Mount Trachy. On this road the first thing is the tomb of Aristocrates, who once outraged the virgin priestess of the goddess Hymnia,

¹ ἐπενήθησαν Bekker: ἐγενήθησαν MSS.

PAUSANIAS: DESCRIPTION OF GREECE

μετὰ δὲ τοῦ Ἀριστοκράτους τὸν τάφον πηγαί τέ
εἰσι καλούμεναι Τενεῖαι καὶ ἀπέχει τῶν πηγῶν
στάδια ώς ἐπτὰ Ἀμιλος χωρίον· πόλιν δὲ τὴν
Ἀμιλόν ποτε εἶναι λέγουσι. κατὰ τοῦτο αὐθις
τὸ χωρίον δίχα ἡ ὁδὸς τέμνεται, καὶ ἡ μὲν ἐπὶ⁶
Στύμφηλον, ἡ δὲ ἐς Φενεὸν αὐτῶν ἄγει. κατὰ
δὲ τὴν ἐς Φενεὸν ἐκδέξεται σε ὅρος· ἐν δὲ τῷ
ὅρει τούτῳ συνάπτουσιν Ὁρχομενίων καὶ Φενεα-
τῶν τε καὶ Καφυατῶν ὅροι τῆς γῆς. ἀνατείνει
δὲ ὑπὲρ τοὺς ὅρους κρημνὸς ὑψηλός· πέτραν
Καφυατικὴν ὄνομάζουσι τὸν κρημνόν. μετὰ δὲ
τοὺς ὅρους ταῖς κατειλεγμέναις πόλεσι φάραγξ
τε ὑπόκειται καὶ φέρει δι' αὐτῆς ἡ ἐς Φενεὸν
ὁδός· κατὰ μέσην δέ που μάλιστα τὴν φάραγγα
ὑδωρ ἄνεισιν ἐκ πηγῆς, καὶ ἐπὶ τῷ πέρατι τῆς
φάραγγος Καρυαὶ χωρίον.

XIV. Φενεατῶν δὲ τὸ πεδίον κεῖται μὲν ὑπὸ²
ταῖς Καρυαῖς, πλεονάσαντος δέ ποτε αὐτῷ τοῦ
ὑδατος κατακλυσθῆναι φασι τὴν ἀρχαίαν Φενεόν,
ῶστε καὶ ἐφ' ἡμῶν σημεῖα ἐλείπετο ἐπὶ τῶν
ὅρῶν ἐς ἂ ἐπαναβῆναι τὸ ὕδωρ λέγουσι. Καρυῶν
δὲ στάδια πέντε ἀφέστηκεν ἡ τε Ὁρυξις καλού-
μένη καὶ ἔτερον ὅρος Σκίαθις· ὑφ' ἐκατέρῳ δέ
ἐστι τῷ ὅρει βάραθρον τὸ ὕδωρ καταδεχόμενον
τὸ ἐκ τοῦ πεδίου. τὰ δὲ βάραθρα οἱ Φενεάται
ταῦτα φασιν εἶναι χειροποίητα, ποιῆσαι δὲ αὐτὰ
Ἡρακλέα τηνικαῦτα ἐν Φενεῷ παρὰ Λαονόμῃ τῇ
Ἀμφιτρύωνος μητρὶ οἰκοῦντα· γενέσθαι γὰρ
Ἀμφιτρύωνα ἐκ Λαονόμης Ἀλκαίῳ τῆς Γούνεως,¹
γυναικὸς Φενεάτιδος, καὶ οὐκ ἐκ τῆς Πέλοπος
Λυσιδίκης. εἰ δὲ Ἡρακλῆς ἀληθεῖ λόγῳ παρὰ
τοὺς Φενεάτας μετώκησε, πείθοιτο ἄν τις διωχ-

412

and after the grave of Aristocrates are springs called Teneiae, and about seven stades distant from the springs is a place Amilus, which once, they say, was a city. Here the road forks again, one way leading to Stymphalus, the other to Pheneüs. On the road to Pheneüs you will come to a mountain. On this mountain meet the boundaries of Orchomenus, Pheneüs and Caphya. Over the boundaries extends a high crag, called the Caphyatic Rock. After the boundaries of the cities I have mentioned lies a ravine, and the road to Pheneüs leads through it. Just about the middle of the ravine water rises up from a spring, and at the end of the ravine is a place called Caryae.

XIV. The plain of Pheneüs lies below Caryae, and they say that once the water rose on it and flooded the ancient city of Pheneüs, so that even to-day there remain on the mountains marks up to which, it is said, the water rose. Five stades distant from Caryae is a mountain called Oryxis, and another, Mount Sciathis. Under each mountain is a chasm that receives the water from the plain. These chasms according to the people of Pheneüs are artificial, being made by Heracles when he lived in Pheneüs with Laonome, the mother of Amphitryo, who was, it is said, the son of Alcaeüs by Laonome, the daughter of Guneus, a woman of Pheneüs, and not by Lysidice, the daughter of Pelops. Now if Heracles really migrated to Pheneüs, one might

¹ The MSS. have Γούνεω.

θέντα ἐκ Τίρυνθος ὑπὸ Εύρυσθέως αὐτὸν οὐκ
αὐτίκα ἐς Θήβας, πρότερον δὲ ἐς Φενεὸν ἀφι-
ζ κέσθαι. διὰ μέσου δὲ ὥρυξεν Ἡρακλῆς τοῦ
Φενεατῶν πεδίου, ρέūμα εἶναι τῷ ποταμῷ τῷ
Ολβίῳ, ὃν τινα Ἀροάνιον Ἀρκάδων καλοῦσιν
ἔτεροι καὶ οὐκ Ὄλβιον· μῆκος μὲν τοῦ ὄρυγματος
στάδιοι πεντήκοντά εἰσι, βάθος δέ, ὅσον μὴ
πεπτωκός ἔστιν αὐτοῦ, καὶ ἐς τριάκοντα καθήκει
πόδας. οὐ μὴν ταύτη γε ἔτι κάτεισιν ὁ ποταμός,
ἀλλὰ ἐς τὸ ρέūμα ἀπεχώρησεν αὐθις τὸ ἀρχαῖον,
καταλιπὼν¹ τοῦ Ἡρακλέους τὸ ἔργον.

- 4 Τῶν βαράθρων δὲ τῶν ἐν τοῖς εἰρημένοις
πεποιημένων ὅρεσιν ἀπωτέρω πεντήκοντά που
σταδίοις ἔστιν ἡ πόλις· οἰκιστὴν δὲ οἱ Φενεᾶται
λέγουσιν ἄνδρα αὐτόχθονα εἶναι Φενεόν. ἔστι
δέ σφισιν ἀκρόπολις ἀπότομος πανταχόθεν, τὰ
μὲν πολλὰ ἔχουσα οὕτως, δλίγα δὲ αὐτῆς καὶ
ώχυρώσαντο ὑπὲρ ἀσφαλείας. ἐνταῦθα ἐν τῇ
ἀκροπόλει ναός ἔστιν Ἀθηνᾶς ἐπίκλησιν Τριτω-
5 νίας, ἐρείπια δὲ ἐλείπετο αὐτοῦ μόνα· καὶ
Ποσειδῶν χαλκοῦς ἔστηκεν ἐπωνυμίᾳν Ἰππιος,
ἀναθεῖναι δὲ τὸ ἄγαλμα τοῦ Ποσειδῶνος Ὁδυσσεά
ἔφασαν· ἀπολέσθαι γὰρ ἵππους τῷ Ὁδυσσεῖ, καὶ
αὐτὸν γῆν τὴν Ἑλλάδα κατὰ ζήτησιν ἐπιόντα
τῶν ἵππων ἰδρύσασθαι μὲν ἱερὸν ἐνταῦθα Ἀρτέ-
μιδος καὶ Εύριππαν ὄνομάσαι τὴν θεόν, ἐνθα
τῆς Φενεατικῆς χώρας εὗρε τὰς ἵππους, ἀναθεῖναι
δὲ καὶ τοῦ Ποσειδῶνος τὸ ἄγαλμα τοῦ Ἰππίου.
6 τῷ δὲ Ὁδυσσεῖ λέγουσιν εὔρόντι τὰς ἵππους
γενέσθαι οἱ κατὰ γνώμην ἐν χώρᾳ τῇ Φενεατῶν
ἔχειν ἵππους, καθάπερ γε καὶ τὰς βοῦς ἐν τῇ
ἡπείρῳ τῆς Ιθάκης ἀπαντικρὺ τρέφειν αὐτόν·

believe that when expelled by Eurystheus from Tiryns he did not go at once to Thebes, but went first to Pheneüs. Heracles dug a channel through the middle of the plain of Pheneüs for the river Olbius, which some Arcadians call, not Olbius but Aroanius. The length of the cutting is fifty stades, its depth, where it has not fallen in, is as much as thirty feet. The river, however, no longer flows along it, but it has gone back to its old bed, having left the work of Heracles.

About fifty stades from the chasms made in the mountains I have mentioned is the city, founded, say the Pheneatians, by Pheneüs, an aboriginal. Their acropolis is precipitous on all sides, mostly so naturally, but a few parts have been artificially strengthened, to make it more secure. On the acropolis here is a temple of Athena surnamed Tritonia, but of it I found ruins only remaining. There stands also a bronze Poseidon, surnamed Horse, whose image, it is said, was dedicated by Odysseus. The legend is that Odysseus lost his mares, traversed Greece in search of them, and on the site in the land of Pheneüs where he found his mares founded a sanctuary of Artemis, calling the goddess Horse-finder, and also dedicated the image of Horse Poseidon. When Odysseus found his mares he was minded, it is said, to keep horses in the land of Pheneüs, just as he reared his cows, they say, on the mainland opposite Ithaca. On the base of the

¹ Here the MSS. have έλυτρον. Some editors retain with τὸ prefixed. Hitzig transposes to after πεδίου § 3.

PAUSANIAS: DESCRIPTION OF GREECE

- καὶ μοι καὶ γράμματα οἱ Φενεᾶται παρείχοντο
 ἐπὶ τοῦ ἀγάλματος γεγραμμένα τῷ βάθρῳ, τοῦ
 Ὄδυσσεως δὴ τι πρόσταγμα τοῖς ποιμαίνουσι
 7 τὰς ἵππους. τὰ μὲν δὴ ἄλλα ἐπομένοις ἡμῖν τῷ
 Φενεατῶν λόγῳ εἴκὼς προσέσται, τὸ δὲ ἄγαλμα
 Ὄδυσσεα ἀναθεῖναι τὸ χαλκοῦν οὐκ ἔχω πεί-
 θεσθαι σφισιν· οὐ γάρ πω τότε τοῦ χαλκοῦ τὰ
 ἀγάλματα διὰ παντὸς ἡπίσταντο ἐργάσασθαι
 καθάπερ ἐσθῆτα ἔξυφαίνοντες. τρόπον δὲ ὅστις
 ἦν αὐτοῖς ἐς τὰ χαλκᾶ ἐργασίας, ἔδειξεν ἦδη μοι
 τοῦ ἐς Σπαρτιάτας λόγου τὰ ἐπὶ τοῦ ἀγάλματος
 8 τοῦ Ὄπατου Διός. διέχεαν δὲ χαλκὸν πρῶτοι καὶ
 ἀγάλματα ἔχωνεύσαντο Ὅρικός τε Φιλαίου καὶ
 Θεόδωρος Τηλεκλέους Σάμιοι. Θεοδώρου δὲ ἐργον
 ἦν καὶ ἡ ἐπὶ τοῦ λίθου τῆς σμαράγδου σφραγίς,
 ἦν Πολυκράτης ὁ Σάμου τυραννήσας ἐφόρει τε τὰ
 μάλιστα καὶ ἐπ' αὐτῇ περισσῶς δὴ τι ἡγάλλετο.
 9 Φενεατῶν δὲ ἐκ τῆς ἀκροπόλεως καταβαίνοντι
 ἔστι μὲν στάδιον, ἔστι δὲ ἐπὶ λόφου μνῆμα
 Ἰφικλέους ἀδελφοῦ τε Ἡρακλέους καὶ Ἰολάου
 πατρός. Ἰόλαον μὲν δὴ τὰ πολλὰ Ἡρακλεῖ
 συγκάμνειν λέγουσιν "Ελληνες· Ἰφικλῆς δὲ ὁ
 Ἰολάου πατήρ, ἥνικα ἐμαχέσατο Ἡρακλῆς πρὸς
 Ἡλείους τε καὶ Αὐγέαν τὴν προτέραν μάχην,
 τότε ὑπὸ τῶν παίδων ἐτρώθη τῶν Ἀκτορος,
 καλουμένων δὲ ἀπὸ Μολίνης τῆς μητρός. καὶ
 ἦδη κάμνοντα κομίζουσιν οἱ προσήκοντες ἐς
 Φενεόν· ἐνταῦθα ἀνὴρ Φενεάτης αὐτὸν Βουφάγος
 καὶ ἡ τοῦ Βουφάγου γυνὴ Πρώμην περιεπόν τε
 εὖ καὶ ἀποθανόντα ἐκ τοῦ τραύματος ἔθαψαν.
 10 Ἰφικλεῖ μὲν δὴ καὶ ἐς τόδε ἔτι ἐναγίζουσιν ὡς
 ἥρωι, θεῶν δὲ τιμῶσιν Ἐρμῆν Φενεᾶται μάλιστα

image the people of Pheneüs pointed out to me writing, purporting to be instructions of Odysseus to those tending his mares. The rest of the account of the people of Pheneüs it will be reasonable to accept, but I cannot believe their statement that Odysseus dedicated the bronze image. For men had not yet learned how to make bronze images in one piece, after the manner of those weaving a garment. Their method of working bronze statues I have already described when speaking of the image of Zeus Most High in my history of the Spartans.¹ The first men to melt bronze and to cast images were the Samians Rhoecus the son of Philaeüs and Theodorus the son of Telecles. Theodorus also made the emerald signet, which Polycrates, the tyrant of Samos, constantly wore, being exceedingly proud of it.

As you go down from the acropolis of Pheneüs you come to a stadium, and on a hill stands a tomb of Iphicles, the brother of Heracles and the father of Iolaüs. Iolaüs, according to the Greek account, shared most of the labours of Heracles, but his father Iphicles, in the first battle fought by Heracles against the Eleans and Augeas, was wounded by the sons of Actor, who were called after their mother Moline. In a fainting condition he was carried by his relatives to Pheneüs, where he was carefully nursed by Bupagus, a citizen of Pheneüs, and by his wife Promne, who also buried him when he died of his wound. They still sacrifice to Iphicles as to a hero, and of the gods the people of Pheneüs worship most Hermes, in whose honour

¹ See Book III. xvii. § 6.

PAUSANIAS: DESCRIPTION OF GREECE

καὶ ἀγῶνα ἄγουσιν "Ἐρμαια, καὶ ναός ἐστιν
 'Ἐρμοῦ σφισι καὶ ἄγαλμα λίθου· τοῦτο ἐποίησεν
 ἀνὴρ Ἀθηναῖος Εὔχειρ Εὐβουλίδου. ὅπισθεν δέ
 ἐστι τοῦ ναοῦ τάφος Μυρτίλου. τοῦτον 'Ἐρμοῦ
 παῖδα εἶναι Μυρτίλον λέγουσιν "Ελληνες, ἡνιο-
 χεῖν δὲ αὐτὸν Οἰνομάῳ καὶ ὅπότε ἀφίκοιτό τις
 μνώμενος τοῦ Οἰνομάου τὴν θυγατέρα, ὁ μὲν
 ἥπειγετο ὁ Μυρτίλος σὺν τέχνῃ τοῦ Οἰνομάου
 τὰς ἵππους, ὁ δὲ ἐν τῷ δρόμῳ τὸν μηνστῆρα,
 11 ὅπότε ἐγγὺς γένοιτο, κατηκόντιζεν. Ἰπποδα-
 μείας δὲ ἦρα μὲν καὶ αὐτὸς ὁ Μυρτίλος, ἐσ-
 δὲ τὸν ἀγῶνα ἀτόλμως ἔχων ὑπεῖκε καὶ ἡνιόχει
 τῷ Οἰνομάῳ. τέλος δὲ καὶ ἀναφανῆναι τοῦ
 Οἰνομάου προδότην φασὶν αὐτὸν ὑπαχθέντα
 ὅρκοις, ὡς οἱ νύκτα ὁ Πέλοψ μίαν Ἰπποδαμείᾳ
 συγγενέσθαι παρήσει. ἀναμιμνήσκοντα οὖν τῶν
 ὅρκων ὁ Πέλοψ ἔξέβαλεν ἐκ τῆς νεώσ. Φενεάται
 δὲ τοῦ Μυρτίλου τὸν νεκρὸν ἐκβληθέντα ὑπὸ τοῦ
 κλύδωνος λέγουσιν ἀνελόμενοι θάψαι, καὶ νύκτωρ
 12 κατὰ ἔτος ἐναγίζουσιν αὐτῷ. ἐστι δὲ ὁ Πέλοψ
 δῆλος οὐ πολλήν τινα παραπλεύσας θάλασσαν,
 ἀλλὰ δσον ἀπὸ τοῦ Ἀλφειοῦ τῶν ἐκβολῶν ἐσ τὸ
 ἐπίνειον τὸ Ἡλείων. οὐκ ἀν οὖν τό γε πέλαγος τὸ
 Μυρτῷον ἀπὸ Μυρτίλου τοῦ 'Ἐρμοῦ φαίνοιτο
 κεκλημένον, ἀρχόμενόν τε ἀπὸ Εὐβοίας καὶ παρ'
 'Ελένην ἔρημον νῆσον καθῆκον ἐσ τὸ Λίγαῖον.
 ἀλλά μοι δοκοῦσιν Εὐβοέων οἱ τὰ ἀρχαῖα μνημο-
 νεύοντες εἰκότα εἰρηκέναι, λέγοντες ἀπὸ γυναικὸς
 Μυρτοῦς τῷ πελάγει γεγονέναι τὸ ὄνομα τῷ
 Μυρτῷῳ.

XV. Φενεάταις δὲ καὶ Δήμητρός ἐστιν ἱερὸν
 ἐπίκλησιν 'Ελευσινίας, καὶ ἄγουσι τῇ θεῷ τελε-
 418

they celebrate the games called Hermaea; they have also a temple of Hermes, and a stone image, made by an Athenian, Eucheir the son of Eubulides. Behind the temple is the grave of Myrtilus. The Greeks say that he was the son of Hermes, and that he served as charioteer to Oenomaüs. Whenever a man arrived to woo the daughter of Oenomaüs, Myrtilus craftily drove on the mares, while Oenomaüs on the course shot down the wooer when he came near. Myrtilus himself, too, was in love with Hippodameia, but his courage failing him he shrank from the competition and served Oenomaüs as his charioteer. At last, it is said, he proved a traitor to Oenomaüs, being induced thereto by an oath sworn by Pelops that he would let him be with Hippodameia for one night. So when reminded of his oath Pelops threw him out of the ship. The people of Pheneüs say that the body of Myrtilus was cast ashore by the tide, that they took it up and buried it, and that every year they sacrifice to him by night as to a hero. It is plain that Pelops did not make a long coasting voyage, but only sailed from the mouth of the Alpheius to the harbour of Elis. So the Sea of Myrto is obviously not named after Myrtilus, the son of Hermes, as it begins at Euboea and reaches the Aegaeon by way of the uninhabited island of Helene. I think that a probable account is given by the antiquarians of Euboea, who say that the sea is named after a woman called Myrto.

XV. The people of Pheneüs have also a sanctuary of Demeter, surnamed Eleusinian, and they perform

PAUSANIAS: DESCRIPTION OF GREECE

τήν, τὰ Ἐλευσῖνι δρώμενα καὶ παρὰ σφίσι τὰ
αὐτὰ φάσκοντες καθεστηκέναι ἀφικέσθαι γὰρ
αὐτοῖς Ναὸν κατὰ μάντευμα ἐκ Δελφῶν, τρίτον
δὲ ἀπόγονον Εύμόλπου τοῦτον εἶναι τὸν Ναόν.
παρὰ δὲ τῆς Ἐλευσινίας τὸ ιερὸν πεποίηται
Πέτρωμα καλούμενον, λίθοι δύο ἡρμοσμένοι πρὸς
2 ἄλλήλους μεγάλοι. ἄγοντες δὲ παρὰ ἔτος ἥντινα
τελετὴν μείζονα ὄνομάζουσι, τοὺς λίθους τούτους
τηνικαῦτα ἀνοίγουσι· λαβόντες γράμματα ἐξ
αὐτῶν ἔχοντα ἐς τὴν τελετὴν καὶ ἀναγνόντες
ἐς ἐπήκοον τῶν μυστῶν, κατέθεντο ἐν νυκτὶ¹
αὐθις τῇ αὐτῇ. Φενεατῶν δὲ οἶδα τοὺς πολλοὺς
καὶ ὁμοίωτας ὑπὲρ μεγίστων τῷ Πετρώματι.
3 καὶ ἐπίθημα ἐπ' αὐτῷ περιφερές ἔστιν, ἔχον
ἐντὸς Δήμητρος πρόσωπον Κιδαρίας· τοῦτο ὁ
ἰερεὺς περιθέμενος τὸ πρόσωπον ἐν τῇ μείζονι
καλουμένῃ τελετῇ ράβδοις κατὰ λόγον δή τινα
τοὺς ὑποχθονίους παίει. Φενεατῶν δέ ἔστι
λόγος, καὶ πρὶν ἦ Ναὸν ἀφικέσθαι καὶ ἐνταῦθα
Δήμητρα πλανωμένην· ὅσοι δὲ Φενεατῶν οἴκῳ
τε καὶ ξενίοις ἐδέξαντο αὐτήν, τούτοις τὰ ὄσπρια
ἥ θεὸς τὰ ἄλλα, κύαμον δὲ οὐκ ἔδωκέ σφισι.
4 κύαμον μὲν οὖν ἐφ' ὅτῳ μὴ καθαρὸν εἶναι νομί-
ζουσιν ὄσπριον, ἔστιν ιερὸς ἐπ' αὐτῷ λόγος· οἱ
δὲ τῷ Φενεατῶν λόγῳ δεξάμενοι τὴν θεόν, Τρι-
σαύλης καὶ Δαμιθάλης, ἐποιήσαντο μὲν Δήμητρος
ναὸν Θεσμίας ὑπὸ τῷ ὄρει τῇ Κυλλήνῃ, κατεστή-
σαντο δὲ αὐτῇ καὶ τελετὴν, ἥντινα καὶ νῦν
ἄγουσιν. ὁ δὲ ναὸς οὗτος τῆς Θεσμίας σταδίους
πέντε μάλιστά που καὶ δέκα ἔστιν ἀπωτέρω τῆς
πόλεως.
5 Ἐς δὲ Πελλήνην ἐκ Φενεοῦ καὶ ἐς Αἴγειραν

a ritual to the goddess, saying that the ceremonies at Eleusis are the same as those established among themselves. For Naüs, they assert, came to them because of an oracle from Delphi, being a grandson of Eumolpus. Beside the sanctuary of the Eleusinian has been set up Petroma, as it is called, consisting of two large stones fitted one to the other. When every other year they celebrate what they call the Greater Rites, they open these stones. They take from out them writings that refer to the rites, read them in the hearing of the initiated, and return them on the same night. Most Pheneatians, too, I know, take an oath by the Petroma in the most important affairs. On the top is a sphere, with a mask inside of Demeter Cidaria. This mask is put on by the priest at the Greater Rites, who for some reason or other beats with rods the Folk Underground. The Pheneatians have a story that even before Naüs arrived the wanderings of Demeter brought her to their city also. To those Pheneatians who received her with hospitality into their homes the goddess gave all sorts of pulse save the bean only. There is a sacred story to explain why the bean in their eyes is an impure kind of pulse. Those who, the Pheneatians say, gave the goddess a welcome, Trisaules and Damithales, had a temple of Demeter Thesmia (*Lan-*
goddess) built under Mount Cyllene, and they established for her rites also, which they celebrate even to this day. This temple of the goddess Thesmia is just about fifteen stades away from the city.

As you go from Pheneüs to Pellene and Aegeira,

PAUSANIAS: DESCRIPTION OF GREECE

- ιόντι Ἀχαιῶν πόλιν, πέντε που προεληλυθότι
 καὶ δέκα σταδίους, Ἀπόλλωνός ἐστι Πυθίου
 νιός· ἐρείπια δὲ ἐλείπετο αὐτοῦ μόνα καὶ βωμὸς
 μέγας λίθου λευκοῦ. ἐνταῦθα ἔτι καὶ νῦν Ἀπόλ-
 λωνι Φενεάται καὶ Ἀρτέμιδι θύουσιν, Ἡρακλέα
 ἐλόντα Ἡλιν τὸ ιερὸν λέγοντες ποιῆσαι. ἐστι
 δὲ αὐτόθι καὶ ἡρώων μνήματα, ὅσοι σὺν Ἡρακλεῖ
 στρατείας ἐπὶ Ἡλείους μετασχόντες οὐκ ἀπεσώ-
 6 θησαν οἴκαδε ἐκ τῆς μάχης. τέθαπται δὲ Τελα-
 μὰν ἐγγύτατα τοῦ ποταμοῦ τοῦ Ἀροανίου,
 ἀπωτέρω μικρὸν ἢ ἐστι τὸ ιερὸν τοῦ Ἀπόλλωνος,
 Χαλκώδων δὲ οὐ πόρρω κρήνης καλουμένης Οἰνόης.
 τὸν μὲν δὴ Ἐλεφηνορος τοῦ Εὐβοεῦσιν¹ ἐς Ἰλιον
 ἥγησαμένου καὶ τὸν Αἴαντός τε καὶ Τεύκρου,
 τούτων μὲν τοὺς πατέρας οὐκ ἀποδέξαιτο ἀν τις
 ἐν τούτῳ πεσεῖν τῷ ἀγῶνι· πῶς μὲν γὰρ ἀν συν-
 επελάβετο Ἡρακλεῖ τοῦ ἔργου Χαλκώδων, ὃν
 πρότερον ἔτι ἀποκτεῖναι Ἀμφιτρύωνα καὶ μαρ-
 τυρεῖται καὶ πιστεύειν ἄξιά ἐστιν ἐν Θήβαις;
 7 πῶς δὲ Τεύκρος φύκισεν ἀν Σαλαμῖνα ἐν Κύπρῳ
 πόλιν, μηδενὸς ως ἀνέστρεψεν ἐκ Τροίας ἐκβαλόν-
 τος ἐκ τῆς οἰκείας; τίς δ' ἀν ἐξήλασεν ἄλλος πλὴν
 ὁ Τελαμὼν αὐτόν; δῆλα οὖν ἐστι Χαλκώδοντα οὐ
 τὸν ἐξ Εὐβοίας καὶ Τελαμῶνα οὐ τὸν Αἰγινήτην ἐπὶ²
 Ἡλείους Ἡρακλεῖ μετεσχηκέναι τῆς στρατείας·
 ὅμωνυμοι δὲ ἐπιφανέσιν ἄνδρες ἀφανέστεροι καὶ
 ἐφ' ἡμῶν ἔτι καὶ τὸν ἅπαντα ἐγίνοντο ὄμοιώς
 χρόνον.
- 8 Φενεάταις δὲ πρὸς τὸ Ἀχαικὸν τὸ ὄμορον οὐ
 καθ' ἐν ὅροι τῆς γῆς εἰσιν, ἀλλὰ πρὸς μὲν

¹ The MSS. have *νησὸν*. The emendation is due to Schubart-Walz. Compare Homer, *Iliad*, ii. 540.

an Achaean city, after about fifteen stades you come to a temple of Pythian Apollo. I found there only its ruins, which include a large altar of white marble. Here even now the Pheneatians still sacrifice to Apollo and Artemis, and they say that the sanctuary was made by Heracles after capturing Elis. Here also are tombs of heroes, those who joined the campaign of Heracles against Elis and lost their lives in the fighting. They are Telamon, buried quite near the river Aroanius, a little farther away than is the sanctuary of Apollo, and Chalcodon, not far from the spring called Oenoë. Nobody could admit that there fell in this battle the Chalcodon who was the father of the Elephener who led the Euboeans to Troy, and the Telamon who was the father of Ajax and Teucer. For how could Heracles have been helped in his task by a Chalcodon who, according to trustworthy tradition, had before this been killed in Thebes by Amphitryon? And how would Teucer have founded the city of Salamis in Cyprus if nobody had expelled him from his native city after his return from Troy? And who else would have driven him out except Telamon? So it is plain that those who helped Heracles in his campaign against Elis were not the Chalcodon of Euboea and the Telamon of Aegina. It is, and always has been, not unknown that undistinguished persons have had the same names as distinguished heroes.

The borders of Pheneüs and Achaia meet in more places than one; for towards Pellene the boundary

PAUSANIAS: DESCRIPTION OF GREECE

Πελλήνην ὁ καλούμενος Πωρίνας, πρὸς δὲ τὴν
 Αἰγαίειράτιν τὸ ἐπ' Ἀρτεμιν.¹ ἐν δὲ αὐτῶν
 Φενεατῶν τῇ χώρᾳ μετὰ τὸ ιερὸν τοῦ Ἀπόλ-
 λωνος τοῦ Πυθίου προήξεις τε οὐκ ἐπὶ πολὺ⁹
 καὶ ἐντὸς ἔση τῆς ὁδοῦ τῆς ἐπὶ τὸ ὄρος
 ἀγούσης τὴν Κράθιν. ἐν τούτῳ τῷ ὄρει τοῦ
 ποταμοῦ τοῦ Κράθιδός εἰσιν αἱ πηγαί· ρέι δὲ ἐς
 θάλασσαν παρὰ Αἴγας, ἔρημον τὰ ἐπ' ἐμοῦ
 χωρίον, τὰ δὲ παλαιότερα Ἀχαιῶν πόλιν. ἀπὸ
 τούτου δὲ καλεῖται τοῦ Κράθιδος καὶ ἐν Ἰταλίᾳ
 ποταμὸς ἐν γῇ τῇ Βρεττίων· ἐν δὲ τῇ Κράθιδι
 τῷ ὄρει Πυρωνίας ιερόν ἐστιν Ἀρτέμιδος, καὶ
 τὰ ἔτι ἀρχαιότερα παρὰ τῆς θεοῦ ταύτης ἐπήγοντο
 Ἀργεῖοι πῦρ ἐς τὰ Λερναῖα.

XVI. Ἐκ δὲ Φενεοῦ πρὸς ἥλιον ἰόντι ἀνισ-
 χοντα ὄρους ἐστὶν ἄκρα Γερόντειον καὶ κατὰ
 ταύτην ὁδός· Φενεάταις δὲ ὄροι πρὸς Στυμφαλίους
 τῆς γῆς τοῦτο ἐστι τὸ Γερόντειον. τοῦ Γεροντείου
 δὲ ἐν ἀριστερᾷ διὰ τῆς Φενεατικῆς ὁδεύοντι ὄρη
 Φενεατῶν ἐστι Τρίκρηνα καλούμενα, καὶ εἰσὶν
 αὐτόθι κρήναι τρεῖς· ἐν ταύταις λοῦσαι τεχθέντα
 Ἐρμῆν αἱ περὶ τὸ ὄρος λέγονται νύμφαι, καὶ ἐπὶ²
 τούτῳ τὰς πηγὰς ιερὰς Ἐρμοῦ νομίζουσιν. Τρι-
 κρήνων δὲ οὐ πόρρω ἄλλο ἐστὶν ὄρος Σηπία, καὶ
 Αἰπύτῳ τῷ Ἐλάτου λέγουσιν ἐνταῦθα γενέσθαι
 τὴρ τελευτὴν ἐκ τοῦ ὄφεως, καὶ οἱ καὶ τὸν τάφον
 ἐποίησαν αὐτόθι· οὐ γὰρ οἶά τε ἦν σφισιν ἐς τὸ
 πρόσω φέρειν τὸν νεκρόν. τούτους οἱ Ἀρκάδες
 τοὺς ὄφεις γίνεσθαι καὶ ἐφ' ἡμῶν ἔτι ἐν τῷ ὄρει
 φασίν, οὐ μέντοι πολλούς γε ἀλλὰ καὶ μάλιστα
 σπανίους· ἄτε γὰρ τοῦ ἔτους τὸ πολὺ νειφομένου

¹ Kayser suggests δ ποταμὸς δ Ἀροάνιος.

is the river called Porinas, and towards Aegeira the "road to Artemis."¹ Within the territory of the Pheneatians themselves, shortly after passing the sanctuary of the Pythian Apollo you will be on the road that leads to Mount Crathis. On this mountain is the source of the river Crathis, which flows into the sea by the side of Aegae, now a deserted spot, though in earlier days it was a city of the Achaeans. After this Crathis is named the river in Bruttium in Italy. On Mount Crathis is a sanctuary of Artemis Pyronia (*Fire-goddess*), and in more ancient days the Argives used to bring from this goddess fire for their Lernaean ceremonies.

XVI. Going east from Pheneüs you come to a mountain peak called Geronteum and a road by it. This mountain is the boundary between the territories of Pheneüs and Stymphalus. On the left of it, as you travel through the land of Pheneüs, are mountains of the Pheneatians called Tricrena (*Three Springs*), and here are three springs. In them, says the legend, Hermes was washed after birth by the nymphs of the mountain, and for this reason they are considered sacred to Hermes. Not far from Tricrena is another mountain called Sepia, where they say that Aepytus, the son of Elatus, was killed by the snake, and they also made his grave on the spot, for they could not carry the body away. These snakes are still to be found, the Arcadians say, on the mountain, even at the present day; not many, however, for they are very scarce. The reason is that, as for the greater part of the

¹ Or, adopting Kayser's emendation, "the river Aroanius."

PAUSANIAS : DESCRIPTION OF GREECE

- τοῦ ὄρους, οἵ τε ἀποληφθέντες τῶν φωλεῶν ἔκτὸς ὑπὸ τῆς χιόνος διαφθείρονται, καὶ ἦν πρότερον καταφυγόντες τύχωσιν ἐς τὰ φωλεά, ὅμως ἡ χιὼν μέρος τι αὐτῶν ἀπόλλυσιν, ἅτε καὶ ἐς αὐτὰ
- 3 τὰ φωλεὰ καθικνουμένου τοῦ κρυμοῦ. τὸν δὲ τοῦ Αἰπύτου τάφον σπουδῇ μάλιστα ἐθεασάμην, ὅτι ἐν τοῖς ἐς τοὺς Ἀρκάδας ἔπεσιν ἔσχεν "Ομηρος λόγον τοῦ Αἰπύτου μνήματος. ἔστι μὲν οὖν γῆς χῶμα οὐ μέγα, λίθου κρηπῖδι ἐν κύκλῳ περιεχόμενον. 'Ομήρῳ δὲ—οὐ γὰρ εἶδεν ἀξιολογώτερον μνῆμα—εἰκότως παρέξειν ἔμελλε θαῦμα, ἐπεὶ καὶ Ἡφαίστου τὸν χορὸν ἐπὶ τῇ Ἀχιλλέως ἀσπίδι εἰργασμένον εἰκάζει χορῷ Δαιδάλου ποιη-
- 4 θέντι, σοφώτερα οὐ θεασάμενος. τάφους δὲ ἀξίους θαύματος ἐπιστάμενος πολλοὺς δυοῖν ἐξ αὐτῶν ἐπιμνησθήσομαι, τοῦ τε ἐν Ἀλικαρνασσῷ καὶ ἐν τῇ Ἐβραίων. ὁ μὲν δὴ ἐν Ἀλικαρνασσῷ Μαυσώλῳ βασιλεύσαντι Ἀλικαρνασσέων πεποίηται, μέγεθος δὲ οὕτω δή τί ἔστι μέγας καὶ ἐς - κατασκευὴν περίβλεπτος τὴν πᾶσαν, ὥστε καὶ Ῥωμαῖοι μεγάλως δή τι αὐτὸν θαυμάζοντες τὰ παρὰ σφίσιν ἐπιφανῆ μνήματα Μαυσώλεια
- 5 ὄνομάζουσιν. Ἐβραίοις δὲ Ἐλένης γυναικὸς ἐπιχωρίας τάφος ἔστιν ἐν πόλει Σολύμοις, ἦν ἐς ἔδαφος κατέβαλεν ὁ Ῥωμαίων βασιλεύς. μεμηχάνηται δὲ ἐν τῷ τάφῳ τὴν θύραν, ὅμοίως παντὶ οὖσαν τῷ τάφῳ λιθίνην, μὴ πρότερον ἀνοίγεσθαι, πρὶν ἀν ἡμέραν τε ἀεὶ καὶ ὥραν τὸ ἔτος ἐπαγάγῃ τὴν αὐτήν· τότε δὲ ὑπὸ μόνου τοῦ μηχανήματος ἀνοιχθεῖσα καὶ οὐ πολὺ ἐπισχοῦσα συνεκλείσθη δι' ἕαυτῆς. τοῦτον μὲν δὴ οὕτω, τὸν δὲ ἄλλον χρόνον ἀνοίξαι πειρώμενος ἀνοίξαις

year snow falls on the mountain, the snakes die that are cut off by the snow from their holes, while should any make good their escape to the holes, nevertheless some of them are killed by the snow, as the frost penetrates even into the very holes themselves. The grave of Aepytus I was especially anxious to see, because Homer¹ in his verses about the Arcadians makes mention of the tomb of Aepytus. It is a mound of earth of no great size, surrounded by a circular base of stone. Homer naturally was bound to admire it, as he had never seen a more noteworthy tomb, just as he compares the dance worked by Hephaestus on the shield of Achilles to a dance made by Daedalus, because he had never seen more clever workmanship. I know many wonderful graves, and will mention two of them, the one at Halicarnassus and one in the land of the Hebrews. The one at Halicarnassus was made for Mausolus, king of the city, and it is of such vast size, and so notable for all its ornament, that the Romans in their great admiration of it call remarkable tombs in their country "Mausolea." The Hebrews have a grave, that of Helen, a native woman, in the city of Jerusalem, which the Roman Emperor razed to the ground. There is a contrivance in the grave whereby the door, which like all the grave is of stone, does not open until the year brings back the same day and the same hour. Then the mechanism, unaided, opens the door, which, after a short interval, shuts itself. This happens at that time, but should you at any other try to

¹ See *Iliad* ii. 592.

PAUSANIAS: DESCRIPTION OF GREECE

μὲν οὐκ ἄν, κατάξεις δὲ αὐτὴν πρότερον βιαζόμενος.

XVII. Μετὰ δὲ τοῦ Αἰπύτου τὸν τάφον ὅρος τε ὑψηλότατον ὄρων τῶν ἐν Ἀρκαδίᾳ Κυλλήνη καὶ Ἐρμοῦ Κυλληνίου κατερριμμένος ναός ἐστιν ἐπὶ κορυφῆς τοῦ ὅρους· δῆλα δέ ἐστιν ἀπὸ Κυλλῆνος τοῦ Ἐλάτου τῷ τε ὅρει τὸ ὄνομα καὶ ἡ 2 ἐπίκλησις γεγενημένη τῷ θεῷ. τοῖς δὲ ἀνθρώποις τὸ ἀρχαῖον, ὃπόσα καὶ ἡμεῖς καταμαθεῖν ἔδυνήθημεν, τοσάδε ἦν ἀφ' ὧν τὰ ξόανα ἐποιοῦντο, ἔβενος, κυπάρισσος, αἱ κέδροι, τὰ δρύινα, ἡ μῆλαξ, ὁ λωτός· τῷ δὲ Ἐρμῇ τῷ Κυλληνίῳ τούτων μὲν ἀπὸ οὐδενός, θύου δὲ πεποιημένον τὸ ἄγαλμά ἐστιν, ὀκτὼ δὲ εἶναι ποδῶν μάλιστα 3 αὐτὸς εἰκάζομεν. παρέχεται δὲ καὶ θαῦμα τοιόνδε ἡ Κυλλήνη· κόσσυφοι γὰρ οἱ ὄρνιθες ὄλόλευκοί εἰσιν ἐν αὐτῇ· οἱ δὲ ὑπὸ Βοιωτῶν καλούμενοι γένος ἄλλο πού τί εἰσιν ὄρνιθων, οὐκ ὠδικόν. ἀετοὺς μὲν οὖν ὄνομαζομένους κυκνίας μάλιστα ἐοικότας κύκνῳ λευκότητα οἵδα ἐν Σιπύλῳ θεασάμενος περὶ λίμνην κάλουμένην Ταντάλου· ὃς δὲ ἀγρίους λευκοὺς καὶ ἄρκτους τῶν Θρακίων λευκὰς ἥδη που καὶ ἄνδρες ἐκτήσαντο ἴδιωται· 4 λαγῷ δὲ καὶ ἔλαφοι, τὸ μὲν Λιβυκὸν θρέμμα οἱ λαγῷ εἰσιν οἱ λευκοί, ἔλαφοις δὲ ἐν Ἀρώμῃ λευκὰς εἰδόν τε καὶ ἴδων θαῦμα ἐποιησάμην, ὃπόθεν δὲ ἦ τῶν ἡπείρων οὖσαι ἦ νησιώτιδες ἐκομίσθησαν, οὐκ ἐπῆλθεν ἐρέσθαι μοι. τάδε μὲν ἡμῖν λελέχθω τῶν ἐν Κυλλήνῃ κοσσύφων ἔνεκα, ως μὴ τοῖς ῥηθεῖσιν ἐς τὴν χρόαν αὐτῶν 5 ἀπιστοίη μηδείς· ἔχεται δὲ ἄλλο ὅρος Κυλλήνης Χέλυδόρεα, ἔνθα εὑρών χελώνην Ἐρμῆς ἐκδεῖραι

open the door you cannot do so ; force will not open it, but only break it down.

XVII. After the grave of Aeptytus you come to the highest mountain in Arcadia, Cyllene, on the top of which is a dilapidated temple of Cyllenian Hermes. It is clear that Cyllen, the son of Elatus, gave the mountain its name and the god his surname. In days of old, men made wooden images, so far as I have been able to discover, from the following trees : ebony, cypress, cedar, oak, yew, lotus. But the image of Cyllenian Hermes is made of none of these, but of juniper wood. Its height, I conjecture, is about eight feet. Cyllene can show also the following marvel. On it the blackbirds are entirely white. The birds so called by the Boeotians are a somewhat different breed, which does not sing. Eagles called swan-eagles, very like to swans for whiteness, I am acquainted with, as I have seen them on Mount Sipylus round the lake called the Lake of Tantalus. White wild boars and Thracian white bears have been known to be acquired by private individuals. White hares are bred in Libya, and white deer I have seen in Rome to my great astonishment, though it never occurred to me to ask from what continent or island they had been brought. I have made these few remarks concerning the blackbirds in Cyllene that nobody may disbelieve what has been said about their colour. Adjoining Cyllene is another mountain, Chelydorea,¹ where Hermes is said to have found

¹ Chelydorea means "Mountain of the flayed tortoise."

τὸ θηρίον καὶ ἀπ' αὐτῆς λέγεται ποιήσασθαι λύραν. ἐνταῦθα Φενεάταις καὶ Πελληνεῦσιν ὅροι τῆς γῆς εἰσι, καὶ τοῦ ὄρους τῶν Χελυδορέων οἱ Ἀχαιοὶ τὸ πλέον νέμονται.

6 Ἐκ Φενεοῦ δὲ ἵόντι ἐπὶ ἑσπέρας καὶ ἡλίου δυσμῶν ἡ μὲν ἀριστερὰ τῶν ὁδῶν ἐς πόλιν ἄγει Κλείτορα, ἐν δεξιᾷ δὲ ἐπὶ Νώνακριν καὶ τὸ ὕδωρ τῆς Στυγός. τὸ μὲν δὴ ἀρχαῖον ἡ Νώνακρις πόλισμα ἦν Ἀρκάδων καὶ ἀπὸ τῆς Λυκάονος γυναικὸς τὸ ὄνομα εἰλίγφει· τὰ δὲ ἐφ' ἡμῶν ἐρείπια ἦν, οὐδὲ τούτων τὰ πολλὰ ἔτι δῆλα. τῶν δὲ ἐρειπίων οὐ πόρρω κρημνός ἐστιν ὑψηλός, οὐχ ἔτερον δ' ἐς τοσοῦτον ἀνήκοντα ὑψους οἶδα· καὶ ὕδωρ κατὰ τοῦ κρημνοῦ στάζει, καλοῦσι δὲ "Ελληνες αὐτὸν ὕδωρ Στυγός.

XVIII. Εἶναι δὲ τὴν Στύγα Ἡσίοδος μὲν ἐν Θεογονίᾳ πεποίηκεν—'Ἡσιόδου γὰρ δὴ ἐπη τὴν Θεογονίαν εἰσὶν οἱ νομίζουσι—, πεποιημένα οὖν ἐστιν ἐνταῦθα Ὁκεανοῦ θυγατέρα τὴν Στύγα, γυναῖκα δὲ αὐτὴν εἶναι Πάλλαντος. ἐοικότα δὲ πεποιηκέναι τούτοις καὶ Λίνον φασίν· ἐμοὶ δὲ ἐπιλεγομένῳ παντάπασιν ἐφαίνετο ταῦτα γε 2 εἶναι κίβδηλα. Ἐπιμενίδης δὲ ὁ Κρῆς εἶναι μὲν καὶ οὗτος θυγατέρα Ὁκεανοῦ τὴν Στύγα ἐποίησε, συνοικεῖν δὲ αὐτὴν οὐ Πάλλαντι, ἀλλὰ ἐκ Πείραντος "Εχιδναν τεκεῖν, ὅστις δὴ ὁ Πείρας ἐστί. μάλιστα δὲ τῆς Στυγὸς τὸ ὄνομα ἐς τὴν ποίησιν ἐπεισηγάγετο "Ομηρος. ἐν μέν γε "Ηρας ἐποίησεν ὄρκω

ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθευ
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ·

a tortoise, taken the shell from the beast, and to have made therefrom a harp. Here is the boundary between Pheneüs and Pellene, and the greater part of Mount Chelydorea is inhabited by the Achaeans.

As you go from Pheneüs to the west, the left road leads to the city Cleitor, while on the right is the road to Nonacris and the water of the Styx. Of old Nonacris was a town of the Arcadians that was named after the wife of Lycaon. When I visited it, it was in ruins, and most of these were hidden. Not far from the ruins is a high cliff; I know of none other that rises to so great a height. A water trickles down the cliff, called by the Greeks the water of the Styx.

XVIII. Hesiod in the *Theogony*¹—for there are some who assign this hexameter poem to Hesiod—speaks of Styx as the daughter of Ocean and the wife of Pallas. Men say that Linus too gives a like account in his verses, though when I read these they struck me as altogether spurious. Epimenides of Crete, also, represented Styx as the daughter of Ocean, not, however, as the wife of Pallas, but as bearing Echidna to Peiras, whoever Peiras may be. But it is Homer who introduces most frequently the name of Styx into his poetry. In the oath of Hera² he says:—

Witness now to this be Earth, and broad Heaven
above,
And the water of Styx down-flowing.

¹ See l. 383. Compare also ll. 776, 785 foll., 805, 806.

² *Iliad*, xv. 36, 37.

PAUSANIAS: DESCRIPTION OF GREECE

ταῦτα μὲν δὴ ἐποίησεν ὡς ἀν ἴδων ἐς τὸ ὕδωρ
 τῆς Στυγὸς στάζον· βούλεται δὲ καὶ ἐν κατα-
 λόγῳ τῶν μετὰ Γουνέως Τιταρησίῳ ποταμῷ ρεῖν
 3 τὸ ὕδωρ ἀπὸ τῆς Στυγός. ἐποίησε δὲ καὶ ἐν
 "Αἰδου ὕδωρ εἶναι, καὶ Ἀθηνᾶ τὸν Δία οὐ μεμνῆσ-
 θαί φησιν ὅτι δὶ αὐτῆς Ἡρακλέα ἔσωξεν ἐκ τῶν
 Εὐρυσθέως ἄθλων"

εὶ γὰρ ἐγὼ τόδε ἥδη ἐνὶ φρεσὶ πευκαλίμησιν,
 εῦτέ μιν εἰς Ἀίδαο πυλάρταο προῦπεμψεν
 ἐξ Ἐρέβευς ἔξοντα κύνα στυγεροῦ Ἀίδαο,
 οὐκ ἀν ὑπεξέφυγε Στυγὸς ὕδατος αἰπά ρέεθρα.

- 4 τὸ δὲ ὕδωρ τὸ ἀπὸ τοῦ κρημνοῦ τοῦ παρὰ τὴν
 Νώνακριν στάζον ἐσπίπτει μὲν πρῶτον ἐς πέτραν
 ὑψηλήν, διεξελθὸν δὲ διὰ τῆς πέτρας ἐς τὸν
 Κράθιν ποταμὸν κάτεισι· θάνατον δὲ τὸ ὕδωρ
 φέρει τοῦτο καὶ ἀνθρώπῳ καὶ ἄλλῳ ζῷῳ παντί.
 λέγεται δὲ ὅτι γένοιτο ποτε ὅλεθρος ἀπ' αὐτοῦ
 καὶ αἰξίν, αἱ τοῦ ὕδατος ἔπιον πρῶτον· χρόνῳ
 δὲ ὑστερον ἐγνώσθη καὶ εἰ δή τι ἄλλο πρόσεστι
 5 τῷ ὕδατι τῶν ἐς θαῦμα ἡκόντων. ὕαλος μέν γε
 καὶ κρύσταλλος καὶ μόρρια καὶ ὅσα ἐστὶν
 ἀνθρώποις ἄλλα λίθου ποιούμενα καὶ τῶν σκευῶν
 τὰ κεραμεᾶ, τὰ μὲν ὑπὸ τῆς Στυγὸς τοῦ ὕδατος
 - ρήγνυνται· κεράτινα δὲ καὶ ὀστέινα σίδηρός τε
 καὶ χαλκός, ἔτι δὲ μόλιβδός τε καὶ κασσίτερος
 καὶ ἄργυρος καὶ τὸ ἥλεκτρον ὑπὸ τούτου σήπεται
 τοῦ ὕδατος. τὸ δὲ αὐτὸ μετάλλοις τοῖς πᾶσι καὶ
 ὁ χρυσὸς πέπονθε· καίτοι καθαρεύειν γε τὸν
 χρυσὸν ἀπὸ τοῦ ἰοῦ ἡ τε ποιήτρια μάρτυς ἐστὶν ἡ
 Λεσβία καὶ αὐτὸς ὁ χρυσὸς ἐπιδείκνυσιν.
 6 ἔδωκε δὲ ἄρα ὁ θεὸς τοῖς μάλιστα ἀπερριμμένοις

These verses suggest that the poet had seen the water of the Styx trickling down. Again in the list of those who came with Guneus¹ he makes the river Titaresius receive its water from the Styx. He also represents the Styx as a river in Hades, and Athena says that Zeus does not remember that because of her he kept Heracles safe throughout the labours imposed by Eurystheus.

For if I had known this in my shrewd heart
 When he sent him to Hades the gate-keeper,
 To fetch out of Erebus the hound of hateful
 Hades,
 He would never have escaped the sheer streams
 of the river Styx.

The water trickling down the cliff by the side of Nonacris falls first to a high rock, through which it passes and then descends into the river Crathis. Its water brings death to all, man and beast alike. It is said too that it once brought death even upon goats, which drank of the water first; later on all the wonderful properties of the water were learnt. For glass, crystal, murrhine vessels, other articles men make of stone, and pottery, are all broken by the water of the Styx, while things of horn or of bone, with iron, bronze, lead, tin, silver and electrum, are all corroded by this water. Gold too suffers just like all the other metals, and yet gold is immune to rust, as the Lesbian poetess bears witness and is shown by the metal itself. So heaven has assigned to the most lowly things the mastery over things far

¹ *Iliad*, ii. 751.

PAUSANIAS: DESCRIPTION OF GREECE

κρατεῖν τῶν ὑπερηρκότων τῇ δόξῃ. τοῦτο μὲν γὰρ τὰ μάργαρα ἀπόλλυσθαι πέφυκεν ὑπὸ τοῦ ὁξους, τοῦτο δὲ τὸν ἀδάμαντα λίθων ὅντα ἴσχυρότατον τοῦ τράγου κατατήκει τὸ αἷμα· καὶ δὴ καὶ τὸ ὄδωρ οὐ δύναται τῆς Στυγὸς ὀπλὴν ἵππου βιάσασθαι μόνην, ἀλλὰ ἐμβληθὲν κατέχεται τε ὑπ' αὐτῆς καὶ οὐ διεργάζεται τὴν ὀπλὴν. εἰ δὲ καὶ Ἀλεξάνδρου τοῦ Φιλίππου συνέβη τὴν τελευτὴν διὰ τοῦ φαρμάκου γενέσθαι τούτου, σαφῶς μὲν οὐκ οἶδα, λεγόμενον δὲ οἶδα.

- 7 'Τπέρ δὲ τὴν Νώνακριν ὄρη τε καλούμενα 'Αροάνια καὶ σπήλαιόν ἔστιν ἐν αὐτοῖς. ἐς τοῦτο ἀναφυγεῖν τὸ σπήλαιον τὰς θυγατέρας τὰς Προίτου μανείσας λέγουσιν, ὃς ὁ Μελάμπους θυσίαις τε ἀπορρήτοις καὶ καθαρμοῖς κατήγαγεν ἐς χωρίον καλούμενον Λουσούς. τοῦ μὲν δὴ ὄρους τῶν 'Αροανίων Φενεάται τὰ πολλὰ ἐνέμοντο· οἱ δὲ ἐν ὄροις ἥδη Κλειτορίων εἰσὶν οἱ
8 Λουσοί. πόλιν μὲν δή ποτε εἶναι λέγουσι τοὺς Λουσούς, καὶ 'Αγησίλας ἀνὴρ Λουσεὺς ἀνηγορεύθη κέλητι ἵππῳ νικῶν, ὅτε πρώτην ἐπὶ ταῖς δέκα ἐτίθεσαν πυθιάδα 'Αμφικτύονες· τὰ δὲ ἐφ' ἡμῶν οὐδὲ ἐρείπια ἔτι λειπόμενα ἦν Λουσῶν. τὰς δ' οὖν θυγατέρας τοῦ Προίτου κατήγαγεν ὁ Μελάμπους ἐς τοὺς Λουσοὺς καὶ ἤκέσατο τῆς μανίας ἐν 'Αρτέμιδος ἱερῷ· καὶ ἀπ' ἐκείνου τὴν 'Αρτεμιν ταύτην 'Ημερασίαν καλοῦσιν οἱ Κλειτόροι.

XIX. Εἰσὶ δέ τινες γένους μὲν καὶ οὗτοι τῶν 'Αρκάδων, ὅνομα δέ σφισι Κυναιθαῖς, οἱ καὶ ἐν 'Ολυμπίᾳ τὸ ἄγαλμα ἀνέθεσαν τοῦ Διός, κεραυνὸν ἐν ἐκατέρᾳ ἔχοντα τῇ χειρὶ· οὗτοι

more esteemed than they. For pearls are dissolved by vinegar, while diamonds, the hardest of stones, are melted by the blood of the he-goat. The only thing that can resist the water of the Styx is a horse's hoof. When poured into it the water is retained, and does not break up the hoof. Whether Alexander, the son of Philip, met his end by this poison I do not know for certain, but I do know that there is a story to this effect.

Above Nonacris are the Aroanian Mountains, in which is a cave. To this cave, legend says, the daughters of Proetus fled when struck with madness; Melampus by secret sacrifices and purifications brought them down to a place called Lusi. Most of the Aroanian mountain belongs to Pheneüs, but Lusi is on the borders of Cleitor. They say that Lusi was once a city, and Agesilas was proclaimed as a man of Lusi when victor in the horse-race at the eleventh Pythian festival held by ^{546 B.C.} the Amphictyons; but when I was there not even ruins of Lusi remained. Well, the daughters of Proetus were brought down by Melampus to Lusi, and healed of their madness in a sanctuary of Artemis. Wherefore¹ this Artemis is called Hemerasia (*She who soothes*) by the Cleitorians.

XIX. There is a clan of the Arcadians, called the Cynaetheans, the same folk who dedicated the image of Zeus at Olympia with a thunderbolt in either

¹ Or, "Since that time."

PAUSANIAS: DESCRIPTION OF GREECE

- οἱ Κυναιθαεῖς τεσσαράκοντα ἀπωτέρω¹
 σταδίοις μᾶλλον² οἰκοῦσι, καὶ σφισιν ἐν ἀγορᾷ
 πεποίηνται μὲν θεῶν βωμοί, πεποίηται δὲ
 2 Ἀδριανοῦ βασιλέως εἰκών. τὰ δὲ μάλιστα
 ἥκουντα ἐσ μνήμην Διονύσου ἐστὶν ἐνταῦθα
 ἱερόν, καὶ ἑορτὴν ὡρα ἄγουσι χειμῶνος, ἐν
 ᾧ λίπα ἀληλιμμένοι ἄνδρες ἔξ ἀγέλης βοῶν
 ταῦρον, διν ἀν σφισιν ἐπὶ νοῦν αὐτὸς ὁ θεὸς
 ποιῆσῃ, ἀράμενοι κομίζουσι πρὸς τὸ ἱερόν.
 Θυσίᾳ μὲν τοιαύτῃ σφίσι καθέστηκε πηγὴ δέ
 ἐστιν αὐτόθι ὕδατος ψυχροῦ, δύο μάλιστα ἀπὸ
 τοῦ ἄστεως ἀπωτέρω σταδίοις, καὶ ὑπὲρ αὐτῆς
 3 πλάτανος πεφυκυῖα. δος δ' ἀν ὑπὸ κυνὸς κατ-
 ασχέτου λύσση ἥτοι ἔλκος ἦ καὶ ἄλλως κίνδυ-
 νον εὔρηται, τὸ ὕδωρ οἱ πίνοντι ἴαμα· καὶ
 Ἀλυσσον τοῦδε ἔνεκα ὀνομάζουσι τὴν πηγήν·
 καὶ οὕτω φαίνοιτο ἀν Ἀρκάσι τὸ μὲν πρὸς
 Φενεῷ ὕδωρ, δὲ Στύγα ὀνομάζουσιν, ἐπ' ἀνθρώπου
 συμφορᾷ ἀνευρημένον, ἦ δὲ πηγὴ ἦ ἐν Κυ-
 ναιθαεῦσιν ἀγαθὸν οὖσα ἀντίρροπον τῷ ἐκεῖ
 πήματι.
- 4 Λείπεται δὲ ἐκ Φενεοῦ τῶν ὁδῶν, αἵ εἰσι πρὸς
 ἥλιον δυσμῶν, ἦ ἐν ἀριστερᾷ. αὗτη δὲ ἦ ὁδὸς
 ἄγει μὲν ἐσ Κλείτορα, καθήκει δὲ παρὰ τοῦ
 Ἡρακλέους τὸ ἔργον, δὲ τῷ ποταμῷ ῥέūμα ἐποίη-
 σεν εἶναι τῷ Ἀροανίῳ. παρὰ τοῦτο ἦ ὁδὸς
 κάτεισιν ἐπὶ χωρίον Λυκουρίαν, καὶ ἔστι Φενεά-
 ταις ἦ Λυκουρία πρὸς Κλειτορίους ὅροι τῆς γῆς.

XX. Προελθόντων δὲ σταδίους ὡς πεντήκοντα
 ἐκ Λυκουρίας, ἐπὶ τοῦ Λάδωνος ἀφίξη τὰς πηγάς·
 ἥκουσα δὲ ὡς τὸ ὕδωρ³ λιμνάζον ἐν τῇ Φενεατικῇ,
 κατερχόμενον ἐσ τὰ βάραθρα τὰ ἐν τοῖς ὅρεσιν,

hand. These Cynaetheans live more than forty stades from and in their market-place have been made altars of the gods and a statue of the Emperor Hadrian. The most notable things here include a sanctuary of Dionysus, to whom they hold a feast in the winter, at which men smeared with grease take up from a herd of cattle a bull, whichever one the god suggest to them, and carry it to the sanctuary. This is the manner of their sacrifice. Here there is a spring of cold water, about two stades away from the city, and above it grows a plane-tree. If a rabid dog turn a man mad, or wound or otherwise endanger him, to drink this water is a cure. For this reason they call the spring Alyssus (*Curer of madness*). So it would appear that the Arcadians have in the water near Pheneiis, called the Styx, a thing made to be a mischief to man, while the spring among the Cynaetheans is a boon to make up for the bane in the other place.

One of the roads from Pheneüs, which go westward, remains, the one on the left. This road leads to Cleitor, and extends by the side of the work of Heracles, which made a course for the river Aroanius. By it the road goes down to a place called Lycuria, which is the boundary between Pheneüs and Cleitor.

XX. Advancing about fifty stades from Lycuria, you will come to the source of the Ladon. I heard that the water making a lake in the territory of Pheneüs, descending into the chasms in the moun-

¹ Spiro fills the gap with *Λουσῶν*.

² *μάλιστα* has been suggested for *μᾶλλον*.

³ Schubart would add here *τὸ*.

PAUSANIAS: DESCRIPTION OF GREECE

άνεισιν ἐνταῦθα καὶ ποιεῖ τῷ Λάδωνι τὰς πηγάς.
 τοῦτο μὲν δὴ οὐκ ἔχω σαφῶς εἰπεῖν, εἴτε οὕτως
 εἴτε ἄλλως ἐστὶν ἔχον· ὁ δὲ Λάδων ποταμῶν τῶν
 ἐν Ἑλλάδι ὕδωρ παρέχεται κάλλιστον, ἔχει δὲ
 καὶ ἄλλως ἐς ἀνθρώπους φήμην Δάφνης τε εἴνεκα
 2 καὶ¹ τὰ ἀδόμενα ἐς τὴν Δάφνην. τοῦ λόγου δὲ τοῦ
 ἐς Δάφνην τὰ μὲν Σύροις τοῖς οἰκοῦσιν ἐπὶ Ὁρόντη
 ποταμῷ παρίημι, λέγεται δὲ καὶ ἄλλα τοιάδε
 ὑπὸ Ἀρκάδων καὶ Ἡλείων. Οἰνομάῳ τῷ δυνασ-
 τεύσαντι ἐν Πίσῃ Λεύκιππος ἦν υἱός. οὗτος
 ἐρασθεὶς Δάφνης ὁ Λεύκιππος ἐκ μὲν τοῦ εὐθέος
 μνώμενος γυναικα ἔξειν ἀπεγίνωσκεν αὐτὴν ἄτε
 ἄπαν τὸ ἄρσεν γένος φεύγουσαν· παρέστη δέ
 3 οἱ τοιόνδε ἐς αὐτὴν σόφισμα. ἔτρεφεν ὁ Λεύκ-
 ιππος κόμην τῷ Ἀλφειῷ· ταύτην οὖτα δὴ παρ-
 θένος πλεξάμενος τὴν κόμην καὶ ἐσθῆτα ἐνδὺς
 γυναικείαν ἀφίκετο ώς τὴν Δάφνην, ἐλθὼν δὲ
 Οἰνομάου τε ἔλεγεν εἶναι θυγάτηρ καὶ ώς
 συνθηράν ἐθέλοι τῇ Δάφνῃ. ἄτε δὲ εἶναι παρ-
 θένος νομιζόμενος, καὶ τὰς ἄλλας ὑπερβεβλη-
 μένος παρθένους γένους τε ἀξιώματι καὶ σοφίᾳ
 τῇ ἐς τὰ κυνηγέσια, πρὸς δὲ καὶ τῇ θεραπείᾳ
 περισσῆ χρώμενος, ἐς φιλίαν ἰσχυρὰν ἐπάγεται
 4 τὴν Δάφνην. οἱ δὲ τὸν Ἀπόλλωνος ἔρωτα ἐς
 αὐτὴν ἄδοντες καὶ τάδε ἐπιλέγουσιν, Ἀπόλλωνα
 Λευκίππῳ νεμεσῆσαι τῆς ἐς τὸν ἔρωτα εὐδαι-
 μονίας. αὐτίκα δὲ ἐπεθύμησεν ἐν τῷ Λάδωνι ἡ
 Δάφνη καὶ αἱ λοιπαὶ παρθένοι νήχεσθαι, καὶ τὸν
 Λεύκιππον ἀποδύουσιν ἄκοντα· ἴδουσαι δὲ οὐ
 παρθένον τοῖς τε ἄκοντίοις αὐτὸν καὶ ἐγχειριδίοις
 τύπτουσαι διέφθειραν.

XXI. Ταῦτα μὲν δὴ οὕτω λέγουσι· τοῦ Λάδωνος
 438

tains, rises here and forms the source of the Ladon, but I cannot say for certain whether this is true or not. The Ladon is the most lovely river in Greece, and is also famous for the legend of Daphne that the poets tell. I pass over the story current among the Syrians who live on the river Orontes, and give the account of the Arcadians and Eleans. Oenomaüs, prince of Pisa, had a son Leucippus. Leucippus fell in love with Daphne, but despaired of winning her to be his wife by an open courtship, as she avoided all the male sex. The following trick occurred to him by which to get her. Leucippus was growing his hair long for the river Alpheius. Braiding his hair as though he were a maiden, and putting on woman's clothes, he came to Daphne and said that he was a daughter of Oenomaüs, and would like to share her hunting. As he was thought to be a maiden, surpassed the other maidens in nobility of birth and skill in hunting, and was besides most assiduous in his attentions, he drew Daphne into a deep friendship. The poets who sing of Apollo's love for Daphne make an addition to the tale; that Apollo became jealous of Leucippus because of his success in his love. Forthwith Daphne and the other maidens conceived a longing to swim in the Ladon, and stripped Leucippus in spite of his reluctance. Then, seeing that he was no maid, they killed him with their javelins and daggers.

XXI. Such is the tale. From the source of the

¹ The text here is corrupt.

PAUSANIAS: DESCRIPTION OF GREECE

- δὲ τῶν πηγῶν ἀπέχει στάδια ἔξηκοντα ἡ Κλειτορίων πόλις, ἡ δὲ ὁδὸς ἡ ἀπὸ τῶν πηγῶν τοῦ Λάδωνός ἐστιν αὐλῶν στενὸς παρὰ τὸν Ἀροάνιον ποταμὸν. πρὸς δὲ τῇ πόλει διαβῆσῃ ποταμὸν καλούμενον Κλείτορα. ἐκδίδωσιν οὖν ὁ Κλείτωρ ἐς τὸν Ἀροάνιον, οὐ πλέον τῆς πόλεως σταδίους 2 ἀπέχοντα ἑπτά. εἰσὶ δὲ ἵχθυς ἐν τῷ Ἀροανίῳ καὶ ἄλλοι καὶ οἱ ποικιλίαι καλούμενοι τούτους λέγουσι τοὺς ποικιλίας φθέγγεσθαι κίχλη τῇ δρυιθὶ ἐοικός. ἐγὼ δὲ ἀγρευθέντας μὲν εἶδον, φθεγγομένων δὲ ἥκουσα οὐδὲν καταμείνας πρὸς τῷ ποταμῷ καὶ ἐς ἡλίου δυσμάς, ὅτε δὴ φθέγγεσθαι μάλιστα ἐλέγοντο οἱ ἵχθυς.
- 3 Τῇ δὲ Κλειτορίων πόλει τὸ μὲν ὄνομα ἀπὸ τοῦ παιδὸς ἐτέθη τοῦ Ἀξάνος, οἰκεῖται δ' ἐν ὅμαλῷ, κύκλῳ δὲ ὅρη περιέχοντά ἐστιν οὐ μεγάλα. Κλειτορίοις δὲ ιερὰ τὰ ἐπιφανέστατα Δήμητρος τό τε Ἀσκληπιοῦ, τρίτον δέ ἐστιν Εἰλειθυίας * * * εἶναι, καὶ ἀριθμὸν ἐποίησεν οὐδένα ἐπ' αὐτοῖς. Λύκιος δὲ Ὁλὴν ἀρχαιότερος τὴν ἡλικίαν, Δηλίοις ὕμνους καὶ ἄλλους ποιήσας καὶ ἐς Εἰλειθυιαν, εὐλινόν τε αὐτὴν ἀνακαλεῖ—δῆλον ως τῇ πεπρωμένῃ τὴν αὐτήν—καὶ Κρόνου 4 πρεσβυτέραν φησὶν εἶναι. Κλειτορίοις δὲ καὶ Διοσκούρων, καλουμένων δὲ θεῶν Μεγάλων ἐστὶν ιερὸν ὃσον τέσσαρα ἀπέχον στάδια ἀπὸ τῆς πόλεως· καὶ ἀγάλματά ἐστιν αὐτοῖς χαλκᾶ. πεποίηται δὲ καὶ ἐπὶ ὅρους κορυφῆς σταδίοις τριάκοντα ἀπωτέρω τῆς πόλεως ναὸς καὶ ἀγαλματοῦ Αθηνᾶς Κορίας.

Ladon, Cleitor is sixty stades away, and the road from the source of the Ladon is a narrow gorge alongside the river Aroanius. Near the city you will cross the river called the Cleitor. The Cleitor flows into the Aroanius, at a point not more than seven stades from the city. Among the fish in the Aroanius is one called the dappled fish. These dappled fish, it is said, utter a cry like that of the thrush. I have seen fish that have been caught, but I never heard their cry, though I waited by the river even until sunset, at which time the fish were said to cry most.

Cleitor got its name from the son of Azan, and is situated on a level spot surrounded by low hills. The most celebrated sanctuaries of the Cleitorians are those of Demeter, Asclepius and, thirdly, Eileithyia . . . to be, and gave no number for them. The Lycian Olen, an earlier poet, who composed for the Delians, among other hymns, one to Eileithyia, styles her "the clever spinner," clearly identifying her with fate, and makes her older than Cronus. Cleitor has also, at a distance of about four stades from the city, a sanctuary of the Dioscuri, under the name of the Great Gods. There are also images of them in bronze. There is also built upon a mountain-top, thirty stades away from the city, a temple of Athena Coria with an image of the goddess.

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